KHILĀFAT-E-RĀSHIDAH

by
Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad[ra]
Khalīfatul Masīḥ II

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About the Author

The Promised son[ra] of the Promised Messiah[as] and Mahdi[as]; the manifest Sign of Allah, the Almighty; the Word of God whose advent was prophesied by the Holy Prophet Muhammad[sa] and the Promised Messiah[as] as well as the past Prophets; a Star in the spiritual firmament for the like of which the world has to wait for hundreds of years to appear; the man of God, crowned with a spiritual halo from which radiated such scintillating rays of light as would instil spiritual life into his followers and captivate and enthral those who were not fortunate to follow him; an orator of such phenomenal quality that his speeches would make his audience stay put for hours on end, come rain or shine, deep into the late hours of the evenings while words flowed from his tongue like honey dripping into their ears to reach the depths of their soul to fill them with knowledge and invigorate their faith; the ocean of Divine and secular knowledge; the Voice Articulate of the age; without doubt the greatest genius of the 20th century; a man of phenomenal intelligence and memory; an epitome of the qualities of leadership; the one whose versatility cannot be comprehended—Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad[ra] (1889-1965), Muṣleḥ Ma‘ūd (the Promised Reformer) was the eldest son and the second successor (Khalīfah) of the Promised Messiah[as]. He took charge of the Ahmadiyya Jamā‘at at the young age of 24 when the Jamā‘at was still in its infancy and nourished it to its maturity for more than 50 years with his spiritual guidance, prayers, tears, toil and blood. Not only did he fortify the foundations of the community laid down by the Promised Messiah[as], but expanded the structure of the Jamā‘at by initiating various

schemes, organizations, and programmes taking his inspiration from the Promised Messiah[as] and under the Divine guidance. His foremost concern, to which he devoted all his life, was to accomplish the mission of the Promised Messiah[as]—the daunting task of spreading the message of true Islam in its pristine purity to the ends of the world. To achieve this, he initiated *Taḥrīk-e-Jadīd* through which spread, and continues to spread, the missionary work all over the globe. His acute intelligence, keen intellect, deep and extensive scholarship and above all his God-given knowledge enabled him to produce a vast corpus of writings, speeches etc. His oeuvre is so vast that it will take many years to see the light of publication.

When the Promised Messiah[as] fervently prayed to God to grant him a Sign in support of Islam, Allah gave him the good tiding about this son of his and said:

> "…He will be extremely intelligent … and will be filled with secular and spiritual knowledge … Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, of the True and the High; as if Allah has descended from heaven. Behold a light cometh. We shall pour our spirit into him…" [Revelation of 20th February 1886]*

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* Translation from Urdu by Sir Muhammad Zafrullah Khan in his English translation of *Tadhkirah*—the book containing dreams, visions and verbal revelations vouchsafed to the Promised Messiah[as]. The book containing dreams, visions and verbal revelations vouchsafed to the Promised Messiah[as]. [Publisher]

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Publishers' Note

The name of Muhammad[sa], the Holy Prophet of Islam, has been followed by the symbol [sa], which is an abbreviation for the salutation (صلى الله عليه وسلم) *Ṣallallāhu 'Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol [as], an abbreviation for (عليه السلام/عليهم السلام) *'Alaihissalām/ 'Alaihimussalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol [ra] is used with the name of the Companions of the Holy Prophet[sa] and those of the Promised Messiah[as]. It stands for (رضي الله عنه/رضي الله عنها/رضي الله عنهم) *Raḍī Allāhu 'anhu/'anhā/'anhum* (May Allah be pleased with him/with her/with them). [rh] stands for (رحمه الله تعالى) *Raḥimahullāhu Ta'ālā* (may Allah's blessing be on him). [at] stands for (ايده الله تعالى) *Ayyadahullāhu Ta'ālā* (May Allah, the Al-Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.

ث *th*, pronounced like th in the English word 'thing'.

ح *ḥ*, a guttural aspirate, stronger than h.

خ *kh*, pronounced like the Scotch ch in 'loch'.

ذ *dh*, pronounced like the English th in 'that'.

ص *ṣ*, strongly articulated s.

ض *ḍ*, similar to the English th in 'this'.

ط *ṭ*, strongly articulated palatal t.

ظ *ẓ*, strongly articulated z.

ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the r '*grasseye*' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural k sound.

ء ’, a sort of catch in the voice.

Short vowels are represented by:

a for ——َ—— (like *u* in 'bud');

i for ——ِ—— (like *i* in 'bid');

u for ——ُ—— (like *oo* in 'wood');

Long vowels by:

ā for ——ا—— or آ (like *a* in 'father');

ī for ى ——ِ—— or ——ٖ—— (like *ee* in 'deep');

ū for و ——ُ—— (like *oo* in 'root');

Other:

ai for ى ——َ—— (like *i* in 'site')♦;

au for و ——َ—— (resembling *ou* in 'sound').

♦ In Arabic words like شَيْخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'کے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' is transliterated as 'meiń'.*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran**, Hijra, Ramadan, Hadith, ulama, ummah, sunnah, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

Publishers

* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publishers]

** Concise Oxford Dictionary records Quran in three forms—Quran, Quran and Koran. [Publishers]

Foreword

Alḥamdulillāh [All praise belongs to Allah] that Allah, the Almighty has enabled us to prepare an English rendering of the speech entitled *Khilāfat-e-Rāshidah* by Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad[ra], Khalīfautl Masīḥ II.

The paramount importance of the issue of Khilāfat in Islam drew our attention to present the English rendering of the book on the blessed and august occasion of Centenary Khilāfat-e-Ahmadiyya (1908-2008) being celebrated the world over. The speech, *Khilāfat-e-Rāshidah*, was made in Urdu during Jalsa Sālānah on December 28, 29, 1939 when the Jamā'at was celebrating 25th Anniversary of the Khilāfat of Ḥaḍrat Muṣleḥ Ma'ūd. Its Urdu edition was first published by Al-Shirkatul Islamiyyah in 1961 and has now been included in *Anwārul 'Ulūm* Vol. 15.

Khilāfat-e-Rāshidah, an exquisite exposition of the fundamental issue of Khilāfat in Islam against the backdrop of Islamic history and doctrines, removes many misunderstandings and misconceptions of its readers. Among numerous related issues the reader will find:

- In-depth review of the history of the four Khulafā'-e-Rāshidīn after the Holy Prophet[sa], and a detailed exposition of how the Divine promise in Āyat-e-Istikhlāf, in all its aspects, was fulfilled through them;

- A detailed discussion of Āyat-e-Istikhlāf (Al-Nūr, 24:56) of the Holy Quran and the *Aḥādīth* of the Holy Prophet[sa] which contain the everlasting promise of Khilāfat with those believers who act righteously.
- Elaborate discussion of the writings of the Promised Messiah[as], and the glad tidings granted to him about the establishment of Khilāfat in his Jamā'at after his demise.
- Detailed account, based on personal knowledge, of the circumstances during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I[ra] , when some people started raising issues relating to Khilāfat and the effective and firm handling of Ḥaḍrat Khalīfatul Masīḥ I[ra] of the dissention;
- An inside story of his own election as the second Khalīfah and his valiant efforts to preserve the unity of the Ahmadiyya Muslim Jamā'at irrespective of who would be elected.

Mirza Anas Ahmad
MA M Lit. (Oxen)
Wakilul-Ishā'at
Taḥrīk-e-Jadīd, Rabwah.
June 2009

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم نَحْمَدُهٗ وَ نُصَلِّی عَلٰی رَسُوْلِهِ الْكَرِيْم[1]

After *Tashahhud*, *Ta'awwudh* and recitation of sūrah Al-Fātiḥah, Ḥuḍūr said:

Need to Expound Various Aspects of Khilāfat

I generally deliver a scholarly speech on every *Jalsa Sālānah* [Annual Convention]. Accordingly, I want to express my views on an important topic today. As this *Jalsa* is special because of its relationship with Khilāfat Jubilee, and the various presentations being made are also related to the issue of Khilāfat, I deem it appropriate that my speech should also focus primarily on various aspects of Khilāfat. Some people might be annoyed that every speaker addresses the same topic of Khilāfat, but the significance of this subject and the requisites of this *Jalsa Sālānah* demand that all details of this issue be explained cogently. It is a part of human nature that it benefits from consuming different varieties of food, but sometimes one has to take the same thing repeatedly. The Holy Prophet[sa] said concerning the Eids, "These are our days to eat and drink"[2]; especially in the days of Eid ul-Adha, there is nothing

[1] In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings upon His Noble Messenger[sa]. (Publishers)

[2] *Bukhārī, Kitāb-ul-Aḍāḥi, Bābo mā Yu'kalu min Luḥūmil Aḍāḥī…*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

to eat but meat. Similarly, in the days of Hajj, a large number of animals are slaughtered and as much meat as can be eaten is consumed, the rest being thrown away. Likewise, it is sometimes necessary to explain the same topic in different ways.

Attempt by Opponents of the Jamā'at to Find Fault with Khilāfat

Among the schemes contrived by the opponents of our Community, and the steps taken by them to damage the honour of Ahmadiyyat, one is their constant attempt to find fault with Khilāfat. They seek to awaken Satan within the heart of anyone who is prone to it. Because of this, I have decided this time to express my views about Khilāfat, so that those who can benefit from it should derive benefit, and those who hold faith dear to their hearts may derive blessings and guidance from it.

Paramount Importance of the Issue of Khilāfat in Islam

I consider Khilāfat as one of the most important issues in Islam. Indeed, I believe that a commentary on the *Kalimah* should give a predominant position to this issue. There is no doubt that the *Kalimah Ṭayyibah* is the foundation of Islam. However, among the details implied in the *Kalimah,* and matters towards which it directs our attention, the greatest is Khilāfat. Therefore, I have decided to put forth my

perspective in detail before the Jamā'at so that it may provide a decisive argument to the enemies, and that we may witness a fulfilment of the verse:

لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍ

(Al-Anfāl 8:43)

> "He who is prone to being vanquished through a clear sign may be offered a manifest argument, and he whose faith is based on true understanding may refresh his faith."

Need to Link Organization of Muslim Ummah with Some Religious Precept

I will first address a question that is often raised under the influence of western education. It is the fundamental question of this issue. The question raised is that an organization is, after all, a worldly matter, and since an organization is worldly, not religious, why should the organization of the Muslim ummah be linked with some religious precept? It is a political matter and has nothing to do with religion, why should it be examined from a religious perspective? Allah, the Almighty has revealed His religion and we have embraced it; now He has no right to interfere in the type of organization we adopt. Muslims should be free to choose an appropriate organization in every age. If they deem it appropriate, they may agree upon a sovereign kingdom, or they may wish to choose democracy, Bolshevik rule, or a

constitutional monarchy. There is no need, or benefit, of adopting any specific system in the name of religion. The real object is to spread the faith. Why should we be overly concerned with the organizational system under which this work is done?

In the present age, the newly educated and westernized youth have engaged in this debate. In fact, the misguided notion of freedom, which has developed among the Muslims of today under the influence of various philosophies, is lurking behind this issue. They raise this issue repeatedly and insist that this situation defames religion and turns the newly educated class away from religion. They conclude that it is better to keep both religion and politics separate and in their respective places.

Under the influence of the West, the underlying current of these thoughts had long been in motion, but no Muslim had the courage to discuss them openly. When the Turkish Khilāfat was destroyed, and Kemal Ataturk abolished the institution of Khilāfat in Turkey, a commotion erupted in the entire Muslim world. Orthodox Muslims started forming Khilāfat Committees. Many Khilāfat Committees were also established in India, and people declared that they would fight this outrage [of absolution of Khilāfat]. When people, who already had misgivings about the matter, witnessed that a victorious and honoured king supported their views by his actions, they became bolder in declaring their ideas and even wrote

booklets. Such booklets were written by Muslims, Europeans, and also Russians. However, an Egyptian scholar, Ali bin Abdur Razzaq, who is one of the scholars of Jamia Azhar and is a Justice of The Religious Court, presented this perspective cogently in his book *Al-Islāmo wa Uṣūl-ul-Ḥakam.* The prime instigator of this trend, as I have already mentioned, was the profound unrest in the Islamic world in general, and Arabian countries in particular, caused by the abolition of Khilāfat in Turkey.

A Pertinent Question

It might be asked: How is this discussion related to Khilāfat-e-Ahmadiyya, which should be the real crux of my discussion? The Khilāfat discussed in this book is monarchic, whereas the Khilāfat of the Ahmadiyya Jamā'at is spiritual. The Turks are kings and Ahmadis are not. Therefore, the arguments in favour of, and against, the Turkish Khilāfat should be of a different category. After all, what possible relationship can this Khilāfat have with Khilāfat-e-Ahmadiyya, which has no kingdom and is only spiritual in nature?

The answer is that it is not necessary to confine oneself to those aspects of an issue which are raised specifically. At times, it is necessary to deal with all aspects of an issue comprehensively. For instance, when someone asks how hands are to be washed in ablution, there is no harm in describing all the steps of ablution to him. In this way, he will be able to

understand related details as well. Similarly, though the Ahmadiyya Khilāfat is a spiritual Khilāfat, yet, there is no harm in discussing monarchic Khilāfat. Indeed, it is essential to make the discussion comprehensive.

Existence of Politics without Government

The second point is that politics is, in fact, another name of an organization; it exists with or without government. It is a mistake to link politics exclusively with government, for politics can exist without government. In the same way, an organization can also be established without a government. For instance, the Holy Prophet[sa] said that when three people go on a journey, they should appoint one among themselves as their leader[3], so that he can lead *Ṣalāt* and direct consultations for addressing problems arising during the journey. This is a kind of organization which is not linked with government. An organization is, in fact, a permanent entity which directs the affairs of people and also of government, if the government is involved. Thus, the issue of Khilāfat deals with the Islamic organization, whether it involves government or not.

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3 *Sunan Abū Dāwūd, Kitāb-ul-Jihād, Bābo Filqaumi Yusāfirūna Yu'mmirūna ahada hum*, Hadith No. 2610, by Abū Dāwūd Suleman bin Al-Ash'ath As-Sajistāni, publisher Dārul Kitāb Al-Arabi, Beirut.

An Objection on Religious Khilāfat

The third point is that if anyone were to prove that Islam has not presented any specific organization, it would not only affect monarchic Khilāfat, but also the one presented by us. Thus, the monarchic Khilāfat and the purely spiritual organization would both come under fire. All arguments presented against the Turkish Khilāfat also affect Khilāfat-e-Ahmadiyya. Therefore, it is necessary that we should discuss these arguments in detail, for if Islam has not presented a specific organization, then Muslims would have free rein to choose not only the type of organization of state, but also that of religion. It would further grant them the unrestricted freedom to choose their own organization in any age and in any country.

Combination of Organizations of State and Religion in Early Period of Islam

This question acquires greater importance when we find that the organizations of state and religion were combined in the early period of Islam. Along with a religious organization in effect, there was also a standing army and justices as well. They administered penal laws, collected ransom, distributed stipends, and appointed people to offices. Similarly, they had institutionalized *Ṣalāt*, Fasting, Hajj, and payment of Zakat. Thus, in early Islam, both types of organizations were combined. If it were argued that this does not ordain any specific organization, then the

establishment of spiritual Khilāfat would also have to be considered an interim arrangement made by the Muslims of that time, it would not be an authority for establishing spiritual Khilāfat in the future. If the institution of Khilāfat were not proven to have existed from the beginning, its establishment in the later era would not be a valid issue. Thus, if the issue of Khilāfat were to be affected in any way, not only would people declare the Turkish Khilāfat unlawful, but also they would deny Khilāfat altogether. As a result, we, who believe in Khilāfat, would not escape its effects. For example, if an objection is raised against Hindus and Christians which can also apply to Islam, then, it cannot be said that it only affects Hindus and Christian, and not Muslims. If the same objection can also be made against Islam, it would be our duty to resolve it, for if it were to cause people to turn away from religion, Islam would also be affected.

The fourth point is that we cite the precedent of Khilāfat-e-Rāshidah of the Holy Prophet[sa] to prove the truthfulness of Khilāfat-e-Ahmadiyya. We declare that just as Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra] became Khulafā' after the Holy Prophet[sa], likewise there should be Khilāfat after the Promised Messiah[as] as well. If the first Khilāfat were to lose its validity, Khilāfat-e-Ahmadiyya would also become invalid.

Does Organization Developed by the Holy Prophet[sa] Have Religious Sanctity or Not?

It should also be kept in mind that if the belief of Ali bin Abdur Razzaq, which is also that of those who moved away from Khilāfat-e-Ahmadiyya, were to be taken as valid, then it would raise the question: were the measures taken by the Holy Prophet[sa] for the development of an organization religious or not? If we were to declare that Islam does not present any specific type of organization, and that the Khilāfat of Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] were interim arrangements of the Muslims, and that whatever they did for the stability of the organization of the state was only done following in the footsteps of the Holy Prophet[sa], then the question would naturally arise: Were the steps taken by the Holy Prophet[sa] for the establishment of a state and organization only provisional measures, or did they bear the support of religious authority? If they were temporary, then whatever was done by Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra] in his obedience would also be provisional and would not be an authority of sharia for us. On the other hand, if the steps taken by the Holy Prophet[sa] related to the government and the organization were religious, then we will have to adopt them as our guideline. Thus, this issue is not confined to the Khulafā' but it also affects the Holy Prophet[sa]. If the institution of Khilāfat is not based on

a basic religious principle and is only done to follow the actions of the Holy Prophet[sa], then it would be concluded that the actions of the Holy Prophet[sa] related to the establishment of an organization are not religious and do not need to be followed. Just as in the matter of food and clothing no one says that we should follow the Holy Prophet[sa] literally. For instance, no one says that the Holy Prophet[sa] wore a loincloth so others should also wear it, or that the Holy Prophet[sa] used to eat dates so we should also eat the same. Only a general principal is deduced from these practices that we should live a simple life. Similarly, if the steps taken by the Holy Prophet[sa], which are concerned with the establishment of an organization, are not considered religious but are called provisional measures, then they would not be an authority for us to follow. At the most, we would be able to assert that with the fall of the rival Arabian empire, all of Arabia came under his command, so, he was compelled to establish a kind of organization. Since laws and regulations were required for the establishment of an organization, he made some as well. His only purpose was to improve the condition of people and not to establish an organization bearing religious authority for all time.

In short, by accepting this doctrine, we would also have to accept that the measures taken by the Holy Prophet[sa] related to the establishment of an organization carry no religious significance, and that

they were simply done to meet the need of the time. Had they borne religious authority, they would have been a sunnah binding on later generations. This is the natural conclusion which results from this doctrine. Those who turned away from Khilāfat-e-Ahmadiyya have always tried to hide this natural conclusion from people for fear that if they declare that the part of the life of the Holy Prophet[sa] concerned with management of the affairs of the state was only a worldly matter to meet provisional needs of the time, the Muslims would not tolerate it, considering it a defamation of the Holy Prophet[sa]. Therefore, they have always taken a very irrational approach to this subject. However, Ali bin Abdur Razzaq, one of the scholars of Jamia Al–Azher, has discussed this issue openly and boldly, and has reached the logical conclusion that I just mentioned. It is, therefore, an interesting coincidence that when I started collecting notes on this topic, it crossed my mind that if this argument were stretched to its limits, it would also affect the Holy Prophet[sa]. One would have to admit that this part of his life was merely a worldly matter which was adopted to meet the needs of that time. I reached that conclusion initially; later, when I read his book, I noticed that he drew exactly the same inference that I drew, though he, being afraid of Muslims, avoided discussing it in detail. He tried to present his perspective like sugar-coated poison. Nevertheless, the crux of his reasoning becomes very clear when he points out that the

institutions of justice, and other requisites of government like budgeting, were not present at that time, which shows that whatever the Holy Prophet[sa] did was to meet the immediate needs of the time.

A Dangerous Outcome of the Denial of Khilāfat

The fact is that with the denial of Khilāfat, one would have to admit that the government of Ḥaḍrat Muhammad[sa] was not religious either. No matter how gently this idea is presented out of fear of opposition from Muslims, the fact is that it not only denies the religious status of the rule of the Khulafā', but it also contends that the part of the life of the Holy Prophet[sa] which dealt with the management of the affairs of state was only worldly, undertaken to fulfil the needs of that time. It would be concluded that, with the exception of *Ṣalāt*, Fasting, Hajj, and Zakat, organizational matters are left to the discretion of the people, and they are given full liberty by the Holy Prophet[sa] to follow the organization of their own choice. Ali bin Abdur Razzaq has discussed this subject also, and he says that:

> If the Holy Prophet[sa] had been running a government in the true sense of the word, he would have appointed judges everywhere and would have approved budgets on a regular basis. This is not found in his life. In this way, he tries to prove that the involvement of the

Holy Prophet[sa] in management of the affairs of the state was only provisional. Just as when there is no chair in a house, one sits on the floor, in the same way, he made some laws to establish a temporary organization; this was a worldly matter and cannot be taken as a religious sanction.

In short, by accepting this principle, not only is the organization of state established by the Khulafā' stripped of religious status, but the measures taken by the Holy Prophet[sa] in this regard have to be declared worldly as well. One would have to admit that they were not a part of sunnah to be followed by the people of later generations.

After these introductory comments, I will now discuss the fundamental issues of Khilāfat and the Islamic organization.

Two Types of Religion

To fully comprehend this matter, it is necessary to understand that there are two types of religion in the world. First, those which confine their jurisdiction to certain types of prayers and doctrines, and treat worldly matters as separate. They do not interfere in worldly affairs, though they provide guidance on how to perform *Ṣalāt*, keep fast, give charity, or carry out obligations due to other people. In short, they give commands for worship and remembrance of Allah, but they do not give guidelines for such affairs as the

development of an organization, economy, international affairs, trade, or inheritance.

Real Reason why sharia is called a Curse in Christianity

Christianity is one such religion. It emphatically alleges that the sharia is a curse, primarily, because they seek to set apart the personal behaviour of people from the checks and restraints of religion. For them, the only purpose of religion is to direct people to say *Ṣalāt*, observe fast, perform Hajj, pay Zakat, and accept Christ as God. They believe that the sharia has no authority to impose laws concerning murder, riots, thefts and organized robbery; nor to lay down guidelines on how nations should enter into treaties with one another, or control the economy. They argue, concerning the rights of men and women to inheritance, that the sharia again has nothing to do with it; rather, it is the duty of the parliament of a country to promulgate such laws as are in the interest of the nation. Similarly, they assert that if the government has decided to institute interest, whether in the shape of currency or goods, religion cannot declare that such money is unlawful. In short, they detest such commands of religion as are related to the organization, and thus, they declare the sharia to be a curse. This does not imply that fasting is a curse. Had it been a curse, it would not have been written in older editions of the Bible:

"But the only way to force out that kind of demon is by praying and fasting." [4]

Is it possible that in the presence of such texts in the Gospels, the sharia be called a curse? The fact is that when the Christians declare the sharia to be a curse, they really mean that the authority of religion over the organization of a country is a curse. To them, religion has no control over affairs of the world; rather, a country can itself come up with rules and regulations of its own choice. Thus, they did away with restrictions imposed by the Mosaic sharia related to affairs of the state. No doubt, when 'Īsa[as] (Jesus Christ) uttered these words (assuming that he did indeed say so), he did not mean what they attribute to him. On the contrary, he meant that the Jews gave greater importance to injunctions than to the inner self and spirituality, and this became a curse for them and pushed them far away from truth.

When Christianity spread in Rome, people were not willing to relinquish their national constitution. They considered Roman law superior to every other law, in fact, European governments still benefit from Roman law. Therefore, the people of that time, who were very enlightened and possessed remarkable legal acumen, presumed that no one else could frame a better law than those. They acknowledged the goodness in the teachings of Christianity related to the

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[4] Matthew 17:21. North India Bible Society Mirza Pur, 1870.

love of God Almighty, miracles, Divine signs, prayers, and the sacrifices made by Christ. When they studied the teachings of Christianity, their hearts inclined towards it, and they admitted that this religion was worth accepting. At the same time, they could not bear that Judaic law, which they deemed inferior to Roman law, be enforced among them. Thus, they found themselves in utter dilemma.

On the one hand, they were attracted by the alluring teachings of Christianity, but on the other hand, their superiority complex concerning Roman law prevented them from bowing before Judaic law. In this state of confusion, they came across these lines in The New Testament:

> "Anyone who tries to please God by obeying the Law is under a curse."[5]

> "But Christ rescued us from the Law's curse, when he became a curse in our place."[6]

These are not the words of Jesus, but are of Paul. Nevertheless, the Romans found an excuse, and by extending the implication of these sentences, they decided that religion had no authority to issue commands concerning affairs of the world, and that every nation could frame its own laws according to the requirements of these affairs.

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[5] Galatians 3:10, British and Foreign Bible Society Lahore, 1922.

[6] Galatians 3:13, British and Foreign Bible Society Lahore, 1922.

'Īsa[as] (Jesus Christ) (if these are his words) and his disciples only meant that the Jews placed excessive emphasis on the letter of the Law and completely ignored righteousness. This became the cause of their being accursed. They did not observe prayers except in name, and their hearts did not turn towards God Almighty with love and fear, so this type of prayer became a curse for them. They slaughtered animals for alms and charity, but they never slaughtered their ego, so this charity and sacrifice also became a curse for them. In their acts of worship, they apparently bowed their heads down before God Almighty, but their hearts never bowed before Him, so their worship also became a curse for them. They, no doubt, spent in charity and abandoned their wealth for sacrifice before God Almighty, but they were not ready to abandon their false ideas, so Zakat also became a curse for them. In short, the Jews laid greater emphasis on pretence and ignored inner purification; therefore, 'Īsa[as] (Jesus Christ) or his disciples had to point out that following the injunctions of the sharia in name without purifying the inner self is a curse. It did not mean that the sharia was a curse; rather, it meant that their ostentation and disregard for inner purification had become a curse for them. Nevertheless, the Romans found an excuse, and they misinterpreted these verses to mean that religion should be followed only in matters of prayer and fasting, but not in worldly matters, for religion has no

authority over these matters. It is up to people to draft the law of their choice. The Romans, who called Christianity and the sharia a curse, forced people to abide by the laws which they drafted themselves. If the mere presence of a law had been a curse, they would not have enacted any law. They declared religion a curse on one hand and enacted various laws for their use on the other. This shows that according to them, the meaning of this verse was that only people had the right to make laws of their choice; religion had no right to present commandments dealing with temporal affairs. In this way, they freed themselves of those restrictions which were imposed by the Mosaic sharia related to affairs of the state.

Involvement of Judaism in the Institution of Government

The second type of religions are those which have broadened their jurisdiction and made rules and regulations for all spheres of life, including human activities, mutual relations, institutions of government, etc. The followers of these faiths must accept the authority of religion in the affairs of government. Individuals and societies must abide by these injunctions as obligatorily, just as they accept doctrines and commandments like prayers and fasting that affect personal life. Judaism is a good example of this type. If one studies Mosaic sharia, one will find all types of injunctions including, but not limited to,

punishments prescribed for murder and theft, rules and regulations to be observed in war, principles governing sacrifice and also guidelines for transactions and trade. Thus, Judaism deals with matters related to government. Therefore, whoever studies the Mosaic sharia will conclude that religion has authority not only over individual matters, but also over the affairs of the nation and state.

What Kind of Religion Islam is?

Now we must determine what type of religion Islam is: does it belong to the first category or the second? For this purpose, we must see whether Islam has exerted authority over national matters or not. If Ḥaḍrat Muhammad[sa] dealt with national affairs out of his own desire or because of the dire needs of the nation, then it will have to be admitted that his actions are not binding on us. Just as when someone finds a stray child in a jungle and brings him in his home out of pity, it does not mean that he has the right of guardianship over him. Similarly, Ḥaḍrat Muhammad[sa] adopted orphans of Arabia out of feelings of pity for them, but this did not confer upon him the right of guardianship over them. Rather, when they came of age, they had the right to adopt a law of their own choice. On the contrary, if Islamic sharia does indeed include injunctions, then it will have to be admitted that the Holy Prophet[sa] did not interfere in these matters out of his own desire, rather, he did so

when God Almighty commanded him. If this is proven, then it will in turn prove that the part of his life spent in the management of the affairs of state is religious in nature. The Muslims, who are bound by Islamic directives in a purely religious organization, are also not free in the matter of the organization of state, and are under obligation to submit to the organization of the state established by Islamic sharia. Even one glance at the Holy Quran and sayings of the Holy Prophet[sa] shows manifestly that Islam is not among the religions of the first category mentioned above but is of the second category. Islam issued commandments not only for certain beliefs and individual behaviour, but also for government and law. Therefore, it not only asks its followers to observe *Ṣalāt*, keep Fast, perform Hajj, and pay Zakat, but it also gives precepts related to government and law. It discusses the relationship between husband and wife, and makes clear what should be done and what measures should be taken towards mutual reconciliation in case of a dispute; if a man ever has to punish his wife physically, Islam gives directives on how much and what sort of punishment should be given. Similarly, it elaborates the principles of transactions, prescribes the number of witnesses in case of debt, and discusses the illegality of certain types of debt. It also mentions the principles of business and finance, and defines the laws governing testimonies upon which the organization of *Qaḍā*

(Justice) is based. Thus, it specifies the types of witnesses and their numbers, and the issues that should be taken into consideration while reviewing their testimonies as well. Likewise, it gives various instructions about the judiciary and mentions how judges should pass a judgment. It also prescribes physical punishments for various crimes which come under the authority of government, e.g. the sentence for murder and theft. It outlines the laws of inheritance, restricts the government's jurisdiction of taxation, gives details about taxes, and defines the authority of the government in relation to the expenditure of these taxes. Rules for the army and rules governing treaties between nations are also set forth. Similarly, it gives basic principles for international relations. It also specifies rules for employees and employers, and even for roads. In short, Islam defines all matters concerned with government. Thus, it cannot be said that Islam has given free reign to government; rather, it has discussed every department of government in details. Whosoever follows Islam, and finds details of all commands related to government, cannot deny the relationship between government and religion. On the contrary, he will have to admit that those acts of the Holy Prophet[sa] which are related to government are as binding as the principles of *Ṣalāt,* Fasting, etc. This is because the God Who commands us to pray, fast, perform Hajj, and pay Zakat has also given guidelines

for the political affairs and organization of a country. It cannot be said that every nation and every country is at liberty to invent an organization of its own choice; rather, it has to follow Islamic rules in all spheres of life. If the Holy Prophet[sa] had adopted these of his own choice, we could have argued that people were free in this respect. However, when we admit that these rules and regulations have been described in the Holy Quran, and that the Holy Prophet[sa] narrated them under the command of God Almighty, then it shows that it was not the personal approach of the Holy Prophet[sa]. Considering that the Holy Quran has revealed all the basic precepts of governance, it would be unreasonable to assume that it does not clarify how government should implement them. It would be like a person who collects timber, windows, doors, paint, etc. to build a house, but when asked about the expected time of construction and proposed drawing of the house, he shows complete ignorance. Clearly, when he arranged for the bricks, had the doors, windows, and ventilators made, and acquired the lime and clay, his purpose was to build a house and not to let all these things go waste. Similarly, when the Holy Quran has mentioned all these things related to government, then the human mind cannot accept that it has not given commands on how to run government and the type of organization the Islamic government should have. If it does not make this clear, then one

would have to admit that the Holy Quran (God forbid) is flawed.

Comprehensive Guidance of Islam about all Institutions of Government

As Islam has given detailed guidelines for all the institutions of government, one cannot say that religion has nothing to do with these matters and that every nation and every country is free to choose a suitable organization for itself. One can argue on whether the Islamic sharia has granted individual freedom in certain matters, but it would be illogical to assert that Islam discusses minor issues but ignores the most important issue, the issue of the rights of a person against the government and how the government should implement Divine commands in its jurisdiction. If this statement were taken as true, then we would be admitting that religion is flawed. A religion which declares the sharia to be a curse can argue that these matters are beyond its jurisdiction; and for the reason that it does not give clear guiding principle for every aspect of human life, it is considered imperfect. For example, if such a religion does not discuss the relation of man with God, the relation between men, or provide guidelines for the affairs of government and politics, it can escape blame because it declares the sharia a curse. On the other hand, a religion that deals with these matters and accepts the authority of God the Almighty to provide

guidance in all these matters, but overlooks such an important issue and endangers the lives of billions of people, will definitely be negligent and defective.

Detailed Instructions for Implementation of Law

After this introduction, I now come to the actual issue. The Holy Prophet[sa] was raised in Arabia, and Arabia had no written constitution. For them, their tribal customs were law. Each tribe had a law of its own. They would decide their disputes according to their tribal customs, or, whenever they felt the need for an agreement, they would do so accordingly. When the Holy Prophet[sa] came, he presented the Divine sharia and told them that God had sent these teachings for them to practice. The Holy Prophet[sa] had them [Arabs] follow it. If the Holy Quran, a Divine scripture, had confined itself to the injunctions of *Ṣalāt*, Fasting, and some other beliefs, and the Holy Prophet[sa] himself had prescribed political and national measures and had implemented them by force, one could have argued that: The Arabs destroyed their own government by brutally attacking the Muslims, thus leaving the country devoid of any organization and law; due to this difficulty and because of the dire need of the time, the Holy Prophet[sa] introduced and enforced some laws in order to save the country from chaos, but these steps were not a part of his religion.

However, we see not only that detailed commandments for these matters are present in the Holy Quran, but that there are also guidelines for their implementation. For example (1) Allah, the Almighty says in sūrah Al-Ḥashr:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

(Al-Ḥashr, 59:8)

"And Whatsoever the messenger gives you, take it; and whatsoever he forbids you, abstain from *that*."

In other words, the commands given by the Holy Prophet[sa] are binding upon the Muslims in all circumstances. (2) At another place, Allah, the Almighty says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا

(Al-Nisā', 4:66)

"But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission."

Some people used to raise this objection—and even today some critics say—that the Holy Prophet[sa], (God forbid) had no authority to issue guidelines for the settlement of mutual disputes and for the

establishment of an organization. However, Allah says, We reject them in this matter and openly declare:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ

They cannot be declared believers until they make you, O Muhammad[sa], the judge in all their disputes, and then submit whole-heartedly to what you decide.

Two very important matters are mentioned in this noble verse.

Firstly, God the Almighty declares the Holy Prophet[sa] the final Justice and treats his decision as final; no one will ever have the right to challenge it. The fact that the Holy Prophet[sa] was declared to be the final Justice shows that he had been granted the right of governance by Allah, the Almighty.

Secondly, it becomes evident from this verse that Allah, the Almighty considers submission to his decrees a part of faith. He says that:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ

i.e. By thy Lord! They can never be believers until they submit themselves to your decrees.

Thus, this is also a part of faith, just as *Ṣalāt*, Fasting, Hajj, and Zakat are parts of faith. Suppose two people have a quarrel. One says that ten dollars are due from the other, and the other denies this claim. Both come to the Holy Prophet[sa] and put their dispute before him. The Holy Prophet[sa] decides the case in favour of one of them. If the other does not submit to

the decision, then Allah, the Almighty calls him a disbeliever, despite the fact that he might be following Islamic injunctions of *Ṣalāt*, Fasting, and Hajj. Allah, the Almighty gives His decree against that person, that he does not remain a believer if he does not abide by the decision given by the Holy Prophet[sa]. Thus, the words لَا يُؤْمِنُوْنَ reveal that God Almighty has declared this a part of religion and does not treat it separately.

(3) It is said in a third verse:

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى اللّٰهِ وَ رَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَ اَطَعْنَا ؕ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞

(Al-Nūr, 24:52)

When God and His messenger call the believers and say, come, we will decide your disputes, their response is that we hear and we obey. We have heard the command of the Holy Prophet[sa] and we shall always obey him.

Allah, the Almighty says: These are the people who will always succeed and will always be victorious.

The fact that Allah, the Almighty has, on one hand, linked submission to the decisions of the Holy Prophet[sa] with faith, and on the other hand, called those people triumphant who say, “we hear and we obey”, and do not go against his decisions, shows that the approval of God is in all these matters. If one does not obey these commands, then the punishment of

God befalls him and renders him unsuccessful. However, this does not apply to worldly matters where only natural consequences come forth.

(4) Then Allah, the Almighty says:

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ
مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ ۫ يَاْمُرُهُمْ
بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ
الَّتِيْ كَانَتْ عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ
وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

(Al-A‘rāf, 7:158)

Meaning, those who follow him who is the Prophet[sa] of God, His Messenger, and the Immaculate one, about whom there are prophecies in the Torah and Gospel, know that he always enjoins on them good and forbids them from evil. It is as if he enforces a law on the people and guides them in what they should do and what they should not. He enjoins goodness and forbids them from evil. He gives appropriate instructions for human behaviour, speech, and eating habits. He tells them what to do and what not to do; what to say and what not to say. Similarly, he removes the burdens from them which had become unbearable for them, and releases them from their shackles that have blocked their path to progress.

فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ
الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

So those who believe in this Prophet[sa], and honour his commands and support him, help him, and follow the light that has been sent down with him—these shall prosper in this world and the hereafter.

It is obvious that governments always make similar laws, permitting some things and prohibiting others. The Holy Quran declares that the authority pertaining to a government is given to Ḥaḍrat Muhammad[sa]. Those who follow him will prosper and those who deviate from it will be unsuccessful.

(5) Similarly, it is said:

وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ
كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ
الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ۝۸

(Al-Ḥujurāt, 49:8)

In this verse, Allah, the Almighty describes the type of government of Ḥaḍrat Muhammad[sa], whether it will be a worldly kingdom or of some other form. He says that:

The Messenger of God is present among the people, and if he were to comply with their counsel most of the time, the people would surely get into trouble. However, Allah, the Almighty has endeared faith to your hearts, and you are well aware of the fact

that keeping faith is very valuable and beneficial for you, and loosing it is perilous for you. وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ He has entrenched this faith in your hearts in a beautiful form, and He has made disbelief, wickedness, sin, and disobedience hateful to you. Therefore, you should understand clearly that your Prophet[sa] has the authority to comply with or reject your counsel. أُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ Surely these are the people who are the guided ones.

The Holy Prophet's[sa] System of Government

In this verse, Allah, the Almighty has mentioned how the Holy Prophet[sa] carried out the affairs of the government and has revealed that he did not accept every suggestion given by the people. It was necessary to point this out, lest someone should say that Ḥaḍrat Muhammad[sa] made all decisions, like a parliament, according to the wishes of the people. Similarly, some might have asserted that he only enforced the decisions of his people and did not establish his own rule. Therefore, Allah, the Almighty clarified this confusion in this verse, and has directly addressed the people, saying, that if His Messenger[sa] were to comply with their wishes, they would surely come to trouble. Therefore, it was not the tradition of the Prophet[sa] to make decisions according to a majority vote. Rather, when he considered the opinion of the majority beneficial, he gave his verdict in its

favour, and when he considered it harmful, he decided against it. The words, كَثِيرٍ مِّنَ الْاَمْرِ [in most matters], show that it was not necessary for the Prophet[sa] to comply with all of their wishes; rather, he had the authority to reject defective opinions and to give his own verdict.

Sixthly it is mentioned:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ

(Al-Taubah, 9:103)

O Muhammad[sa], take alms out of their wealth in order to cleanse their hearts and improve their economic condition, وَصَلِّ عَلَيْهِمْ and always treat them kindly.

In this verse, Allah, the Almighty has given three commandments. First, take Zakat, for it will create feelings of kindness and regard for the poor. Second, spend it in such a way as improves the condition of the poor, that they may also advance with the world. Third, it is enjoined in the words, وَصَلِّ عَلَيْهِمْ, not to be harsh while collecting Zakat; rather, always be kind with them.

This is why whenever the Prophet[sa] sent collectors of Zakat, they were particularly directed not to take the healthy and fat animals, but to take those animals which were presented willingly, and not to seek robust animals. They were directed to be as lenient as was permitted by the sharia and the law.

In the seventh verse, which discusses matters related to government, Allah, the Almighty says:

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَقَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ؕ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ ۝۸۱

(Al-Taubah, 9:81)

Those who did not partake in the blessings of joining the expedition with the Holy Prophet[sa] rejoiced in their sitting at home, and were averse to sacrificing their property and their persons in the cause of Allah. They said to one another, "To go forth in such scorching heat amounts to suicide". Allah, the Almighty says, قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا, Tell them, by making an excuse of heat you have stayed behind, but remember that the fire of Hell will be more intense in heat. Would that they knew and understood this.

Here, Allah, the Almighty has expressly commanded the Holy Prophet[sa] to undertake Jihad, and has asked him to be a warrior and fight with the enemies. Allah, the Almighty has added that those who would not come to fight under his command would be considered guilty in the sight of Allah.

Eighthly it is said:

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ

وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ۭ ذٰلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝٣٤

(Al-Mā'idah, 5:34)

The punishment for those who fight against Allah and His Messenger, and strive to create disorder in the land, is only this that they be slain or crucified, or their hands and feet be cut off on alternate sides, or they be exiled.

ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ

This will be a cause of their humiliation in this world, and in the Hereafter they will have a great punishment.

Commandment to Expel Infidels from Arabia

Ninthly, in the first verses of sūrah Al-Taubah, the commandment was given to expel the infidels from Arabia. Thus, it is said:

بَرَاۗءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ
الْمُشْرِكِيْنَ ۝١ۭ فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا
اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝٢
وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ
اللّٰهَ بَرِيْۗءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ۭ فَاِنْ تُبْتُمْ فَهُوَ

خَيْرٌ لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِی
اللّٰهِ ؕ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۙ﴿۳﴾ اِلَّا الَّذِيْنَ
عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـًٔا وَّلَمْ
يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۴﴾ فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا
الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَخُذُوْهُمْ وَاحْصُرُوْهُمْ
وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾

(Al-Taubah, 9:1-5)

"O Prophet[sa] of Allah, declare openly among them that the predictions of Allah and His Messenger about their disgrace have been fulfilled. Now none can blame Allah and His Messenger. So tell them to travel in all of Arabia for four months to see whether any government of their own is left, and let them realize that they cannot frustrate the plan of Allah, the Almighty, Who has disgraced the nonbelievers. And proclaim on the day of the Greater Pilgrimage, that Allah and His Messenger are clear of all allegations of the idolaters. So if they repent, it will be better for them, but if they turn away, then they should know that the remnant of their government, if any is left in Arabia, will also be destroyed,

except those of the idolaters with whom you have entered into a treaty, and who have not subsequently failed you nor aided anyone against you. So fulfil your promise with those with whom you have made a treaty till the term of the treaty. Surely, Allah loves those who are righteous. But aside from them, however many idolaters are left, tell them that after the passing of four months from today, they should leave Arabia. If they disobey and stay in Arabia, then for their disobedience, We order you to kill the idolaters wherever you find them, for they have not abided by the orders of the government, and take them prisoners and besiege them, and lie in wait for them at every place of ambush. But if they become Muslims and perform *Ṣalāt* and pay Zakat, then leave their way free. Surely, Allah is Most Forgiving, Merciful."

Now ponder: what is government? Government is not that the order of a husband be obeyed by his wife, and vice versa. Government has specific jurisdiction; anyone who gives commands cannot be called a king. In English there is a famous joke, that once a child asked his father, "Who is called a king"? The father said, "A king is a person whom nobody can disobey". On hearing this, the child said, "Father, then our mother is a king". It seems that the mother was a dominating person, which is why the child said that if

this is the definition of a king, his mother proves true to the definition.

Essential Features of Government

Government has a specific jurisdiction. When we identify a government, it must have some necessary features. Some of them are:

(1) There must be a specified boundary of a country's government, i.e. whatever the organization is, it must have a boundary and jurisdiction from one place to another. Boundaries are an important feature of government.

(2) Government has the power to restrict the financial, personal, and civic liberties of people. For instance, government has the power to imprison someone, to expel someone from the country, or collect revenue by force. Similarly, it can impose restrictions on personal liberty. For instance, it can order the youth to join the army or it can call volunteers at a time of need.

(3) It has the power to levy and collect taxes.

Similarly, it has the power to make treaties with sovereign countries, to make laws for immigrants and emigrants, and to regulate business and trade. It has the power of *Qaḍā*. In short, all of these functions fall within the jurisdiction of government, and it has the power to deal with them in its own way. Particularly, the existence of boundaries is a necessary requisite for government, for boundaries enable it to delimit the

geographical extent of the implementation of its laws. It is also essential for foreigners who come into those boundaries to obey the laws of the country. One who goes out of the boundaries also goes, to a certain extent, outside the reach of the laws of that government. Thus, government is obliged to issue orders in certain matters, to prohibit certain other matters, and to impose restrictions on financial, personal, and civic liberties at times of need. It has the power to collect taxes, recruit for the army, enter into treaties, and render justice. Now let us see whether the Prophet[sa] was given all of these powers or not.

First are the boundaries of a country. The empowerment of the Prophet[sa] in this regard is clear, since he declared that no one could live within a specific area except for Muslims. If someone else were to come, he would be expelled. Second, rules were enforced for those people living there. Similarly, Allah, the Almighty empowered him to conclude treaties with others, or to terminate them with certain conditions when he considered the need for it. He was given the power to collect taxes, and to restrict financial, personal, and civic liberties. Therefore, all powers of government were given to the Prophet[sa] by Allah. Government orders the legality of certain things and prohibits others; it checks the financial, personal, and civic liberties of people in certain circumstances. Allah, the Almighty empowered him to take their property, collect taxes, and demand their

lives for war. He was empowered to expel unwanted people from his country. Justice is also an obligation of government. Government has the power to issue a decree, i.e. the final verdict, and Islam gives that authority to the Prophet[sa] and declares his decision to be final. The Prophet[sa] was not bound to comply with all of the wishes of the people, but they were obliged to submit totally, because compliance to their wishes in most matters could have dangerous consequences. Thus, it is proven from these verses that the Prophet's[sa] management of the affairs of government was not an interim arrangement, but was a part of sharia. As the commands of *Ṣalāt* and Fasting etc. are a part of religion, so is the organization of the government of the Prophet[sa]. It cannot, in any way, be called worldly or interim.

Were Commands Related to Establishment of an Organization only for the Prophet[sa]?

The plea of those who deny the need for Khilāfat, that "Islam does not present any definite organization", is open to this critique, that by accepting the part of the Prophet's[sa] work pertaining to the organization as having no religious sanction, it will also have to be accepted that his work was simply to meet provisional needs. Ali bin Abdur Razzaq has also realized this. As an intelligent person, he is apprehensive of opposition from people who may

object that when the Holy Quran contains commands pertaining to government, how can he call the acts of the Prophet[sa] interim and claim that Islam does not present any specific organization. He has tried to find a way out by saying that the government of the Prophet[sa] was the government of Prophethood and love, and not a kingdom. He says that, though the Prophet[sa] gave many directives, they were all the commands of a Prophet, not that of the head of an institution. Since the commands were not of the head of an institution, they cannot be delegated to others. As all those commands were given in the capacity of a Prophet, they ceased to be operative upon his death. The powers which the Prophet[sa] exercised were specific to his Prophethood. People greatly loved him, and as a result, they obeyed his commands. This was the case at the time of the Prophet[sa]. The Companions[ra] loved him intensely and were always ready to obey him, even at the cost of their lives. Thus, they obeyed all of his commands, for they loved him and he was their beloved, and lovers always obey their beloved. However, this does not mean that all those commands became obligatory for all time. They were only concerned with him, and when he died, the applicability of these commands ended.

Intense Love of Followers with their Prophet

The plea of Ali bin Abdur Razzaq is valid to the extent that the companions of a Prophet have an intense love for their Prophet. We are eyewitnesses of the fact that thousands of members of our community imitated the acts of the Promised Messiah[as]. Once, someone raised the objection, in the presence of the Promised Messiah[as], that some members of his Community shaved their beard. The Promised Messiah[as] said: "Once they acquire perfect love, they will automatically start maintaining a beard because I have one; there would, then, be no need of any advice or directive".

There is no doubt that the love between a Prophet and his followers is so intense that its like cannot be found in worldly relationships. In fact, sometime, in the intensity of love, man apparently ignores sensibility. It was the habit of Ḥaḍrat Abdullah bin Umar[ra] that whenever he went for Hajj, he used to sit at one place to pass water. Someone enquired of him why he did thus. He replied, "The fact is that the Prophet[sa] once sat here to pass water. Whenever I come here, it brings to my mind the act of the Prophet[sa] and I sit here for a short time without fail."[7]

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[7] *Musnad Ahmad bin Hambal,* Vol.1, p.131, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, Published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyyah*.

In love, sometimes a person does such things in imitation as are apparently senseless. Thus, we accept that the Companions[ra] loved the Prophet[sa] and obeyed him completely. But here, the question is not whether they obeyed him due to their love for him or because they were under some pressure. The question is whether Islam gave the Prophet[sa] any power to rule a country and its people or not? Similarly, was he given power over those who disobeyed those commands? If the Holy Quran had mentioned only commands without prescribing punishments for those who did not comply, then it could be said that the Prophet[sa] issued commands and the Companions[ra] obeyed them due to their love for him. However, we see that this is not the case, because punishments are also prescribed. It is said, on committing such and such crime, one will receive this punishment, and for some other crime, one will receive that punishment. Since the Holy Quran has prescribed punishments, the rule of love is not correct in its entirety, for punishments are not prescribed when the compliance of commands is attached with love only.

Islam has not simply given some commands, but it has also detailed the organization of government. Where details are given, there it has kept the door of consensus open for people so that rational mental faculties may not go to waste. Therefore, in some matters, Ḥaḍrat Abu Bakr[ra] applied his judgment and presented the real Islamic issue before people.

Similarly Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra] guided people according to the prevailing circumstances. Indeed, there are some matters which are still under consideration.

Issue of Consent upon Reaching Puberty

For instance, when the *Nikāḥ* (announcement of marriage) of a daughter is agreed by her father before the daughter's age of puberty, does she have the right to nullify it upon attaining puberty or not? This is a question which continuously arises. It is mentioned in the old books of *Fiqah* (Islamic jurisprudence) that if a father makes the *Nikāḥ* of his daughter, then she has no right to break it on attaining puberty, but I have concluded that a girl has that right, and if she does not like the match, she can refuse it. Similarly, there are so many issues of *Fiqah* which continuously arise, and a number of them will come up in the future.

We are not concerned with details of whether Islam gave a specific form of government to the Prophet[sa], because there are various forms of government. The form of the government of England is different from America, America's from Russia, and Russia's from Germany. However, due to these differences, we cannot say that one is a government and that the other is not. Government means that a specific organization should be chosen and established within national boundaries, and the reigns of the people should be entrusted in the hands of a

person or a party. Thus, we have to look at whether Islam enjoins an organization or not, irrespective of how different it may be from others, and whether the Prophet[sa] implemented that organization or not.

Islam Ordains a National and Legal Organization

There is no doubt that Islam does not favour kingdoms, for kingship has a specific significance which Islam does not permit. The Prophet[sa] said, concerning himself, that he was not a king, and he did not use the word king for his Khulafā'. However, this does not mean that Islam does not favour any religious national organization. If some form of an organization is proven from the Holy Quran and Islam, then we can say that though Islam opposes kingdoms, it establishes a specific form of organization in its place, and that is a part of the religion of Islam. As it is religious, its establishment is essential for Muslims as far as they have power. Government is, in fact, a name of national boundaries and the implementation of specific rules within it. It is not the name of a particular form. National boundaries and enforcement of specific rules are proven from the Holy Quran, as is clear from the verses which I have just quoted above. Since the elements of a national boundary, a specific law, citizenship, treaties, and foreigners are found, a particular form of government is proven. We do not call it a kingdom because that

word has a connotation which Islam does not approve of; nevertheless, the institution of a national and legal organization is proven. This is what we wish to prove; and we believe that Khilāfat is essential to establish that organization. Thus, Khilāfat is an Islamic organization, and not the outcome of an interim policy.

I agree that if the need for Khilāfat were denied, that would support the logic of Ali bin Abdur Razzaq. In one way or the other, that would also lead to rejection of the organization established by the Holy Prophet[sa]. Those who deny Khilāfat without accepting this viewpoint are either fools or want to deceive people. Since it is proven that the Holy Quran ordains that national affairs and national organizations are a part of religion, and the fact that the Holy Prophet[sa] implemented them makes them religious, his directives and guidance in these matters is sunnah, which is to be followed in the same way as the commands of *Ṣalāt* and Fasting etc. The demand for any concession in these is also a demand for a concession in the faith of Islam. This logic simultaneously affirms that as the commands of *Ṣalāt* and Fasting did not come to an end after the life of the Prophet[sa], so the commands concerning the nation's and country's organization have also not come to an end after his death. *Ṣalāt* and Fasting are necessary for the spiritual progress of a person, also necessary is the organization to enforce rules for the progress of a

country. As the assembly in *Ṣalāt* is a congregational worship that should be continued through his successors after him, similarly, other affairs should also be performed through his successors. The commands of *Ṣalāt* and Fasting, given by God Almighty, do not mean that after the death of the Prophet[sa] there is no need to perform *Ṣalāt* and Fasting. Similarly, the Islamic directives to establish an organization do not mean that they will be impracticable later on. After the expiry of the first Imam, a second is appointed in his place. Similarly, the injunctions pertaining to the organizational system should remain in force through successors.

Reasons for Mutiny of Arabian Tribes

I think that it was due to this confusion—that the commands related to the organization were concerned only with the life of the Prophet[sa]—that the Arab tribes rebelled after his death. They refused to pay Zakat. Their logic was that God Almighty did not authorize any one else to collect Zakat except the Prophet[sa]. He said:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً

"O' Muhammad[sa], take a part of their wealth as Zakat." There is no mention of any one else being authorized to collect Zakat after him.

The Muslims did not accept their plea, although here, the Prophet[sa] is particularly addressed. The

major argument of the apostates was that: “Only the Prophet[sa]—and no one else—was authorized to collect Zakat”. This was the cause of their going astray. They thought that the commands related to the organization were not forever, but that they were concerned only with the life of the Prophet[sa]. As I have proven, this idea is wrong. The fact is that just as the commands of *Ṣalāt* and Fasting have not come to an end after the Prophet[sa], so the commands related to a nation’s and country’s organization would not come to an end after his death. Like the assembly of *Ṣalāt*, which is a collective act of worship, other commands should also remain in practice through deputies among the Muslims.

The Details of Issue of Khilāfat

After this discussion of basic principles, I now address the details of the issue of Khilāfat. One should remember that a Prophet has a very close relationship with God Almighty. It is so intense that some people make the mistake of thinking that he himself is God, a type of mistake which the Christians made. Those who do not make this mistake consider a Prophet to be a human being. Due to the intensity of the attachment of a Prophet with God and the manifestations of His love, it never occurs to the followers that he will eventually die. It is not that they consider the Prophet immortal, but due to the intensity of their love, they presume that they will die first and

that Allah, the Almighty will greatly prolong the life of the Prophet. Therefore, there has never been any Prophet about whom his followers ever presumed that he will die and they will remain alive. Rather, every person (except those of little faith) presumes that the Prophet will remain alive and that they will die. This is why also adherents never discussed what would happen after the Prophet. At other times, people may discuss the consequences of the death of a certain person, but they have no such apprehensions during the life of a Prophet. The reason for this, I have already mentioned, is intense love. We also have personal experience of this.

A Personal Experience

Among us, there was no Ahmadi—except those whose hearts were diseased or whose faith was imperfect—who ever thought that the Promised Messiah[as] would die and that he would outlive him. Young or old, children or elderly, men or women, all thought that they would die first and the Promised Messiah[as] would remain alive. Due to the intensity of love and the close relationship that a Prophet has with God Almighty, his followers always imagine that Allah, the Almighty would bestow great longevity upon His Prophet. No one thinks that a Prophet will live forever, but they do think that they will die first and that the Prophet of God Almighty will continue to live in this world. Thus, on many occasions, young

men of eighteen to twenty came to the Promised Messiah[as] and respectfully requested him to lead their funeral on the event of their death. We were surprised to hear young men making that request to the Promised Messiah[as]—who was over seventy and not in good health—to lead the funeral on their deaths, as though they were sure that he would remain alive and they would die in his presence. Consequently, the thought would come to the minds of hundreds of people, ten to fifteen days after his death, that the Promised Messiah[as] has not yet died. My own condition was such that, three days after the death of the Promised Messiah[as], I was on a walk with my friend to Dārul-Anwār. In those days, there was a preposition under discussion and it was considered very important. On my way back, I began pondering and meditated quietly. Instantly, a subtle point occurred to me, and I exclaimed that I have found the solution and will mention it to the Promised Messiah[as] on reaching home, and I will tell him that on his demise, the enemies had made a query and I have found the answer, although at that time, three days had passed since his demise. Those who have tasted this love know what they thought in the lifetime of the Promised Messiah[as], and what the condition of their heart was on his death. The same was the condition of the Companions[ra] of the Holy Prophet[sa]. Their love with the Prophet[sa] was unprecedented in history. It was very difficult for the Companions[ra] to believe that the Holy Prophet[sa] would

die and they would live, though they did not consider him God. They considered him a human being, but due to the intensity of their love, they could not expect such a thing to happen in their lifetime. What happened at the time of his death is a very clear illustration of this point.

Condition of Companions[ra] on the Death of the Holy Prophet[sa]

Aḥādīth and history reveal that when news of the death of the Prophet[sa] spread, Ḥaḍrat Umar[ra] stood up with sword in hand and said that the rumour was a mischief of the hypocrites; rather, the Prophet[sa] was alive and had not died, he had gone to heaven to receive some command of God and would return in a short time and punish the hypocrites. He was so strong in his assertion that he declared that if anyone said that the Prophet[sa] had died, he would kill him. After this, he paced back and forth in the mosque—impassioned and enraged—with sword in hand.[8] This assertion appealed to the people so much that none of them felt any need to contradict it, even though it is clearly mentioned in the Holy Quran, about the Prophet[sa], that:

اَفَاۡئِنۡ مَّاتَ اَوۡ قُتِلَ انۡقَلَبۡتُمۡ عَلٰۤی اَعۡقَابِكُمۡ

(Āl-e-'Imrān, 3:145)

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[8] *As-Sīratul Ḥalbiyyah,* Vol. 3, p. 500, by Abul Farj Nuruddin Ali bin Ibrāhīm bin Ahmad, Published by Dārul Kutubil 'Ilmiyyah Beirut, Lebanon. First edition, AH. 1422, AD. 2002.

"If Muhammad[sa], the Messenger of Allah, dies or is martyred, will you turn back on your heels?"

Despite a clear mention of this point in the Holy Quran, which revealed the death of the Prophet[sa], the Companions[ra] were so shocked on his demise that many of them presumed that he had not died and treated the news as a rumour spread by the hypocrites. The reason for this was that they could not conceive, in the intensity of their love with the Prophet[sa], that he would die and they would live. Some of the Companions[ra], who were of a cooler temperament, feared that the people were being put to trial. They hurriedly brought Ḥaḍrat Abu Bakr[ra]. When he arrived at the mosque, he saw the Companions[ra] exclaiming that the hypocrites were liars and that the Holy Prophet[sa] had not died but was alive. It was as if a condition of madness had overwhelmed them, just as I mentioned earlier, that I thought of telling the Promised Messiah[as] the reply of the query raised by his enemies on his death. When Ḥaḍrat Abu Bakr[ra] saw this condition of the people, he went to the room where the holy remains of the Prophet[sa] had been laid. He enquired from Ḥaḍrat Ayeshah[ra] the condition of the Prophet[sa]. She told him that he had passed away. On hearing this, Ḥaḍrat Abu Bakr[ra] raised the cloth from the face of the Prophet[sa], kissed his forehead, and said, "Allah, the Almighty will not combine two deaths upon you", meaning that it is impossible that

on one side, you should pass away, and on the other, that death should also overtake your nation, and that they deviate from true faith. Then he came out, and standing upon the pulpit, he addressed the people that Muhammad[sa], the Messenger of Allah, had died, and he recited,

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَا۟ئِنْ
مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ

(Āl-e-‘Imrān, 3:145)

After this, he said with great force, “O People! Muhammad, no doubt, was the Messenger of Allah, but now he has passed away. If any one of you worshipped Muhammad[sa], the Messenger of Allah, they should know that he has passed away, but if you worship God, then know that your God is alive and that death will never overtake Him.” Ḥaḍrat Umar[ra], who was standing by leaning on his sword, waiting that when Ḥaḍrat Abu Bakr[ra] descends from the pulpit he would behead him, heard this verse and a veil was immediately removed from his eyes. His knees began trembling, his hands began shivering along with his body, and he fell to the ground out of weakness. The other Companions[ra] also admitted that their eyes had been veiled, but when they heard this verse from Ḥaḍrat Abu Bakr[ra], everything became clear to them. Their whole world became dark and they wandered the streets of Medina weeping, and reciting:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَا۟ئِنْ

مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ [9]

The couplet of Ḥaḍrat Ḥassān[ra] also reveals this condition:

كُنْتَ السَّوادَ لِنَاظِرِیْ فَعَمِیَ عَلَیْکَ النَّاظِرُ

مَنْ شَاءَ بَعْدَکَ فَلْیَمُتْ فَعَلَیْکَ کُنْتُ اُحَاذِرُ [10]

"O' Prophet of God! You were the pupil of my eye. Now, on your death, my eye has become blind. It was only you concerning whom I feared death. Now, after your demise, whoever may die, I cannot have any concern."

No Consideration on Succession of a Prophet in his Lifetime

When the condition of the hearts and minds of people in the life of a Prophet is such, it can be understood that God and His Prophet save them from the agony of facing it. This sensitive issue, of what will happen after the death of a Prophet, is stated in subtle words. The nation does not give much attention to this issue, nor does it ponder over what will happen after the Prophet. It is not proven from any source that

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9 *As-Sīratun Nabawiyyah,* Vol. 4, pp. 182-183, by Abu Muhammad Abdul Mālik bin Hishām bin Ayyūb Al-Himyarī Al-Mu'āfirī, published by Dārul Kutubil 'Ilmiyyah, Beirut, Lebanon. First edition, AH. 1420, AD. 2000.

10 *Sharha Dīwān Ḥassān bin Thābit Al-Anṣārī,* p.165. Edited by Abdur Raḥmān Al-Barqūtī. Published by Al-Maṭba' Raḥmāniyyah, Egypt. AH 1347, AD 1929.

the Prophet[sa] was ever asked, "O Messenger of Allah, when you pass away, then what will happen? Will there will be Khilāfat, or parliament, or a committee to look after the affairs of the Muslims?" Only a hard-hearted person can speak on such matters, or one who is devoid of love for a Prophet and unaware of his greatness. The *Aḥādīth* show that the Companions[ra] enquired from him about many problems and received information by putting questions, but the issue of succession was one which the Companions[ra] could not ask about, nor could they think of it, for they thought that he would outlive them. Thus, this issue, to some extent, remained veiled, and the death of the Prophet[sa] was the real time of its disclosure.

These were the state of affairs at the time of the death of the Prophet[sa]. Upon his demise, the Companions[ra] felt a great shock. It was the first time they realized that it was possible for the Prophet[sa] to be separated from them; for the first time, the importance of their need for an organization, in accordance to the ways and wishes of the Prophet[sa], dawned upon them in its true significance, and they began to reflect on its different aspects. No doubt, the details of the organization are present in the Holy Quran, but they remained veiled to them and they never discussed them. They read them in some other context. They did not interpret them in such ways as would reveal to them what they should do after the death of the Prophet[sa].

Every Prophet has Two Lives (I) Personal, (II) National

There is Divine wisdom working behind this devoted love, because there are two lives of a Prophet—one is personal and the other is national. Allah, the Almighty initiates both these lives by revelation. The personal life of a Prophet starts with revelation as follows: When he is thirty or forty years old, revelation begins descending upon him, and he is called a Messenger for the guidance and purification of people. As a result of these revelations, he sees extraordinary blessings of Allah, the Almighty descending upon him, and feels a new vigour, a new life, and new nobility.

The national life of a Prophet also starts with revelation. When he passes away, the organization which is initiated after his demise is not based on any ready-made scheme. Rather, an instant change occurs, and Allah, the Almighty diverts the hearts of people toward that organization by an indirect revelation.

Prophet's Personal Life is First Manifestation of Divine Power and his National Life is Second

Just as Allah, the Almighty starts the personal life of a Prophet with revelation, in the same way, his national life, which starts after his demise, begins with revelation. Thus, there is a resemblance between the two. This is why the Promised Messiah[as] has named it

the Second Manifestation of Divine Power. The First Manifestation of Divine Power is the personal life of the Prophet, and the Second Manifestation is his national life. Since Allah, the Almighty lays the foundations of his national life with revelation and by His Divine Power, He keeps its details veiled from the eyes of people in the life of the Prophet. When the Prophet passes away, Allah, the Almighty diverts the attention of people to the details of this life by indirect revelation. It is stated in the Gospels that after the demise of 'Īsa[as] (Jesus Christ), his disciples gathered at one place, and the Holy Spirit descended upon them and they started speaking many different languages. Though the authors of the Gospels have turned it into an absurd story, the incident makes it clear that after the assumed demise of Christ, there was a sudden change in the hearts of the disciples, of which they had no hint of before. They had to attribute this change to Divine Power. In short, Allah, the Almighty starts the new life of a Prophet like the personal one, with His revelation and Divine Power. That is why the details of his new life are kept veiled from the eyes of people during the life of Prophet.

A Look in the Dispute of "*Qirṭās*" [Folio]

Here I want to mention an interesting incident. There has been a prolonged dispute between the Shias and Sunnis, which is called the dispute of *Qirṭās* [folio]. It is mentioned in *Aḥādīth* that when the Holy

Prophet[sa] was suffering severely in his final illness, he asked the Companions[ra] to bring a folio, a pen, and inkpot, so that he might dictate for them something which would keep them rightly guided. The Shias assert that the Holy Prophet[sa] wanted to dictate that Ḥaḍrat Ali[ra] would be the Khalīfah after him, and that he should be honoured as their Imam. They say that Ḥaḍrat Umar[ra] did not let him dictate, and asked the people to leave the matter, saying that the Holy Prophet[sa] was in great suffering, and it was not advisable to trouble him, and that the Holy Quran being sufficient as guidance, nothing else was required. The Shias call this the connivance of Ḥaḍrat Umar[ra], that in order to usurp sovereignty from Ḥaḍrat Ali[ra], he did not let the Holy Prophet[sa] dictate a will. They say that if he had let the Holy Prophet[sa] dictate a will, he would have dictated in favour of Ḥaḍrat Ali[ra]. There are many answers to this objection, but I will give only two at this time.

First, if the Holy Prophet[sa] wanted to dictate a will of Khilāfat in favour of Ḥaḍrat Ali[ra], then why, on the intervention of Ḥaḍrat Umar[ra], did he not ask again for the pen and inkpot? He, after all, should know that the attempt of Ḥaḍrat Umar[ra], being an enemy of Ḥaḍrat Ali[ra] (God forbid), could not benefit Ḥaḍrat Ali[ra] in any way. In such a situation, the Holy Prophet[sa] would have surely asked of Ḥaḍrat Umar[ra] the reason for his conduct. He, no doubt, was suffering, but he did not take any notice of it. He could have ordered that the

pen and inkpot be brought quickly, so that he might dictate something, but he did not ask for the pen and inkpot a second time. When Ḥaḍrat Umar[ra] said that the Book of God was sufficient as guidance, the Holy Prophet[sa] kept quiet. It clearly means that the Holy Prophet[sa] wanted to dictate the same thing as was stated by Ḥaḍrat Umar[ra]. After hearing the commitment of the Companions[ra] to act according to the Book of God, the Holy Prophet[sa] felt no need to dictate a separate will. Therefore, this incident does not convict Ḥaḍrat Umar[ra] in any way, rather it shows how close his thinking was to that of the Holy Prophet[sa].

The second answer, which provides great historical evidence as a conclusive rebuttal of the baseless ideas of the Shias, is the following: On such occasions, a will is dictated by a person who is on his death bed. If the will is not dictated at that time, then there no opportunity is left to do so. However, a person who has hope that Allah, the Almighty will grant him recovery from a simple ailment gives no importance to a will and considers it useless to trouble himself with it. When we consider these incidents in light of the circumstances which the Companions[ra] faced on the demise of the Holy Prophet[sa], we find that Ḥaḍrat Umar[ra] had no notion of taking sovereignty in his hands when the Holy Prophet[sa] was about to depart. When the Holy Prophet[sa] passed away, the shock was so severe and sudden, and so contrary to expectations,

that it made Ḥaḍrat Umar[ra] somewhat senseless, and he did not believe in any way that the Holy Prophet[sa] had passed away. He was the one who, even after the demise of the Holy Prophet[sa], did not believe that he had passed away, and whose heart was full of the hope of his revival, and who came forward with a sword in his hand announcing that whoever would say that the Holy Prophet[sa] had died would be killed. How can it be imagined that such a person assumed that the Holy Prophet[sa] was about to die and stopped him from dictating something in favour of Ḥaḍrat Ali[ra]. Rather, when we consider events from the perspective of the Shias, we find that certain doubts may possibly be raised against Ḥaḍrat Ali[ra], who appeared to be expecting the demise of the Holy Prophet[sa]. On the other hand, Ḥaḍrat Umar[ra], in the intensity of love, appeared to be expecting his recovery from what he believed was a simple ailment, and hoping that he would not die. Thus, this situation, from the Shia perspective, raises some questions about Ḥaḍrat Ali[ra]. However, it does not malign Ḥaḍrat Umar[ra]; indeed, it proves his nobility, righteousness, and excellence.

Allah, the Almighty Starts National Life of a Prophet with Revelation

I was pointing out that after the demise of a Prophet, Allah, the Almighty starts his national life by revelation. Therefore, Allah, the Almighty keeps the establishment of Khilāfat and its details veiled until

the demise of the Prophet. In the circumstances under which the Holy Prophet[sa] passed away, some Companions[ra] initially considered that he had not passed away, but when they came to know of his demise, they were struck with shock and grief. They started agonizing over what should be done and what steps should be taken to continue the mission of the Holy Prophet[sa]? In such confusion and pain, they moved here and there, and consequently, in a short time, they were divided into two groups, which, later on, became three.

Three Groups of Companions[ra] after the Demise of the Holy Prophet[sa]

One group thought that, after the Holy Prophet[sa], there should be a person who would establish an Islamic system. They thought that as the family members of the Holy Prophet[sa] were considered the best judges of his wishes, thus, a Successor should be from the family of the Holy Prophet[sa], and not from any other family. They believed that if a Successor were chosen from another family, people would not obey him, and thus the Islamic organization would be jeopardized. If the Khalīfah was chosen from his family, then the people, who were used to obeying the family of the Holy Prophet[sa] would obey him willingly as well, just as when a king dies and his son becomes his Successor people obey him willingly, just as they obeyed the father.

The other group thought that the condition of choosing from the family members of the Holy Prophet[sa] was not necessary. The purpose was to have a Successor to the Holy Prophet[sa]. They thought that whoever was more competent should be entrusted with the responsibility.

This second group was further divided in two sections. Although they agreed that there should be a Successor of the Holy Prophet[sa], they differed on which people the Successor should be from. One group was in favour of a person who had been under his supervision for a long time, and for this, the deserving person should be from the *Muhājirīn* [Immigrants], and especially the Quraish, whom the Arabs would obey willingly. The other group thought that, as the Holy Prophet[sa] passed away in Medina where the *Anṣār* [Helpers] were in majority, they could fulfil this obligation best.

Dispute between *Muhājirīn* and *Anṣār*

A dispute arose between the *Anṣār* and *Muhājirīn*. The *Anṣār* thought that, as the Holy Prophet[sa] lived among them during that part of his life which was related to an organizational system, and as there had been no such system in Mecca, they could understand the system better than any one else and were thus entitled to Khilāfat. Their second argument was that as the territory, i.e. Medina, belonged to them, their word would carry more weight than that of the

Muhājirīn. Therefore, they thought that the Successor of the Holy Prophet[sa] should be from the *Anṣār* and not from the *Muhājirīn*. Contrary to this, the *Muhājirīn* said that their companionship with the Holy Prophet[sa] was longer than that of the *Anṣār*, thus, they could understand the religion better. People were still considering this dispute and had not yet resolved it when the group in favour of the *Anṣār* gathered in the verandah of Bani Sa‘dah and started consulting with one another. They were inclined towards the appointment of Sa‘d bin Ubadah, leader of Khazraj and a recognized Chief, as Khalīfah. During this discussion, the *Anṣār* argued that they were the owners of the country, its lands, and its properties; therefore, it is better for Islam that the Khalīfah be from them. They thought no person more competent for the post than Sa’d bin Abadah. While this discussion was taking place, some said: What if the *Muhājirīn* reject this arrangement. Someone said that they would reply مِنَّا اَمِيْرٌ وَمِنْكُمْ اَمِيْرٌ "*one Amīr from us and one from you*". Sa’d, who was a wise man, called this the first weakness; saying that مِنَّا اَمِيْرٌ وَمِنْكُمْ اَمِيْرٌ "*one Amīr from us and one from you*", denotes complete ignorance about the concept of Khilāfat. Such a situation would hurt Islam. When the *Muhājirīn* learned of what was happening, they went there in a hurry, for they knew that if the Khalīfah was not from the *Muhājirīn*, the Arabs would not submit to him. No doubt, the *Anṣār* were the majority in Medina, but all

of Arabia honoured the nobility and greatness of the Meccans. The *Muhājirīn* thought that if the Khalīfah were from the *Anṣār*, the Arabs would be put to a great crisis and there might be many who would not be able to preserve their faith in the face of such a crisis. Consequently, all of the *Muhājirīn* went there, and among them were Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], and Ḥaḍrat Abu Ubaidah[ra].

Ḥaḍrat Umar[ra] later recalled: "I had prepared an eloquent speech for this occasion. I had planned to deliver it immediately upon arrival so that it would convince all of the *Anṣār*, and they would have no alternative but to elect a Khalīfah from the *Muhājirīn* rather than *Anṣār*. When we arrived, Ḥaḍrat Abu Bakr[ra] stood up to make an address, and I did not expect anything exceptional from him, but by God, he presented all the points that I myself had thought of. In addition, he put forth more of his own arguments. Then I understood that I was no match to Ḥaḍrat Abu Bakr[ra]." [11]

The *Muhājirīn* pointed out the necessity of an Amīr from the Quraish, and quoted a saying of the Holy Prophet[sa], اَلْاَئِمَّة مِنَ الْقُرَيْش "The Amīrs should be from Quraish". [12] They also pointed out that they

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[11] *Al-Kāmil fit Tārīkh*, Vol. 2, pp.328, 329, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

[12] *Musnad Ahmad bin Hambal,* Vol.3, p.129, Hadith No. 12332, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, Published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyyah*.

were the first to accept Islam and narrated the sacrifices that they had made for Islam. Habāb bin al-Mundhir of Khazraj opposed this, and said that they could not accept a Khalīfah from the *Muhājirīn*, and that if the *Muhājirīn* could not agree to this and strongly insisted upon their view, then مِنَّااَمِيْرٌوَمِنكُمْ اَمِيْرٌ, "one *Amīr* from us and one from you" should be acted upon. Ḥaḍrat Umar[ra] asked him to be careful of what he was saying and pointed out that the Holy Prophet[sa] has said that having two *Amīrs* at one time is unlawful.[13] (This indicates that there were such traditions in which the Holy Prophet[sa] had elaborated the system of Khilāfat, but, in his lifetime, the Companions[ra] did not pay much attention to them. The reason for this is the Divine wisdom that I have mentioned before.) Thus, Ḥaḍrat Umar[ra] concluded that the demand of making one *Amīr* from each group did not satisfy reason or sharia.

Election of Ḥaḍrat Abu Bakr[ra]

After some discussion, Ḥaḍrat Abu Ubaidah[ra] stood up and addressed the *Anṣār* saying: You were the first people outside Mecca who accepted Islam; now do not be the first to pervert the principles of religion after the demise of the Holy Prophet[sa]. This had such a deep impact on them that Bashir bin Sa'd Khazraji stood up and addressed his people: "This is

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[13] Ibid p.329.

true that the help and support that we offered and the services we rendered to the Holy Prophet[sa] were not for any worldly gains or to attain sovereignty after him. They were only for the sake of God. The main concern now is not about the right to Khilāfat but about the obligation to Islam. From this perspective, the Amīr should be from the *Muhājirīn*, for they were blessed with the company of the Holy Prophet[sa] for a long time." The debate continued for some time, and within half an hour or so, the people came around to the view that the Khalīfah should be from the *Muhājirīn*. Then Ḥaḍrat Abu Bakr[ra] nominated Ḥaḍrat Umar[ra] and Ḥaḍrat Abu Ubaida[ra] for this post, and asked everyone to enter into the *Bai'at* (allegiance) of any one of them, but both declined the proposition and said that they would pledge allegiance to the person whom the Holy Prophet[sa] made the Imam of *Ṣalāt*, and who was the best among the *Muhājirīn*. In other words, there was no one better suited to Khilāfat than Ḥaḍrat Abu Bakr[ra]. On this, the people started taking the pledge of *Bai'at* at the hand of Ḥaḍrat Abu Bakr[ra]. Ḥaḍrat Umar[ra] was the first to take the *Bai'at*, then Ḥaḍrat Abu Ubaida[ra] and after him, Bashir bin Sa'd Khazraji[ra]. After them, the tribe of Aus and the people of Khazraj started taking *Bai'at*. The people were so enthusiastic, that in their eagerness, they nearly trampled Sa'd, who was ill and was unable to get up. Within a short time, all except Sa'd and Ḥaḍrat Ali[ra] took the *Bai'at*. Sa'd's son also took the *Bai'at*.

Ḥaḍrat Ali[ra] did the same after a few days. According to some traditions, Ḥaḍrat Ali[ra] took *Bai'at* after three days, and according to others, after six months. The traditions mentioning six months also add that Ḥaḍrat Ali[ra] could not take the *Bai'at* of Ḥaḍrat Abu Bakr[ra] because he was busy looking after Ḥaḍrat Fatimah[ra] who was ill at that time. When he came to Ḥaḍrat Abu Bakr[ra] to take the *Bai'at*, he apologized for the delay, due to the illness of Ḥaḍrat Fatimah[ra].[14]

Election of Ḥaḍrat Umar[ra]

On his deathbed, Ḥaḍrat Abu Bakr[ra] sought the advice of the Companions[ra] on who should be appointed the next Khalīfah. The majority gave their opinion in favour of Ḥaḍrat Umar[ra]. Some of them raised only one concern, that Ḥaḍrat Umar[ra] was very strict by nature and he might be hard on people. Ḥaḍrat Abu Bakr[ra] said that the harshness of Ḥaḍrat Umar[ra] would vanish when he is burdened with the responsibility. Thus, all the Companions[ra] agreed upon the Khilāfat of Ḥaḍrat Umar[ra]. As the health of Ḥaḍrat Abu Bakr[ra] was very poor, he, with the support of his wife Asma[ra], with trembling hands and feet, went to the mosque and addressed all the Muslims, and said, "I have continuously deliberated on who

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[14] *Al-Kāmil fit Tārīkh*, Vol. 2, p. 331, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

should be your Khalīfah after my demise. After much contemplation and prayer, I have decided to nominate Ḥaḍrat Umar[ra] as Khalīfah. So Ḥaḍrat Umar[ra] will be the Khalīfah after me."[15] All of the Companions[ra] and others agreed to this Khilāfat and took *Bai'at* of Ḥaḍrat Umar[ra] after the demise of Ḥaḍrat Abu Bakr[ra].

Election of Ḥaḍrat Usman[ra]

When Ḥaḍrat Umar[ra] was injured and realized that his demise was imminent, he nominated six persons and advised them to elect the Khalīfah from among themselves. They included Ḥaḍrat Usman[ra], Ḥaḍrat Ali[ra], Ḥaḍrat Abdur Rahman bin 'Auf[ra], Ḥaḍrat Sa'd bin Al-Waqqāṣ[ra], Ḥaḍrat Zubair[ra], and Ḥaḍrat Talhah[ra][16]. In addition to them, he included Ḥaḍrat Abdullah bin Umar[ra] as advisor, but did not declare him as entitled to Khilāfat. He also admonished that these people should give their verdict within three days, and Suhaib[ra] should lead the prayer during that period of time. He appointed Miqdād bin Al-Aswad[ra] to oversee the consultation and election process and directed him to gather the Electoral College at one place and to guard them. He issued more directions, the people should take the *Bai'at* of the person who is elected by the majority of votes, and if any one

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[15] *Al-Kāmil fit Tārīkh*, Vol. 2, p. 425, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

[16] Ibid, p. 66.

declines to do so, then he should be killed. If there be three votes on each side, then Ḥaḍrat Abdullah bin Umar[ra] would recommend who the Khalīfah should be. If the members of Electoral College do not agree to the decision of Abdullah bin Umar[ra], then the person favoured by Abdur Rahman bin 'Auf[ra] should be appointed as Khalīfah.

These five persons discussed this matter (as Talhah[ra] was not in Medina at that time), but could not come to any conclusion. After a very long time, Ḥaḍrat Abdur Rahman bin 'Auf[ra] asked if anyone wanted to withdraw his name, but all of them remained quiet. On this, Ḥaḍrat Abdur Rahman bin 'Auf[ra] withdrew his name, then Ḥaḍrat Usman[ra] withdrew his name, and then two others did the same. Ḥaḍrat Ali[ra] remained quiet. Finally, the members of the Electoral College took a pledge from Ḥaḍrat Abdur Rahman bin 'Auf[ra] that he would be completely impartial, and entrusted the responsibility of making the decision to him. For three days, Ḥaḍrat Abdur Rahman bin 'Auf[ra] visited every house in Medina to obtain the opinion of every man and women about the issue. All of them expressed their agreement to the Khilāfat of Ḥaḍrat Usman[ra]. Thus, he gave his verdict in favour of Ḥaḍrat Usman[ra] and he became the Khalīfah.

Election of Ḥaḍrat Ali[ra]

After this, Ḥaḍrat Usman[ra] was martyred and the Companions[ra] who were present in Medina—witnessing that discord was spreading among the Muslims—persuaded Ḥaḍrat Ali[ra] to accept the *Bai'at* of the people. On the other hand, some miscreants also rushed to Ḥaḍrat Ali[ra] and told him that the Islamic state was facing the risk of destruction. They pleaded that he should accept the *Bai'at* of the people in order to dispel fear and to establish safety and peace. In short, he was compelled to accept the *Bai'at* and he took the responsibility after declining many times. Some of the eminent Companions[ra] were not present in Medina, and some were forced to take the *Bai'at*. It is related that Hakim bin Jablah and Malik Ashter were sent with some aides to force Ḥaḍrat Talhah[ra] and Ḥaḍrat Zubair[ra] to take the *Bai'at* at the point of the sword. They brandished their swords before them and asked them to take the *Bai'at* of Ḥaḍrat Ali[ra] or they would kill them. According to some traditions, they were brought dragging on the ground for *Bai'at*. Obviously, such an expression of allegiance cannot be called *Bai'at*. Further, they took the *Bai'at* on the condition that Ḥaḍrat Ali[ra] would take revenge from the murderers of Ḥaḍrat Usman[ra]. However, later, when they felt that Ḥaḍrat Ali[ra] was not taking any prompt action, they abandoned their *Bai'at* and went from Medina to Mecca.

Declaration of Jihad by Ḥaḍrat Ayeshah[ra]

A group from those who were involved in the murder of Ḥaḍrat Usman[ra] convinced Ḥaḍrat Ayeshah[ra] to declare Jihad to get revenge for the blood of Ḥaḍrat Usman[ra]. Thus, she issued a declaration of Jihad and called on the Companions[ra] for help. Ḥaḍrat Talhah[ra] and Ḥaḍrat Zubair[ra] joined her. As a result, the armies of Ḥaḍrat Ali[ra] and Ḥaḍrat Ayeshah[ra], Ḥaḍrat Talhah[ra], and Ḥaḍrat Zubair[ra] fought a battle called the Battle of Jaml. In the very beginning of the war, Ḥaḍrat Zubair[ra], on hearing a prophecy of the Holy Prophet[sa] from Ḥaḍrat Ali[ra], left the battle and swore not to fight against him. He admitted that he was wrong in his interpretation. Ḥaḍrat Talhah[ra] also gave the pledge of *Bai'at* of Ḥaḍrat Ali[ra] before his demise. It is mentioned in traditions that when Ḥaḍrat Talhah[ra] was dying from mortal wounds, somebody passed by him, and he asked that person which group he belonged to. He told him that he belonged to Ḥaḍrat Ali's[ra] group. On this, Ḥaḍrat Talhah[ra] put his hand in his hand and said, "Your hand is the hand of Ḥaḍrat Ali[ra], and I enter into the *Bai'at* of Ḥaḍrat Ali[ra]".[17] In short, the differences of the Companions[ra] were settled at the time of the battle of Jaml, but the

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[17] *Al-Kāmil fit Tārīkh*, Vol. 3, p. 243, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

dispute of Ḥaḍrat Muawiyah[ra] remained unsettled, and that became the cause of the battle of Ṣafīn.

Battle of Ṣafīn

In this battle, the comrades of Ḥaḍrat Muawiyah[ra] made a clever move and raised the Qurans on their spearheads, and declared that they would consent to the verdict of the Quran, and for this, arbiters should be appointed. On this, the mischievous people who were involved in the conspiracy of Ḥaḍrat Usman's[ra] murder, and who, just after his martyrdom, associated themselves with Ḥaḍrat Ali[ra] to protect themselves, started pressuring Ḥaḍrat Ali[ra] to appoint arbiters. Ḥaḍrat Ali[ra] refused vehemently, but the mischievous persons, and other weak-natured persons who fell prey to their connivance, forced Ḥaḍrat Ali[ra] to appoint arbiters. Ḥaḍrat 'Amr bin Al-'Āṣ from the side of Ḥaḍrat Muawiyah[ra], and Ḥaḍrat Abu Musa Ash'ari from the side of Ḥaḍrat Ali[ra], were appointed arbiters. The issue to be settled was the murder of Ḥaḍrat Usman[ra], under the condition that the decision would be according to the Holy Quran. However, 'Amr bin Al-'Āṣ and Abu Musa Ash'ari, after consultation, decided that Ḥaḍrat Ali[ra] and Ḥaḍrat Muawiyah[ra] should be dissolved from their offices, for it was they who had put all the Muslims to trouble, and then, the Muslims should be allowed to decide freely to elect the Khalīfah of their choice. They were not appointed to make a decision in this respect.

Nevertheless, they called upon an assembly of people to announce their decision. Ḥaḍrat ‘Amr bin Al-‘Āṣ asked Ḥaḍrat Abu Musa Ash‘ari to announce his decision first, and said that he would do the same after him. Ḥaḍrat Abu Musa announced the dismissal of Ḥaḍrat Ali[ra] from his office. After this, Ḥaḍrat ‘Amr bin Al-‘Āṣ stood up and said, Abu Musa has dismissed Ḥaḍrat Ali[ra] from his office, and I agree with him in this respect and remove Ḥaḍrat Ali[ra] from Khilāfat, but I do not dismiss Muawiyah, rather, I reinstate him to his office. (Ḥaḍrat ‘Amr Bin Al-‘Āṣ himself was a very pious man, but, at this time I do not want to enter into a discussion of the reasons behind his decision.) On this, the companions of Ḥaḍrat Muawiyah[ra] started saying that the arbiters had given their verdict in favour of Ḥaḍrat Muawiyah[ra] instead of Ḥaḍrat Ali[ra]. However, Ḥaḍrat Ali[ra] refused to accept this decision, because the arbiters were not appointed for this purpose, and their decision was not based on any Quranic injunction. On this, the same hypocrite associates of Ḥaḍrat Ali[ra], who had pressured him to appoint arbiters, started questioning him as to why arbiters were appointed when there could not be any arbiter in religious matters. Ḥaḍrat Ali[ra] replied that first of all, there was a provision in the agreement that the decision would be according to the Quran, which had not been followed, and secondly, the arbiter was appointed on their demand, and now they were questioning the authenticity of that

appointment. They responded, "We committed a mistake, and we do cut a sorry figure, but the question is, why did you listen to us? Therefore, we have become sinners and so have you. Now, we have sought Allah's forgiveness, so you should do the same. You should confess that whatever you did was not lawful." Their purpose was that in the case of Ḥaḍrat Ali's[ra] denial, they would separate themselves from his *Bai'at*, under the pretext that since he acted against Islam, they could not remain in his *Bai'at*. Even if he admitted his mistake and repented by seeking Allah's forgiveness, his Khilāfat would become null and void, because such a person who committed an immense mistake could not remain Khalīfah. On hearing these arguments, Ḥaḍrat Ali[ra] replied, "I have not committed any mistake. The matter for which I appointed an arbiter was within the provisions of Islamic sharia. Furthermore, at the time of their appointment, I clearly mentioned that I shall accept their decision if and only if it is based on the Quran and *Aḥādīth*. Otherwise, it would not be binding on me. As they did not follow this condition and did not give their verdict on that matter for which they were appointed, therefore, their decision is not binding on me." However, the hypocrites did not accept the plea of Ḥaḍrat Ali[ra] and separated themselves from his *Bai'at*. They were called the *Khawārij* (Secessionists). They made this innovation in religion, that no Khalīfah is worthy of utter submission on the

part of the people, and that all decisions should be according to the verdict of the majority of Muslims, because to honour a ruler as worthy of complete submission from the people is against this verse[18]: لَاحُكْمَ اِلَّاللہ "There is no judge except Allah."

The Doctrine of Unelected Khilāfat of Ḥaḍrat Ali[ra]

This was the first disagreement in the matter of Khilāfat. At that time, the people who were in favour of Ḥaḍrat Ali[ra] started refuting those objections. While doing so, the prophecies of the Holy Prophet[sa] about Ḥaḍrat Ali[ra] were also discussed in detail, and some of the miscreants stressed that debate on Khilāfat was unnecessary because the Khilāfat of Ḥaḍrat Ali[ra] was based, not on an electoral decision, but on the prophecies of the Holy Prophet[sa] about him. Therefore, he was the Khalīfah appointed by the Holy Prophet[sa] without the need for any electoral decision.

This is the same as if someone, while discussing me as Muṣleḥ Ma'ūd [the Promised Reformer], should say that he pledges allegiance to me as Khalīfah because there are prophecies of the Promised Messiah[as] about me, and not because my Khilāfat was established through the majority vote of the

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[18] *Al-Kāmil fit Tārīkh*, Vol. 3, p. 335, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

Community. The moment anyone starts thinking on these lines, he will start moving toward destruction. It is because, by doing so, the feeling for the sanctity of the system of Khilāfat gives way to the idea of *Imāmat* of one appointed person.

In short, some of the "*Ghālīs*"[19] [extremists] presented an interpretation from the prophecies of the Holy Prophet[sa] that Ḥaḍrat Ali's[ra] Khilāfat was only due to those prophecies, and not because of any election. Gradually, they inclined more and more towards the view that Ḥaḍrat Ali[ra] was, in fact, an Imam by appointment. To them, the concept of Khilāfat, as had been generally believed by the Muslims, was invalid. Instead, whenever there is a need, an Imam is appointed by the special command of God Almighty, and he becomes the source of guidance and direction for the people.

Three Groups of Muslims in Reference to Khilāfat

Due to these differences concerning Khilāfat, the Muslims were divided into three groups with different concepts, as following:

(1) "Khilāfat is in the sense of Succession, and there should be a Successor to the Holy Prophet[sa]. The method of the appointment of a Khalīfah is that he should be elected by the majority of the Muslims, or

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[19] Literally, those who exceeded the limits. (Publishers)

in accordance with an electoral process agreed by the ummah. Such a person is appointed as Khalīfah and submission to him is obligatory on Muslims." The group holding this belief is called Sunni.

(2) "Authority belongs to God. To consider a human being worthy of obedience amounts to apostasy. Decisions should be based on the opinion of the majority, and Muslims are at liberty to appoint whomsoever they desire." Those who hold these views are referred to as *Khawārij* (Secessionists.)

(3) "The people do not appoint an Amīr (leader), rather, it is God Who appoints the Amīr. He appointed Ḥaḍrat Ali[ra] as Imam, and after him, appointed eleven more Imams. The last Imam is still alive, but is hidden." This group holding these beliefs is referred to as Shia. Among them, there is a sect that believes in the continuous necessity of a living and visible Imam. They are referred to as *Ismā'īliyyah Shia*.

Khilāfat-e-Ahmadiyya

This is the history of the Khilāfat immediately after the Holy Prophet[sa]. Now I turn to the Khilāfat which was established after the Promised Messiah[as]. The Ahmadiyya Jamā'at was in the same state of mind during the lifetime of the Promised Messiah[as] as were the Companions[ra] of the Holy Prophet[sa] during his lifetime. All of us believed that the Promised Messiah[as] would not die as yet. As a result, we never thought, even for a moment, about what would

happen after his demise. I, at that time, was not a child. I was a young man, I used to write articles, and was editor of a magazine. I say on oath that I never thought, for a minute, or even for a second, that the Promised Messiah[as] would die, even though, in the last years of his life, there were a series of revelations about his demise. In his last days, such revelations increased manifold. Despite the fact that there were revelations and visions specifying the date etc. of the demise of the Promised Messiah[as], and we used to read *Al-Waṣiyyat* (The Will), we still presumed that these things would probably happen after two centuries. Thus, the thought of what would happen after the demise of the Promised Messiah[as] never crossed our minds. Since we had assumed that he would not die in our lifetime, it was difficult for us to accept the reality of his demise when it happened. I clearly remember that after his demise, he was given a bath and was wrapped in the shroud. As is common, that one's clothes and moustache etc. move with the blowing of the wind, some of the companions would come running, saying that the Promised Messiah[as] was alive, and his clothes or moustache was moving. Some said that they saw his shroud moving. Anyhow, the body of the Promised Messiah[as] was brought to Qadian and was placed inside a house in a garden. Around eight or nine o'clock, Khawaja Kamaluddin arrived in the garden, took me aside, and asked me, "Miyāń! Have you thought of what would happen

after the demise of the Promised Messiah[as]?" I replied to him, "Something should happen, but as to what it should be, I cannot say anything".

He said to me, "In my opinion, we should give *Bai'at* to Ḥaḍrat Maulawī Ṣāḥib[ra]". At that time, due to my age and lack of knowledge, I said, "the Promised Messiah[as] did not mention anywhere that we should take the *Bai'at* of someone after him, so why should we take the *Bai'at* of Ḥaḍrat Maulawī Ṣāḥib[ra]"? (Though it was mentioned in *Al-Waṣiyyat*, it did not occur to me at that time). On this, he started arguing that the Community would be destroyed if the *Bai'at* was not taken at the hand of one person. He added that after the demise of the Holy Prophet[sa], the people took the *Bai'at* of Ḥaḍrat Abu Bakr[ra], so the same should be done now, and there is no one more suitable in the Jamā'at than Ḥaḍrat Maulawī Ṣāḥib. He also told me that Maulawī Muhammad Ali Ṣāḥib had the same viewpoint. Finally, the whole Community unanimously requested Ḥaḍrat Khalīfatul Masīḥ I[ra] to accept the *Bai'at* of the people. Then, all the people gathered in the garden and Ḥaḍrat Khalīfatul Masīḥ I[ra] addressed them and said, "I have no wish for *Imāmat* (leadership), and in my opinion, the *Bai'at* of someone else should be taken". For this purpose, he first proposed my name, then the name of our maternal grandfather, Mir Nasir Nawab Ṣāḥib, then the name of our brother-in-law, Nawab Muhammad Ali Khan Ṣāḥib, and then the names of

some other people, but we all unanimously told him that he himself was entitled to the post of Khilāfat. Then, everyone took *Bai'at* on his hand.

The Authority of the Khalīfah

About fifteen to twenty days after the *Bai'at*, Maulawī Muhammad Ali Ṣāḥib met me and said, "Miyāń! Have you ever considered how the organization of the Community would function"? I replied, "What is the point of pondering over this issue, for we have taken *Bai'at* at the hand of Ḥaḍrat Maulawī Ṣāḥib[ra]". On this, he said, "This is the relationship between a '*Pīr*' (spiritual mentor) and '*Murīd*' (follower of a 'spiritual mentor'), and the question remains, how will the organization of our Jamā'at operate"? I said, "I do not see this matter worthy of discussion, as we have taken the *Bai'at* of one person, and he can better explain which type of system should be established in the Jamā'at, and there is no need for us to interfere in this matter". He stopped his argumentation, but added that the point required further consideration.

Some Questions Presented by Mīr Muhammad Isḥāq Ṣāḥib[ra] to Ḥaḍrat Khalīfatul Masīḥ I[ra]

After a few days, when questions about the authority of the Khalīfah, and whether the Khalīfah or Sadr Anjuman Ahmadiyya has ultimate authority

gained greater attention of people, Mīr Muhammad Isḥāq Ṣāḥib[ra] submitted some questions in writing to Ḥaḍrat Khalīfatul Masīḥ I[ra] and requested him to elaborate on them. Ḥaḍrat Khalīfatul Masīḥ I[ra] sent those questions to the other chapters of the Jamā'at. He fixed a date for the assembly of the representatives of various Jamā'ats so that a decision could be made in this respect after consultation. I was unaware of these events until I saw a dream.

A Dream

I saw that there was a huge house, a part of which was complete, and the other was incomplete. On the side which was incomplete, the rails had been laid, but the bricks had yet to be placed and covered with soil. On that side of the building, four or five of us were standing, and Mīr Muhammad Isḥāq was among them. Suddenly, we saw some hay on those rails, and Mīr Muhammad Isḥāq immediately brought out a matchstick from a match box and said, "I wish to burn this hay". I asked him not to do so, but he did not stop. Then I told him strongly that it would one day be burnt, but the time had not yet come, and then I turned my face away. After a while, I heard some noise and turned back. I saw that Mīr Muhammad Isḥāq was trying to light matchsticks, one by one, in order to set the pile of hay on fire by striking them against the box, but to no avail. On seeing this, I rushed to him, but before I could reach there, a match had become lit

and the hay was set on fire. I jumped into the fire and extinguished it quickly, but the tips of a few rails were burnt away in the meantime. I wrote my dream to Ḥaḍrat Khalīfatul Masīḥ I[ra]. He looked at me and said that the dream had already been fulfilled. I asked him for details. He said that Mīr Muhammad Isḥāq had given him some questions in writing which he had sent to other chapters of the Jamā'at outside Qadian, and he thought that it would give way to a grave crisis. Even then, I could not find out the type of questions put forth by Mīr Muhammad Isḥāq. Afterward, I inquired from my friends about those questions, and they told me the questions were related to the subject of Khilāfat. Those questions created a great disturbance in the Jamā'at, and answers to those questions started coming in from all sides. At that time, the way these people [those against Khilāfat] tried to deceive the Jamā'at was evident from the fact that they continuously tried to convince the Jamā'at that Ḥaḍrat Khalīfatul Masīḥ I[ra] held the same view as they did. They would say that they were grateful to God that this question was raised in the lifetime of a very selfless person, and had it been raised later, it would have created a great turmoil. Some of them would say that it was good that many Companions[ra] of the Promised Messiah[as] were still alive, and that they were about to decide that the true Successor of the Promised Messiah[as] was the Anjuman. In short, they tried their best to convince the Jamā'at that (God

forbid) Ḥaḍrat Khalīfatul Masīḥ I[ra] was in complete agreement with their views. However, at that time, there was a great commotion in the Jamā'at, and it seemed as if there would be a dangerous revolt against the Khalīfah of that time.

Assembly of Representatives of Outside Jamā'ats in Qadian

At last, the day fixed by Ḥaḍrat Khalīfatul Masīḥ I[ra] for this purpose arrived. The representatives of the Jamā'ats from outside were asked to assemble in Qadian. On that day, I was strolling in my veranda waiting for the *Fajr* Prayer and the people were waiting in the mosque for the arrival of Ḥaḍrat Khalīfatul Masīḥ I[ra]. I heard the voice of Sheikh Rahmatullah Ṣāḥib, who was saying with great excitement, "By God! The Jamā'at is being ruined for the sake of a boy". At first, I assumed that he was probably referring to Mīr Muhammad Isḥāq, but then I heard Sheikh Rahmatullah saying, "How can the Jamā'at agree to enter into the servitude of a boy"? This surprised me more, and I started wondering that Mīr Muhammad Isḥāq had only asked a few questions, which had nothing to do with the Jamā'at being in slavery or not. Despite the fact that I pondered over this matter intensely, I could not comprehend who that child could be. After the *Fajr* Prayer, I related this whole incident to Ḥaḍrat Khalīfatul Masīḥ I[ra] and asked him who that child

might be. Ḥaḍrat Khalīfatul Masīḥ I[ra] looked at me with a smile and said, “Don’t you know? You are that child”. Perhaps Sheikh Rahmatullah assumed that I had dictated all those questions which had caused the uproar in the Jamā‘at.

Address of Ḥaḍrat Khalīfatul Masīḥ I[ra] on the Issue of Khilāfat

After this, Ḥaḍrat Khalīfatul Masīḥ I[ra] arrived for his address. I had already seen a dream about that speech. I saw that in a Jalsa, Ḥaḍrat Khalīfatul Masīḥ I[ra] was delivering a speech on the issue of Khilāfat. It seemed as if an army had attacked him. At that time I also arrived at the Jalsa [in the dream] and stood on his right side and said, “Ḥuḍūr! Do not be worried. We are at your service and are ready to sacrifice our lives for your well-being. Someone can come near you only after killing all of us, and no one can harm you in any way in our presence.” I had narrated this dream to Ḥaḍrat Khalīfatul Masīḥ I[ra]. When I came to attend the Jalsa, this dream slipped out of my mind and I sat on the left side of Ḥuḍūr. On this, he said, “Miyāń! Move to my right side”. He further added, “Do you know why I have asked you to sit on my right side”? I expressed my unawareness. Then he reminded me of my dream and said: “It is due to your dream that I have asked you to sit on my right side”.

When he came forward to make his speech, he did not stand on the proposed location. Rather, he stood

on that side of the Mosque which had been built by the Promised Messiah[as]. He expressed his anger, and said to the people, "Your actions have caused me so much pain that I have not stood in that part of the Mosque which was built by you, but have preferred to stand in the portion built by my mentor [the Promised Messiah[as]]". After this, he explained the issue of Khilāfat in light of the Holy Quran and *Aḥādīth*. He said, "people usually say that the job of Khalīfah is only to lead the *Ṣalāt*, the funeral prayers, and to administer the marriage vows of people, and that it has nothing to do with the organization [of the Jamā'at]. This is sheer impertinence. These functions could be carried out even by a *mullah*, and there is no need of a Khalīfah for this." The people who heard that speech know very well that it was so full of grief and passion that the listeners were virtually choked due to excessive crying.

Renewal of the *Bai'at* of Khawaja Kamaluddin and Maulawī Muhammad Ali

After the speech, Ḥuḍūr[ra] asked Khawaja Kamaluddin, Maulawī Muhammad Ali, and Sheikh Yaqub Ali to take *Bai'at* again, and they did accordingly. I did not realize that their *Bai'at* was taken due to their offence, and so I also advanced my hand for. However, Ḥaḍrat Khalīfatul Masīḥ I[ra] pushed my hand back and said, "You have nothing to do with this. They have committed an offence, so they

are renewing the *Bai'at.* What crime have you committed?"

The purpose of renewing the *Bai'at* of Sheikh Yaqub Ali was that he had arranged a meeting in which he condemned those people who had humiliated the system of Khilāfat. Though it was an act of goodness, Ḥaḍrat Khalīfatul Masīḥ I[ra] said, "Since he was not assigned this job, he had no right to convene a meeting on his own". Thus, *Bai'at* was renewed by these three persons and they repented before all the gathering. After the Jalsa was over and the people went to their homes, the dissidents started making plans against Ḥaḍrat Khalīfatul Masīḥ I[ra] more actively. Maulawī Muhammad Ali Ṣāḥib started saying that he had been humiliated to such an extent as he could no longer live in Qadian. Doctor Khalīfah Rashiduddin (deceased) was very close to Maulawī Muhammad Ali in those days. One day, he came to Ḥaḍrat Khalīfatul Masīḥ I[ra] in great distress. By chance, I was also there. As soon as he arrived, he exclaimed, "Ḥuḍūr! Please do something as the situation has become quite grave". Ḥaḍrat Khalīfatul Masīḥ I[ra] asked what had happened. He said, "Maulawī Muhammad Ali is saying that he has been greatly humiliated here and he cannot live in Qadian under any condition. Ḥuḍūr! You must do something to persuade Maulawī Muhammad Ali to stay lest he should depart." Ḥaḍrat Khalīfatul Masīḥ I[ra] said, "Doctor Ṣāḥib! Go and tell Maulawī Ṣāḥib that

tomorrow is still far, if he wants to depart, then he should do so today”. Doctor Ṣāḥib, who was under the impression that a crisis would ensue if Maulawī Muhammad Ali left Qadian, was shocked to hear this reply. He said, “Ḥuḍūr! It will give way to a grave crisis”. Ḥaḍrat Khalīfatul Masīḥ I[ra] replied, “I do not care for this, and I am a Khalīfah appointed by God. I am not going to yield to such threats.” On hearing this reply, Maulawī Muhammad Ali Ṣāḥib was silenced, and he never expressed any intention of leaving Qadian during the life of Ḥaḍrat Khalīfatul Masīḥ I[ra]. However, they kept on scheming behind the scene and tried to create disorder in the Jamā‘at through various intrigues. These are long stories and cannot be narrated in detail at this time.

Proposal to Publish an Announcement during Illness of Ḥaḍrat Khalīfatul Masīḥ I[ra]

When Ḥaḍrat Khalīfatul Masīḥ I[ra] was sick in his terminal illness, we were all naturally restless. We were all awaiting the next day with much concern. As there was no direct supervision of the people due to his illness, and the debate on controversial issues was growing, I wrote an announcement, the gist of which was that discussions on controversial issues should be stopped due to the illness of Ḥaḍrat Khalīfatul Masīḥ I[ra] and should not be resumed until he recovers completely and is able to oversee such discussions personally. After writing this announcement, I gave it

to Mirza Khuda Bukhsh and asked him to take it to Maulawī Muhammad Ali for his signature; that as a result, the people who hold the same point of view as I do and those who are in favour of the viewpoint presented by Maulawī Ṣāḥib will abstain from such discussions and thus any disturbance would be avoided. This happened one or two days before the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]. Instead of signing the notice, Maulawī Muhammad Ali sent a reply that the public is unaware of the differences in the Jamā'at, and publication of any such announcement would give the enemies a chance to laugh at us. He further said that in his opinion, it was better to arrange a gathering in which he and I should deliver speeches to convince people not to discuss such issues at all. Thus, a gathering was arranged in Masjid Nūr. Maulawī Muhammad Ali Ṣāḥib wanted me to speak first, so whatever I had written in the announcement, I mentioned in my speech and stressed upon unity. After my speech, Maulawī Muhammad Ali stood up, and instead of giving any advice, he started scolding the people, saying that they were foolish to make accusations against him and Khawaja Ṣāḥib for no reason, and should desist from them. He was very harsh in his criticism. As a result, instead of fostering unity, the meeting flared disunity, and people developed feelings of resentment against them.

Attempt to Save the Jamā'at from Disunity

As the physical condition of Ḥaḍrat Khalīfatul Masīḥ I[ra] was deteriorating, everyone was concerned what would happen after him. For me, the only question was that of the unity of the Jamā'at. I was not concerned from which side the Khalīfah would be. Although, apparently, the companions of Maulawī Muhammad Ali believed in the Prophethood of the Promised Messiah[as], yet, they believed that they could not enter into the Jamā'at of a person whose beliefs were different from theirs, because that would destroy Ahmadiyyat. To the contrary, I started convincing my friends that if there is even a small chance of discord after the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra], we should pledge *Bai'at* to anyone from those people in order to save the Jamā'at from dissension. Thus, I convinced my friends that if the only bone of contentions were that the Khalīfah should be from their faction, then we should be mentally prepared to pledge *Bai'at* at the hand of one of them.

Demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]

On March 13th, 1914, Ḥaḍrat Khalīfatul Masīḥ I[ra] passed away. After leading the *Jum'ah* (Friday) Prayer, I was on my way in the car of Nawab Muhammad Ali Khan when I received the news of his demise. In this way, another dream of mine was fulfilled, in which I had seen that I was travelling in a

car towards my house, and someone informed me of the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]. I had interpreted my dream that I would be on a journey at the time of demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]. However, God the Almighty fulfilled it in a different way. When I arrived home after leading the *Jum'ah* Prayer, the servant of Nawab Muhammad Ali Khan brought his message for me that he was waiting for me outside in his car. I drove with him in his car, and on the way, I received news of the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra].

Request for Prayers

After the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra], telegrams were sent to all chapters of Jamā'at. I asked the members of the Jamā'at to pray constantly, observe *Tahajjud* prayer, and those who can, observe a fast the next day that Allah, the Almighty may guide our Jamā'at to the right path in this time of crisis and save us from taking any step in a wrong direction.

Unanimous Decision of the Family of the Promised Messiah[as]

The same day, I gathered all of my relatives and asked them for their viewpoint on this controversy. They insisted that the Khalīfah should be one who has the same beliefs that they have. However, I pleaded with them: "The real need of the hour is unity. There is no doubt that the Khalīfah is a religious requisite,

but dissension in the Jamā'at is not good either. So if they agree with us that a Khalīfah needs to be selected, then it would be pertinent to decide by common vote. In case of any dispute, Khalīfah should be someone who is considered impartial by both sides. If this is not acceptable to them, then *Bai'at* should be pledged to a person from their side, even if it be Maulawī Muhammad Ali himself." It was very hard for me to convince them, but on my persistence, the whole of our family agreed to it.

My Meeting with Maulawī Muhammad Ali

After this, I met with Maulawī Muhammad Ali and told him that I wanted to discuss some issues with him. Then we walked towards the woods. Maulawī Muhammad Ali said to me, "We should not take any decision hurriedly after the demise of Ḥaḍrat Khalīfatul Masīḥ, because there is dissension in the Jamā'at and some disturbance is in the offing. Therefore, we should work amicably after negotiating thoroughly." I told him that people would gather in large numbers by the next day. Therefore, we should discuss it tomorrow. Maulawī Ṣāḥib again said, "There is no rush and we should give the Jamā'at four to five months to ponder over this issue. Then we should take action according to what is decided." I said to him, "What if a dissention breaks out in the Jamā'at? Who will be responsible? There will not be a leader and a guide for the Jamā'at, and in that case,

who will resolve the disputes of the people, and to whom will they turn for their complaints? There never is a fixed time for any disturbance. It is possible that it may happen tonight. As a result, we should dismiss the proposition that the Khalīfah should not be elected but after five months. However, we should discuss who the Khalīfah should be." I even assured Maulawī Muhammad Ali that I, along with my fellows, were ready to pledge *Bai'at* to any person from his side. Maulawī Ṣāḥib argued that it was a complicated matter and asked me to ponder over it before its discussion the next day. Then we departed.

A Tract of Maulawī Muhammad Ali

That night when I woke up for *Tahajjud* Prayer, Bhā'ī Abdur Rahman Qadiani gave me a tract and told me that it was distributed among those Ahmadis who were coming from outside Qadian. When I read it, I found that it was written by Maulawī Muhammad Ali. In it, he had stressed that Khilāfat should not be continued any longer. He added that he took the *Bai'at* of Ḥaḍrat Khalīfatul Masīḥ I[ra] as a spiritual mentor, "*Pīr*", and not as a Khalīfah. It was also written that there could be an *Amīr* of the Jamā'at, but his obedience should not be mandatory on the Jamā'at, and such an *Amīr* should not declare non-Ahmadis as kafir [infidel], and he should be above forty years of age. The real purpose behind these conditions was that if a Khalīfah was to be made, it

should be Maulawī Muhammad Ali, because he was more than forty years of age at that time and he did not call non-Ahmadis kafir.

The Consent of Ninety Percent of the Members of the Jamā'at on Khilāfat by Election

When I read that tract and apprehended the upcoming crisis, I immersed myself in prayers and awoke the others in the room. I informed them of the tract and enjoined them to pray. Thus, all of us prayed and observed a fast. The majority of the Ahmadis of Qadian participated in prayers and observed a fast. In the morning, some people, realizing that Maulawī Muhammad Ali had not only deceived them, but also had degraded the wills of the Promised Messiah[as] and Ḥaḍrat Khalīfatul Masīḥ I[ra] circulated a paper among people to ascertain the trend of the Jamā'at. In that paper, it was asked if the Jamā'at wanted to have a similar Khalīfah as Ḥaḍrat Khalīfatul Masīḥ I[ra], and if they had pledged the *Bai'at* to Ḥaḍrat Khalīfatul Masīḥ I[ra] in the position of a Khalīfah or merely as a spiritual mentor or an ascetic. We learnt from the signatures of people that more than ninety percent of the Jamā'at agreed that there should be a Khalīfah and his functions should be the same as Ḥaḍrat Khalīfatul Masīḥ I[ra] had.

Second Round of Discussions with Maulawī Muhammad Ali

At about ten o'clock, I received a message from Maulawī Muhammad Ali saying that he wanted to further discuss the matter of the previous day. Therefore, I called for him and we began talking. I emphasized that the issue of Khilāfat should not be discussed, because by entering into the *Bai'at* of a Khalīfah he had accepted the principle that Khilāfat would continue in the Jamā'at after the Promised Messiah[as]. The only debatable issue was who the Khalīfah should be. He stuck to his view and said again and again that there should not be any hurry in this matter and the Jamā'at should be allowed to think over it for four to five months. On this, my reply was the same as I had already given him. Moreover, I asked him what would happen if the dispute remained unresolved after four or five months. If it was to be decided by the majority vote of the Jamā'at, then it should be done right now. When it appeared as if this discussion would never end, I asked Maulawī Muhammad Ali to seek advice from the people gathered outside. On this, Maulawī Ṣāḥib abruptly said, "Miyāń Ṣāḥib! Do you know whom they will elect as Khalīfah"? I said, "It is not the concern of the people, as I myself have decided to enter into the *Bai'at* of any person from your side, and all of my fellows are also ready to do so". However, he stuck to his point that it was in my knowledge as to who would

be elected by the people as Khalīfah. On this I got up disappointed, because the members of the Jamā'at who were outside were so enthusiastic that they were about to break open the doors and were continuously saying, "We cannot wait any more as the Jamā'at is without any leader and you people are not resolving the issues". Finally, I said to Maulawī Ṣāḥib, "We deem it necessary that there should be a Khalīfah. So you can do as you please, but we are going to elect a Khalīfah after seeking advice from the people." Then I got up and the meeting ended.

Establishment of the Second Khilāfat

After '*Asr* prayer, Nawab Muhammad Ali Khan read the will of Ḥaḍrat Khalīfatul Masīḥ I[ra] and requested the people to nominate his Successor. All of them unanimously proposed my name, and thus, the second Khilāfat was established.

I heard later that Maulawī Muhammad Ali also stood up at that time to say something, but someone pulled his coat and asked him to sit down. All this happened according to the will of Allah, the Almighty. He appointed whomsoever He willed as the Khalīfah.

Real Meaning of Some Sayings of Ḥaḍrat Khalīfatul Masīḥ I[ra]

These people used to convey a different image of themselves to Ḥaḍrat Khalīfatul Masīḥ I[ra]. Therefore,

in the lectures of Ḥaḍrat Khalīfatul Masīḥ I[ra], it was sometimes said that: the Lahori people should not be mistrusted; the presumption that they are against Khilāfat is not true. This is because they repeatedly conveyed to Ḥaḍrat Khalīfatul Masīḥ I[ra] that whatever was thought about them was false and they were the upholders of Khilāfat from the depths of their hearts. See how their falsehood has now been exposed. They vehemently deny the very things, which they used to affirm on oath.

In short, after accepting the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I[ra], they, like the secessionists, started chanting:

اَلْحُكْمُ لِلّٰهِ وَالْاَمْرُ شُوْرٰى بَيْنَنَا[20]

i.e. "Final decision belongs to Allah alone; consultation should be the basis of decisions". Nevertheless, Allah, the Almighty caused them to fail and the Jamā'at gathered around me. Some people also left thereafter, for their own interests, and began the same chant. Allah, the Almighty has kept them unsuccessful so far, and we pray that Allah, the Almighty save the Jamā'at from their mischief in the future also.

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20 Ḥuḍūr has here given the implied meanings of what Khawārij said. Actual words given in *Al-Kāmil fit Tārīkh* are لَاحُكْمَ اِلَّالِلّٰه and وَالْاَمْرُ شُوْرٰى in Vol. 3, pp. 334, 326, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

Quranic Injunctions about Khilāfat

That was the history of Khilāfat. Now we will see the guidance concerning this matter in the Holy Qurān and *Aḥādīth*. Has Islam ordained any organization to be established after the Holy Prophet[sa] or not? If so, what is it?

When we reflect upon this matter, the first fundamental injunction we find in the Holy Quran is:

اَلَمۡ تَرَ اِلَى الَّذِيۡنَ اُوۡتُوۡا نَصِيۡبًا مِّنَ الۡكِتٰبِ يُؤۡمِنُوۡنَ بِالۡجِبۡتِ
وَالطَّاغُوۡتِ وَيَقُوۡلُوۡنَ لِلَّذِيۡنَ كَفَرُوۡا هٰۤؤُلَاۤءِ اَهۡدٰى مِنَ الَّذِيۡنَ اٰمَنُوۡا
سَبِيۡلًا ﴿٥٢﴾ اُولٰٓئِكَ الَّذِيۡنَ لَعَنَهُمُ اللّٰهُ ؕ وَمَنۡ يَّلۡعَنِ اللّٰهُ فَلَنۡ تَجِدَ لَهٗ
نَصِيۡرًا ﴿٥٣﴾ اَمۡ لَهُمۡ نَصِيۡبٌ مِّنَ الۡمُلۡكِ فَاِذًا لَّا يُؤۡتُوۡنَ النَّاسَ
نَقِيۡرًا ﴿٥٤﴾ اَمۡ يَحۡسُدُوۡنَ النَّاسَ عَلٰى مَاۤ اٰتٰهُمُ اللّٰهُ مِنۡ فَضۡلِهٖ ۚ
فَقَدۡ اٰتَيۡنَاۤ اٰلَ اِبۡرٰهِيۡمَ الۡكِتٰبَ وَالۡحِكۡمَةَ وَاٰتَيۡنٰهُمۡ مُّلۡكًا عَظِيۡمًا ﴿٥٥﴾
فَمِنۡهُمۡ مَّنۡ اٰمَنَ بِهٖ وَمِنۡهُمۡ مَّنۡ صَدَّ عَنۡهُ ؕ وَكَفٰى بِجَهَنَّمَ
سَعِيۡرًا ﴿٥٦﴾ اِنَّ الَّذِيۡنَ كَفَرُوۡا بِاٰيٰتِنَا سَوۡفَ نُصۡلِيۡهِمۡ نَارًا ؕ كُلَّمَا
نَضِجَتۡ جُلُوۡدُهُمۡ بَدَّلۡنٰهُمۡ جُلُوۡدًا غَيۡرَهَا لِيَذُوۡقُوا الۡعَذَابَ ؕ
اِنَّ اللّٰهَ كَانَ عَزِيۡزًا حَكِيۡمًا ﴿٥٧﴾ وَالَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ
سَنُدۡخِلُهُمۡ جَنّٰتٍ تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ خٰلِدِيۡنَ فِيۡهَاۤ
اَبَدًا ؕ لَهُمۡ فِيۡهَاۤ اَزۡوَاجٌ مُّطَهَّرَةٌ ۫ وَّنُدۡخِلُهُمۡ ظِلًّا ظَلِيۡلًا ﴿٥٨﴾
اِنَّ اللّٰهَ يَاۡمُرُكُمۡ اَنۡ تُؤَدُّوا الۡاَمٰنٰتِ اِلٰٓى اَهۡلِهَا ۙ وَاِذَا حَكَمۡتُمۡ
بَيۡنَ النَّاسِ اَنۡ تَحۡكُمُوۡا بِالۡعَدۡلِ ؕ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمۡ بِهٖ ؕ اِنَّ اللّٰهَ

كَانَ سَمِيْعًا بَصِيْرًا ۝٥٩ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِي الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝٦٠

(Al-Nisā', 4:52-60)

Allah, the Almighty says:

People of the Book are forsaking the truth by practicing falsehood, deceit, and infidelity. Whenever a comparison of believers and non-believers is made, they say that the believers are evil people and that the infidels are better than they are. The same is the case of those who stopped paying allegiance to Khilāfat {dissentients}. In their enmity with us, they consider other Muslims better than us, and even perform their *Ṣalāt* behind them. Whenever something comes up, they say,

هٰۤؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا

These Muslims are better than Ahmadis.

Allah, the Almighty tells them:

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ

As you keep believers away and bring non-believers closer to you, so this day Allah says to you, move away from us.

وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا

People merely curse verbally. Whenever they want to curse someone they say, "Curse be upon you". However, when Allah curses someone, then for him there is no helper.

Look at the Jews. Allah, the Almighty cursed them, and how disgraceful is their condition. Despite the fact that they have great wealth and property, various nations rise in different periods of time and continuously disgrace and debase them. The same is the case with dissentients. At the time when I accepted *Bai'at*, there were about two thousand persons gathered in Qadian, and all of them took my *Bai'at* except fifty to sixty people. Nevertheless, *Paighām-e-Ṣulḥ* wrote:

> "About half of the Jamā'at members present, did not take the *Bai'at* and left the mosque lamenting."[21]

Then, the same paper, *Paighām-e-Ṣulḥ*, declared about me:

> "So far, hardly a twentieth of the community has accepted him as Khalīfah."[22]

In their opinion, five percent of people were with us and ninety five percent were with them. However, now the situation is entirely different, as they have written repeatedly that the majority of the Jamā'at is with Khilāfat. Actually, they have now reversed the

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[21] *Paighām-e-Ṣulḥ*, Lahore, March 22, 1914.
[22] *Paighām-e-Ṣulḥ*, Lahore, May 5, 1914.

logic of their arguments. Earlier, they argued, as an evidence of their truthfulness, that the majority of Jamā'at was with them. However, when God Almighty turned us into the majority, they have started saying that consensus of the majority of any Jamā'at on some issue is not proof of its truthfulness, for it is clearly mentioned in the Holy Quran,

اَكْثَرُهُمْ فٰسِقُوْنَ

"And most of them are perfidious." (Al-Taubah, 9:8)

As long as they were in the majority, their argument was that the majority of the believers of a Prophet could not be erring. When we became the majority, they declared us as an example of اَكْثَرُهُمْ فٰسِقُوْنَ, "most of them are perfidious". However, they have admitted that their helpers have disappeared, and this is what is mentioned in the above quoted Quranic verse.

Then Allah, the Almighty says:

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا

These people are lamenting with jealousy that they could not get authority and power. However, if they had been given authority over the whole world, they would not have given even a trifle to the people. نَقِيْرًا refers to the hollow at the back of date-stone. This means that they are greedy by nature. The same stinginess—asking "why has a boy been appointed as

Khalīfah"?—has consumed the dissentients [*Paighāmīs*].

Allah, the Almighty further says:

فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ۝

You, who are avaricious by nature, say, why they received rule and power. Ponder over the fact! Who did get authority and sovereignty before? Were not the descendants of Ibrāhīm[as] (Abraham) given the sovereignty before? If so, then of what use is your jealousy? God gave authority and sovereignty to the descendants of Ibrāhīm[as] (Abraham) before, and He will give authority and sovereignty to the descendants of Ibrāhīm[as] (Abraham) again.

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ط
وَكَفٰى بِجَهَنَّمَ سَعِيْرًا

We have given rule to the descendants of Ibrāhīm[as] (Abraham) before. Those who recognized their government were honoured, and those who denied it were punished.

It is mentioned that the government that will be given to the descendants of Ibrāhīm[as] (Abraham) will be a source of mercy and blessing for the people. As long as they remain under this blessing and do not try to flee from this government, they will remain in comfort and peace. However, if they deny it, then Allah, the Almighty will put them to such a calamity

from which there will be no way out, and they will suffer forever.

كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ؕ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا

It is a part of human nature that when one becomes used to a punishment, the pain is not felt as severely as it was in the beginning. A king can be cruel, but after some time, his cruelty is not felt as it was in the beginning, and the king himself gets somewhat lenient. However, when another cruel king replaces him, then his cruelty feels very painful. Thus, it is mentioned that if you reject this prize, then you will be ruled by cruel kings and their governments will be replaced rapidly so that you may receive the punishment of your deeds:

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۫ وَّنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا

However, those who believe and do good deeds shall be blessed with the most dignified rule, and in those gardens, they will have their spouses with them and they will have a long period of comfort and peace. In fact, there is a prediction of the establishment of an Islamic government in these verses, and it is made clear that Jews, who oppose it, will suffer great loss and will remain in torment forever. However, Allah,

the Almighty will vouchsafe heavenly life on those believers who will acknowledge this blessing and their spouses will also be with them.

An Unfair Objection of Enemies of Islam on the phrase "Pure Spouses"

Some ignorant enemies of Islam raise objection on the words of اَزْوَاجٌ مُّطَهَّرَةٌ, "pure spouses" that Islam presents paradise as a house of ill-fame because it mentions the presence of women in it, and says that there will also be women along with men in paradise.

These ignorant people do not realize that the wickedness of their souls shows it to them as such. Otherwise, Islam says that just as men are entitled to paradise, so are women, and that paradise is made by the cooperation of man and woman. Man alone cannot make a paradise. Thus, look at this part [of the Holy Quran] in which there is a mention of worldly governments. While alluding to those governments, Allah, the Almighty makes it clear that the participation of women is also necessary for the formation of that paradise which cannot be called complete without their presence. Thus, man and woman both create paradise together. If they do not strive collectively, paradise can never be materialized, neither in this world nor in the Hereafter. Both men and women have to strive to create a heaven on this earth and so will it be necessary in the Hereafter. If they do not make a combined effort in building that

paradise, they will never get the blessing of خٰلِدِيْنَ فِيْهَآ "dwelling there forever".

Cooperation of Man and Woman is imperative for the creation of Paradise of this World and of the Hereafter

If people had comprehended this point and allowed the participation of women in national life by understanding its importance and value, then the condition of Islam along with that of the world would not have been how it looks now. This world would have been a paradise for human beings. They would have attained the paradise in this world. The paradise of people, who get it without women, is not real, for the characteristic of a paradise is that it should be a dwelling paradise, and without women, it cannot be achieved. On one side, man makes a paradise, and on the other, woman banishes his offspring from it, for without the proper training of offspring, the eternal paradise of a nation cannot be achieved. Women play a major role in training the children. There will always be a need for the cooperation and equal participation of a woman with man for the establishment of a paradise. When a woman is educated and righteous, has love for religion and a great urge to act upon the commands of God and His Messenger, then it will be impossible that she should not try to create the same passion in her children. Thus, where the duty of men is to prepare the paradise

of today, the duty of women is to prepare the paradise of tomorrow. It is the job of men to establish paradise, and that of women is to produce new gardeners for it. If on one hand, man is busy in building paradise, and on the other hand, woman is busy in her work, or if on one hand, man protects it and on the other hand, woman produces new gardeners for its safety, then no one can destroy that paradise. Who can damage the unity, honour, and glory of that nation? However, if ever women are stopped from participating in the development of this paradise, then there would be no future owners and protectors of that paradise, and the training of the predecessors would stop. When the training of the predecessors ends and successors are not raised, the paradise can never survive. It is inevitable that Satan would destroy it.

A Magnificent Point

The Holy Quran has taught us a magnificent point, that for the establishment of national life, both men and women should strive collectively. Rest assured that you cannot establish paradise until you allow women to participate in the work. If you make the whole world to abide by *Ṣalāt* by your efforts, then it will be of little benefit when the mothers of the off spring of these worshippers will be busy in making them turn away from *Ṣalāt*. It will be as if you make a paradise and women continue destroying it. There was a relative of ours who was an ardent opponent of

religion. He always ridiculed the commands of God and His Messenger. Once he fell ill and came to Ḥaḍrat Khalīfatul Masīḥ I[ra] for treatment. During the talk, Ḥaḍrat Khalīfatul Masīḥ I[ra] asked, “Mirza Ṣāḥib, do you ever feel envious of the people who come to your neighbourhood for *Ṣalāt* five times a day? Did it ever cross your mind that you should also perform *Ṣalāt*?” On hearing this, he burst into laughter and said, “Maulawī Ṣāḥib I have been right-minded since my childhood. Even in those days whenever I saw people bowing their heads down and lifting their hips up, I would laugh at their foolishness.”

Now consider, when mothers start producing such “right-minded” children, can the paradise prepared with the sermons of preachers last even for a day? Or take any issue—literary, religious, political, or economic; unless you ensure the participation of woman in it, she will keep your children completely ignorant of these issues, and your knowledge will end with you. In short, Allah, the Almighty has said in these verses that it is a universal truth that man cannot get an eternal paradise without woman. Those who have called Islamic paradise a brothel have only exposed the evil in their own natures. Alluding towards paradise, Allah, the Almighty says in the Holy Quran:

(Al-Raḥmān, 55:47)

There are two Gardens for those people who have the fear of God in their hearts.

At another place it is said:

وَمِنْ دُوْنِهِمَا جَنَّتٰنِ

(Al-Raḥmān, 55:63)

For them, there will be two Gardens in this world and two in the next world, for one garden will be planted by man and one by woman. They are called جَنَّتٰنِ, [dual form for *Jannat*]. It is also called *Jannat*—paradise in the singular form. The import is that there are two paradises from one perspective, and it is one from another perspective. They are two, because one is the outcome of man's efforts and the other is a result of woman's effort. But it is also one, because it is a common paradise of both man and woman.

Then Allah, the Almighty says that these two Gardens are not only in the next world but there are also two gardens in this world. Out of these two, the creation of one is assigned to man and that of the other to woman. Thus, the believers get two Gardens in this world and two in the Hereafter, i.e. they get two types of victories: physical and spiritual, which leave an eternal impact. Allah, the Almighty points toward the same when He says:

اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ
الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا

(Al-Kahf, 18:47)

People who desire to attain worldly gains from their wealth, get a benefit for the time being. However, actions of those people who perform deeds to win the approval of God the Almighty become eternal. They not only get the immediate reward but also set in motion a perpetual stream of rewards from it.

Explanation of Hadith that "Paradise is Under the Feet of Mothers"

The *Aḥādīth* that paradise is under the feet of your mothers also indicates that the better training of a mother will breed righteous offspring and the rewards attained by the father will become eternal. But if the mother does not educate the children well, then accomplishments of father will terminate with himself and the world would be deprived of the gardens of eternity. The same theme is also expressed in the Hadith, narrated by Muawiyah bin Jahmah. He relates that a person came to the Holy Prophet[sa] and sought his permission for joining a certain Jihad. He asked whether his mother was alive. The man replied in affirmative. The Holy Prophet[sa] advised him:

فَالْزِمْهَافَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا[23]

"Go and stay with her as paradise is under her feet."

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[23] *Sunan Nasa'ī, Kitāb-ul-Jihād, Bābur-Rukhṣati fit Takhallufi liman lahū Wālidah* by Abu Abdur Raḥmān Ahmad bin Shu'aib An-Nasa'ī, Hadith No. 3104, Edition Fifth, AH 1420, Publisher, Dārul Ma'rifah, Beirut.

It appears that there were some shortcomings in him. The Holy Prophet[sa] thought that his shortcomings would be removed by the excellent training of his mother provided he lived with her. It is possible that there might be excessive zeal and passion in him and the Holy Prophet[sa] considered that if he went to Jihad then he would become more emotional by temperament. If he remained with his mother then he will have to suppress his emotions in his obedience to her, and in this way, he might be reformed. There definitely was a shortcoming in him due to which the Holy Prophet[sa] considered the training of his mother better for him than participation in Jihad. Therefore, he directed him to remain in the service of his mother. This Hadith reveals that paradise cannot be achieved without the cooperation of woman. In short, the presence of woman is not only necessary in the next paradise but also in the worldly paradise because no nation can succeed without it.

The Command to Entrust the Trusts to the Deserving

Then Allah, the Almighty says that the reward and blessing which you get will require an organization for its establishment. With obstinacy and dispersion, a nation cannot achieve this reward. Therefore, Allah tells you the way that you have to adopt for the establishment of this paradise:

إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰٓى أَهْلِهَا

(Al-Nisā', 4:59)

"Verily, Allah commands you to make over the trusts to those entitled to them."

The possessions of worldly governments, wealth and property are trusts of God the Almighty vested with you. Thus, Allah, the Almighty command you to give the trusts to those entitled to them, i.e. elect those leaders who are capable of holding this trust.

Moreover:

وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ

Allah, the Almighty commands those who are entrusted with these trusts to render justice and equity.

Thus, both sides are given commands. On one side, the people are told: "O people! Allah, the Almighty commands you to entrust the authorities of government to those people who are the most competent to exercise these powers and for running the affairs of the government". Then it is said, "O administrators! Allah commands you to treat the subjects with justice and equity, and never allow injustice to come near you".

اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا

i.e. This command of Allah, the Almighty is full of wisdom, and He always commands you to do good things, and He is All-Hearing and All-Seeing.

In this way, after an organization is established, Allah, the Almighty admonishes to pay attention to the dignity of religion, which was the cause of the establishment of an organization, i.e. compliance with

the commands related to national acts of worship and national obligations. Worship and obligations are personal as well as national. For personal worship and obligations there is no need for an organization and they have nothing to do with the election of the leaders.

By saying: أَطِيْعُوا اللهَ وَأَطِيْعُوا الرَّسُوْلَ "Obey Allah and obey the Messenger" after giving the injunction about the election of Amīrs, it is indicated that the purpose of the organization was to perform the national worship and obligations properly. After the organization is established, you should be engaged in activities to fulfill its purpose. Do not sit in your homes after establishing organization and put the entire burden on the Amīr. The election of the Amīrs is not to do the work but to get the work done. Therefore, when an Amīr is elected, you should devote yourself to carry out the national responsibilities. Therefore, it is said:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللهَ وَ اَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ

(Al-Nisā', 4:60)

That is, when you have elected the leaders then remember that there will be three authorities ruling over you. First the rule of Allah, second the rule of His Messenger, third the rule of the Amīr. However, it is added:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّٰهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

As the Amīrs will make various plans to fulfil these obligations so you are obligated to obey them to carry out those plans. If you, sometime, differ with them then refer the case to Allah and His Messenger, i.e. settle them in the light of the principles laid down by Allah and His Messenger, and do not follow your personal desires.

ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا

It is the best and very rewarding in the end for you. Here Allah, the Almighty has stated it clearly that when you hand over the power of government to the most competent persons then you will have to obey their commands along with the commands of Allah and His Messenger. This is because the objectives of establishing a government have been stated first. Allah, the Almighty says that it is necessary for your progress to hand over your affairs to one person. Nevertheless, remember to prefer competency during the election lest you should cast your vote to a person who has benefited you, or is a close relative or has friendly relations with you. It usually happens in the world that at the time of vote, preference is given to one who is closer to us or is a relative or a friend and the competency of a person for the job is not considered. Thus, Allah, the Almighty made it clear that same should not be in Islamic election that you

merely elect a person who is your father or your son or your brother, rather entrust this responsibility to the most competent person whether you have relations with him or not. After this, it is mentioned that when you have elected the leaders then they will surely make plans for the progress of Islam. Therefore, We command you to obey their orders whether you fully understand them or not. However, if at any stage you differ with them then refer it to the command of God and His Messenger.

Those outside the Khilāfat are overjoyed and say that the problem is solved as it is evidently mentioned that it is not necessary to obey Khalīfah. They conclude that if the Khulafā' proceed according to sharia, people should obey them, and if not, they should be rejected. I shall, God willing, address this issue later.

Quranic Principles of Islamic Organization

Right now, I want to say that the following principles have been described as general directives related to Islamic organization in the Holy Quran:

(1) National organization is a trust because it affects not just one person but the whole nation. Therefore, while making a decision you should prefer national interest and benefits to your personal desires.

(2) An organization is required for the fulfilment of this trust; people cannot execute it on individual

level. Therefore, there should be an executive for its performance.

(3) The nation should elect these executives.

(4) During the election, it should be kept in mind that the elected persons are competent to fulfil these trusts. Apart from it, no other element should be taken into consideration.

(5) Those who are assigned to such positions will not be the master of national affairs but the executives, because it is said: اِلٰٓى اَهْلِهَا i.e. that they will not inherit the ownership from their forefathers but should be competent for the service.

These commands are not purely for religious organization. It is evident from the words that these are the universal commands valid for both types of organization religious and worldly. Hence, Islam does not consider kingship a part of its organization, but it accepts a system based on the electoral process and stresses that all individuals should obey the people who are duly assigned to these functions.

Does Islam Acknowledge a Certain Type of Pure Worldly Government?

If it is asked whether Islam acknowledges a certain type of pure worldly government or not? The answer to it is that in the presence of all the means available for its support, Islam does not endorse any purely worldly organization. But it also does not ignore the

prevailing circumstances. It is possible that the ideal organization which Islam envisions may not be enforceable under certain circumstances. In such a state of affairs there may arise a need for some worldly organizations. For instance, if the majority of Muslims comes under the rule of a government of the non-believers, and are deprived of their liberty, independence and collective power, then those countries where Islam is in power, cannot establish a combined religious and worldly organization because the majority of Muslims cannot follow it. In such constrained circumstances, there is a provision for the establishment of purely worldly organization, which will follow the principles of Islam, mentioned before.

Interpretation of Purely Worldly Organization

Purely worldly organization does not mean that it will not enforce those rules of Islamic organization which deal with the government. It, in fact, means that its rules will not be religiously binding for the whole Islamic world, because neither the majority of the Muslims will be able to abide by them due to political circumstances nor will the majority of Muslims be involved in the establishment of this organization.

Therefore, in such circumstances it would be permissible to establish a separate purely religious organization. It would not only be lawful but also necessary that a separate purely religious organization

be established which is affiliated to that Islamic organization which, in turn, should be linked not with any government but with a spiritual organization of Islam so that the other governments do not interfere. Since it would be a spiritual organization and will not meddle with the affairs of the government, such an organization would be able to unite the Muslims living in other countries and Islam would be saved from disarray. If the Muslims had acted upon the theme of this verse, they would have surely been saved from the degradation in the last period.

A Regrettable Mistake of Muslims

Muslims committed a mistake during the period of their decline. They presumed that since they could not establish an organization in the whole world to address both the religious and the secular, there was no scope for them to establish a purely religious organization. They also presumed that these two organizations could not be separated under any circumstances. When establishment of one organization became impossible, they abandoned the other too. It was the duty of the Muslims that after the institution of Khilāfat came to an end, they should have made a centre for their national endeavours including the propagation of Islam in the whole world. Under this centre, they could have established the preaching missions in the whole world for the improvement of the morals of the people, teaching the

Quran, and to convert the non-Muslims to Islam, and strive collectively for their common national interests. However, they presumed that there was no scope of the establishment of any religious organization. As a result, they continued to decline day by day. If, after their failure to establish an organization comprising religious and worldly affairs, they had established a purely religious organization, they would have saved themselves from a great misfortune. With such an arrangement, Islam could have been dominant in the whole world, and Christianity could have been totally wiped out. But they made the mistake that if they could not establish such an organization in the whole world based on religious and worldly sections, then there was no chance of establishing a purely religious organization. Therefore, when they lost one organization, they abandoned the other one.

Second Mistake

Their second mistake was to draw the inference that election was necessary only for the organization which covers the worldly and religious affairs of all the Muslims. The fact is that in these verses God Almighty has clearly mentioned that election is as necessary in a purely worldly organization as it is in the combined organization of religious and worldly affairs. If they were not able to do more, the Muslims could have set up an electoral system for choosing the king. It would have saved them from great

destruction. If they had comprehended this point the hereditary kingship that prevailed among the Muslims and caused the destruction of the Islamic government, would have been avoided. Moreover, they would have become the first and true pioneers of the development of democracy.

Establishment of Purely Religious Organization when Differences Prevent Setting up an All-encompassing System

I have stated that the cited verse provides the need of the establishment of purely religious organization in a situation when there are controversies in the secular arrangements. This is because all the Muslims are addressed in this verse, and they are directed to obey "*those in authority among them*" at all times. There is no restriction of any period to obey those in authority, Rather, there is a command to obey them in every situation and in every age. If somebody says that the command to obey "those in authority" is for the time being, then it will have to be assumed that obedience to Allah and His Prophet are also temporary, because God has first commanded to "obey Allah and obey His messenger". Since the command to obey God and His Messenger is for all times and for every age therefore the command to obey "the authorities" should be for every situation and for every age. In fact, by this verse, Allah, the Almighty has drawn the attention of Muslims to the

fact that compliance with an organization is binding for them at all times. Just like the other commandments, if compliance of one part is not possible, the other parts are not automatically cancelled. One who cannot participate in Jihad, cannot be excused from Prayer. One who cannot perform Ablution, cannot be excused from bowing and prostration. He who cannot perform *Ṣalāt* by standing, cannot be excused of performing his *Ṣalāt* by sitting or by laying or by nodding. Similarly, even if there cannot be a political organization for the whole Islamic world, yet Muslims cannot be free from the compliance of other parts of the obedience of "those in authority". Just as if someone goes to Hajj and cannot perform *Sa'ī* in between Safa and Marwah, he is not excused from it. Rather, it will be necessary for him to fulfil this obligation by sitting on the back of some other person. Therefore, the Muslims committed a great mistake when they inferred that, as one organization had become impracticable for them so they were also freed of other organization. On the contrary, the establishment of purely religious organization does not become impossible when Muslims are divided in several political entities as has been proved by the advent of the Promised Messiah[as]. If people ask us why we do not cut the hand of a thief then we can tell them that it is not in our power but those matter in which we have control we consider it our foremost duty to establish an Islamic organization

within our own community. If the Muslims had realized that to obey "those in authority" was binding at all times and had they established organization in other parts leaving the impracticable parts of the obedience to "those in authority" aside, they would have fulfilled this commandment and Islam would have been saved from the decline that it has reached. Perhaps it was the will of Allah, the Almighty that this part of Islamic organization be implemented through the Jamā'at of the Promised Messiah[as] and the community called اٰخَرِيْنَ مِنْهُمْ [*others of them]* may achieve this excellence because there should have been virtue reserved for us. The Companions[ra] were granted the excellence that they established a combined religious and worldly organization based on Islamic principles. However, Allah, the Almighty directed our attention to the establishment of an organization, which is purely religious. It is as if Companions[ra] followed one part of this verse and we followed the other, so we also joined them. In short, the principles of the establishment of Islamic organization are mentioned in this verse. This command is given:

(i) Islamic organization should be based on election.

(ii) The Muslims should remain obedient to أُولِي الْأَمْرِ مِنْكُمْ [those among them who are vested with authority].

It is regrettable that the Muslims forgot these two principles during the time of their decline. Even where it was possible for them, they did not maintain electoral process. And in situations which were not fully under their control, they did not keep the Islamic Unity by obeying the organization of "those who are vested with" authority even in areas where they did have control. They involved themselves in useless debates that they should obey only "those in authority". In this way, they ignored the real spirit of this commandment. If they had fulfilled that part which was in their power, they would not have been accountable for things that were beyond their power.

Clarification of an Objection on "Authorities *among You*"

Someone may raise an objection that the Ahmadiyya Muslim Community teaches that "the authorities" that are non-Muslim are also included in these words, "authorities among you", and according to this verse the obedience of non-Muslim authorities is also required. However, the meaning given above cannot be applied to non-Muslims. It is true. However, this meaning is based upon the part of the words, "the authorities" i.e. when we say that non-Muslims are also included in "the authorities" then we do not take the whole portion into consideration, but we deduce it from one part of the verse. But we cannot ignore the meaning of this part in conjunction

with all the verses. No doubt, in worldly affairs the obedience of every "authority" is obligatory, but with it we cannot ignore that in every age the obedience of "those among them [Muslims] who are vested with authority" is obligatory for them.

Interpretation of "Refer to Allah and His Messenger in situations of Disagreement with Authority among You"

Now I come to the topic that I had promised to explain before. Some people have raised the objection that in case of disagreement with "authorities" Allah, the Almighty says, "refer it to Allah and His Messenger"; it indicates that their obedience is not obligatory but in controversial situation, we have to look at what the command of Allah and His Messenger is. The answer to this question is that this interpretation makes the whole verse meaningless because every person considers his own viewpoint as correct. If this meaning of verse is adopted, then there cannot be any obedience. After all what will the command be that would be unanimously acknowledged by all the people as the command of God and His Messenger? There is no doubt that difference of opinion is always present. If everybody has the authority to declare a command to be against the teachings of God and His Messenger then in that situation Khalīfah is left to rule upon his own self. Particularly in the present age, it is the condition that

followers are few and the self-proclaimed authorities in interpretation abound. When everybody considers himself a great mind, Khalīfah while sitting on his mat will order the people to do such and such thing and the people will ask him first to prove the command from the Holy Quran and *Aḥādīth*, and then they will obey, otherwise not. It is evident that there is no religious matter that is unanimously believed by the whole world. There is always a debatable point in every matter. There is a famous story that an illiterate person was fond of attending the company of learned people. As he had no knowledge of religion, wherever he went the people would throw him out. Once he told his friend that he was fond of attending the meetings of Ulema, but the people did not let him do so. What should he do? He advised him to wear a long robe and turban. The people would consider him a great scholar from his appearance, and they would not stop him from attending the meetings of Ulema. After entering a meeting, if somebody asks about something, he should tell him that it was a controversial issue. Some have written this and others opposite of it. As there is disagreement in most of the matters, no one would realize that he knows nothing. Therefore, he wore a long robe and a large turban, took a staff in his hand and started attending the meetings of Ulema. In the meetings, he would sit with his head bowed down. The people would seek his opinion on the topic under discussion. He would nod and say that it was useless

to argue on that topic. The jurists of Islam greatly differed on it. Some Ulema had written as is told by this scholar and some Ulema had written so as is told by that scholar. The people thought that he was a well-read person, so they agreed with his viewpoint and would leave the dispute to talk on something else. It continued for sometime, and he was greatly honoured in the meetings of Ulema. One day it so happened that a discussion started on the topic that the time is very bad and even the educated people are denying God and ask for the proof of His existence. On this as per tradition, the people asked him to say something. He said it was useless to argue, some Ulema had written that there was God and some wrote otherwise. On hearing this people came to know of his ignorance and he lost his reputation. They expelled him from the meeting.

To sum up, differences are rampant in the world. Therefore, if the verse:

فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ

is taken to mean that whenever anybody differs with Khalīfah about some command issued by him, he must ignore the Khalīfah under the pretext that his command is against the command of God and His Messenger. In such circumstances, Khalīfah will be unable to fulfil his obligations. This is not a rational approach. Some people of our Jamā‘at have erred in comprehending the true meaning of this verse. If they

had comprehended the true meaning, they would never have erred.

The Verse "*Those who are in* authority among You" is Applicable to Both the Worldly Authorities and Khulafā'-e-Rāshidīn

What are the true meanings? To know them it should be kept in mind that this verse is all-inclusive, and it includes pure worldly authorities and Khulafā'-e-Rāshidīn as well. Therefore, this verse is not only related to pure religious Khulafā' but is also concerned with worldly authorities. Now keeping it in mind that this verse, as meaning is concerned, is all inclusive and it includes both the pure worldly authorities and Khulafā'-e-Rāshidīn, bear this in your mind that there are separate commands of the Holy Quran and the Holy Prophet[sa] about them. There are separate commands of Islamic sharia for pure worldly authorities, and separate for Khulafā'-e-Rāshidīn. So when God says that "if you differ in saying anything among yourselves, refer it to Allah and His Messenger", it does not mean that when you differ with authorities then you start interpreting the command of God and His Messenger according to your wishes. It means this universal command applies to both Khulafā'-e-Rāshidīn and worldly authorities. So in case of difference with them, look what type of authorities they are. If they are Khulafā'-e-Rāshidīn

then follow the course of action laid down by Allah, the Almighty about Khulafā'-e-Rāshidīn. If the authorities are worldly then act upon those commands which Allah, the Almighty and His Messenger have given about them.

Separate Commands for the Two Types of Authorities

Now we see whether Allah and His Messenger have given separate commands for the two types of authorities or not. If this is so then what are they? We see that the Holy Prophet[sa] has given two different commands for two types of authorities. As Abadah bin Samat[ra] relates:

بَايَعْنَا رَسُوْلَ اللّٰهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِی الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلٰى اَثَرَةٍ عَلَيْنَا وَعَلٰى اَنْ لَّا نُنَازِعَ الْاَمْرَ اَهْلَهٗ وَعَلٰى اَنْ نَّقُوْلَ بِالْحَقِّ اَيْنَمَا كُنَّا لَا نُخَافُ فِی اللّٰهِ لَوْمَةَ لَائِمٍ.

(وَفِی رِوَايَةٍ) اَنْ لَّا نُنَازِعَ الْاَمْرَ اَهْلَهٗ قَالَ اِلَّا اَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِّنَ اللّٰهِ فِيْهِ بُرْهَانٌ مُتَّفَقٌ عَلَيْهِ. [24]

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[24] *Muslim, Kitāb-ul-Imārati, Babo wujūbi Tā'atil umarā'i fī Ghairi Ma'ṣiyatin,* Hadith No. 4874.
Muslim, Kitāb-ul-Imārati, Babo wujūbi Tā'atil umarā'i fī Ghairi Ma'ṣiyatin, Hadith No. 4877, by Abul Husain Muslim bin Ḥajjāj bin Muslim Al-Qushairī An-Nīsābūrī, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

> "We took the *Bai'at* of the Holy Prophet[sa] on the conditions that we will always obey the rulers whether it is convenient for us or hard and whether our heart intends to obey their commands or not, whether they give our rights to someone else, even then we'll obey them. Similarly, there was another condition of our *Bai'at* that we shall not dispute with a person to whom we entrust the government considering him fit for it. We shall not indulge in debate with him why he issued one command instead of the other one. It is possible that those authorities sometime may give a command against the religion. In that case, we had the instruction to inform them of the reality truthfully, and should not be afraid of any censure for the sake of the religion of God."

In another tradition it is mentioned, "We had the instruction from the Holy Prophet[sa] not to involve in any sort of dispute with those whom we have entrusted the job after considering them entitled for the government. But when you see an open infidelity and treachery from them, while the clear commands are in favour of your standpoint, then it is your duty to decline to obey them in that religious matter, and do what you are commanded by God.

Similarly, it is mentioned in another Hadith:

Ḥaḍrat 'Auf bin Malik al-Ashjaey[ra] narrates that the Holy Prophet[sa] said:

خِيَارُاَئِمَّتِكُمُ الَّذِيْنَ تُحِبُّوْنَهُمْ وَيُحِبُّوْنَكُمْ وَتُصَلُّوْنَ عَلَيْهِمْ
وَيُصَلُّوْنَ عَلَيْكُمْ وَشِرَارُاَئِمَّتِكُمُ الَّذِيْنَ تُبْغِضُوْنَهُمْ
وَيُبْغِضُوْنَكُمْ وَتَلْعَنُوْنَهُمْ وَيَلْعَنُوْنَكُمْ قَالُوْا قُلْنَا يَارَسُوْلَ اللّٰهِ
اَفَلَا نُنَابِذُهُمْ عِنْدَ ذٰلِكَ قَالَ لَامَااَقَامُوْا فِيْكُمُ الصَّلٰوةَ
لَامَااَقَامُوْا فِيْكُمُ الصَّلٰوةَ اَلَامَنْ وَلِيَ عَلَيْهِ وَالٍ فَرَاٰهُ يَاْتِيْ
شَيْئًا مِنْ مَّعْصِيَةِ اللّٰهِ فَلْيَكْرَهْ مَايَاْتِيْ مِنْ مَّعْصِيَةِ اللّٰهِ وَلَا
يَنْزِعَنَّ يَدًامِنْ طَاعَةٍ. 25

"Your best rulers are those whom you love and they love you. You send *Durūd* on them and pray for their progress and they, in return, do the same. The worst rulers are those with whom you have malice and they are malicious with you. You curse them and they curse you." The narrator mentioned that the Companions asked: "O Prophet of Allah! When such rulers are thrust upon us then why should we not dethrone them by challenging them"? The Holy Prophet[sa] said, "No, not at all until they put any restriction upon *Ṣalāt* and Fast, and forbid you from worshipping Allah, the Almighty, you should not stop obeying them. Listen! when somebody rules on you and you see that he is disobeying Allah, the Almighty in some matters

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25 *Muslim, Kitāb-ul-Imārat, Bābo Khiyāril-A'immati wa Shirārihim*, by Abul Husain Muslim bin Hajjāj bin Muslim Al-Qushairy An-Nīsābūry, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

then nurture hatred in your hearts but do not rebel.”

In another Hadith, there is an additional command that in case they commit clear infidelity then you can rebel against them.

The Command to Follow Always Sunnah of Khulafā’-e-Rāshidīn

There is another Hadith narrated by Irbāz bin Sāriyah[ra].

صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ ذَاتَ
يَوْمٍ ثُمَّ اَقْبَلَ عَلَيْنَا فَوَعَظَنَا مَوْعِظَةً بَلِيْغَةً ذَرَفَتْ مِنْهَا الْعُيُوْنُ
وَوَجِلَتْ مِنْهَا الْقُلُوْبُ فَقَالَ قَائِلٌ يَارَسُوْلَ اللّٰهِ كَاَنَّ هٰذِهِ
مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ اِلَيْنَا۔ فَقَالَ اُوْصِيْكُمْ بِتَقْوَى اللّٰهِ
وَالسَّمْعِ وَالطَّاعَةِ وَاِنْ كَانَ عَبْدًا حَبَشِيًّا فَاِنَّهٗ مَنْ يَّعِشْ
مِنْكُمْ بَعْدِيْ فَسَيَرٰى اخْتِلَافًا كَثِيْرًا فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ
الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ فَتَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا
بِالنَّوَاجِذِ وَاِيَّاكُمْ وَمُحْدَثَاتِ الْاُمُوْرِ فَاِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ
وَكُلَّ بِدْعَةٍ ضَلَالَةٌ۔ [26]

He said, “One day the Holy Prophet[sa] led the morning *Ṣalāt*, and after the *Ṣalāt* he gave a

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[26] *Muslim, Kitāb-ul-Imārat, Bābo Khiyāril-A’immati wa Shirārihim*, by Abul Husain Muslim bin Hajjāj bin Muslim Al-Qushairy An-Nīsābūry, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

sermon. The sermon was so moving that our tears started falling and the hearts shivering. On this, a person stood up and said, 'O Messenger of Allah! It indicates that this is a farewell sermon. You should give us some advice'. He said, 'I advise you to adopt the righteousness of Allah, the Almighty and be submissive and obedient in your way of life, even if a Negro slave is made ruler on you. The people, who will live after me, will see great dispute among the people. Thus, for that time I advise you that you should adopt the sunnah of mine and that of Khulafā'-e-Rāshidīn after me. You should strictly follow that sunnah and should stick to it as strongly as something is held by teeth. Similarly stick to that sunnah and never leave this path that is mine or that of my Khulafā'-e-Rāshidīn. And save yourself from the innovations because every new thing which is against my sunnah and that of Khulafā'-e-Rāshidīn will be an innovation in religion which will lead to destruction.'"

From these two references it is proved that the Holy Prophet[sa] described two kinds of *authorities*: one worldly and the other religious and Islamic. The command of obedience is for worldly authorities, but simultaneously there is a reason of disobedience on case of their clear infidelity. In such a situation, provided there is a solid proof of it, and not a guess,

there is not only permission but also a command to go out of their obedience. Some Muslim Ulema like Ḥaḍrat Mahyyuddin Ibn-e-Arabi has been so cautious in such matters that he said that in such situation only separation is permissible and not revolt. But there are religious and Islamic authorities, on whom we are not made judge, but they are made judge upon ummah; whatever they do is binding upon you and their obedience is as necessary as that of command of the Holy Prophet[sa]. So rulers are of two types: one who are worldly and about whom there is possibility that they might commit an infidelity. For them it is commanded to continue obeying them. Verily when they commit a clear infidelity then separate yourself from them. But other rulers are those who cannot commit a mistake. For them there is a directive to always follow their sunnah, and to never turn away from their path. But in case of a doubt whether your beliefs are true or not then compare your beliefs with those of Khulafā'-e-Rāshidīn. If they corroborate, then consider yourself on the right path, and if not then consider yourself on the wrong path.

Khulafā'-e-Rāshidīn are a Model for the Ummah

In fact, Khulafā'-e-Rāshidīn are an example from whom other people can assess whether their steps are on straight footing or not. If the weight of two kilograms is on one side of the scale, and the other

holds radishes and carrots, everyone will judge the weight of the vegetables against the two kilos. No one will throw away the weight as defective if they feel that there is a shortage of five to seven radishes. Instead, he will consider the vegetables to be short in weight. Similarly, the Holy Prophet[sa] did not say that you should judge the steps of Khulafā'-e-Rāshidīn and see whether they make sense to you; nor did he say that you should judge how they compare with the commands of God and His Messenger. Instead, it is said that if a doubt arises about your own self whether your steps correspond with the will of God and His Messenger, then see what the Khulafā'-e-Rāshidīn have stated about them. If your steps correspond with their viewpoint then consider them correct, but if not, consider your steps to be incorrect.

So the matters which are to be judged against the commands of God and His Messenger are those that I have mentioned before, namely the rulers with whom you differ. But judge what type of rulers they are, worldly rulers or the Khulafā'-e-Rāshidīn? If they are worldly rulers then obey them as far as you can. However, if they issue an order against the clear command of God then it is your duty to warn them of their mistake. Try to bring them towards the right path, and tell them that they are on the wrong path. If they commit a clear infidelity—as for example if they prohibit the performance of prayers or the observance of fast—then you have the right to disobey their orders and to tell them that you will continue

performing prayers and observing fast no matter what they may say or do. But if those اُولِی الْاَمْرِ (*authorities*) are Khulafā’-e-Rāshidīn, then beware for they cannot commit a mistake. What they do will be according to the will of Allah, the Almighty, Who guides them towards that path which leads close to Himself. So instead of judging them, make them your judge, and do not become counted among those who differ with Allah, the Almighty by differing with them.

Discussion of Āyat-e-Istikhlāf

I will now take up the commandments about the pure religious organization in Islam. In sūrah Al-Nūr, Allah, the Almighty says:

قُلْ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ
مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ
وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿٥٥﴾ وَعَدَ اللّٰهُ الَّذِيْنَ
اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ
كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ
الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ
اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٥٦﴾ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا
الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٥٧﴾

(Al-Nūr, 24:55-57)

In these verses the commandment is first given for obeying Allah and His Messenger. Then a promise is made to the Muslims that if they are perfect in their obedience, He will make them leaders. Like the earlier nations, He would establish for them a Khalīfah on the earth. At that time, it would be their duty to establish Prayer and pay Zakat, and also to obey the Messenger of God. By establishing faith through the Khalīfah, they would also be following the Messenger. This is the point also stressed in:

مَنْ يُّطِعِ الْاَمِيْرَ فَقَدْ اَطَاعَنِىْ وَمَنْ يَعْصِ الْاَمِيْرَ فَقَدْ عَصَانِىْ[27]

In other words, at such times the obedience to the Messenger would consist of following the Khalīfah in propagating and strengthening Islam.

Performance of Prayer, in its True Sense, is not Possible without Khilāfat

So in these verses Allah, the Almighty has first promised Khilāfat to the Muslims. Then they are commanded to perform Prayer and pay Zakat. In this way, Allah, the Almighty has indicated that performance of Prayer in the true sense is not possible without Khilāfat, as is the case of Zakat. There was a regular system of Zakat in the age of the Holy Prophet[sa]. When he died, Ḥaḍrat Abu Bakr[ra] took

[27] *Bukhārī Kitāb-ul-Jihād was-siyar, Bābo Yukātalo min warā'il Imāmi wa Yuttaka bihī*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

charge of Khilāfat. The majority of Arabs refused to pay Zakat. They were of the view that it was a command only during the period of the Holy Prophet[sa], but not for the period of later Khulafā'. Ḥaḍrat Abu Bakr[ra] refused to accept their demand and was determined to fight with those who even refused to pay Zakat equivalent to the string that was used to tie the knee of a camel, and vowed that he would not stop fighting till he received Zakat from them the same way they used to pay in the period of the Holy Prophet[sa]. He succeeded in his campaign, and the system of Zakat again started functioning, which continued in the periods of the later Khulafā'. When Khilāfat was terminated the Muslim world was left with no system for the recovery of Zakat. This is what Allah, the Almighty has mentioned in this verse. If there is no Khilāfat, the Muslims cannot comply with the command of paying Zakat. The reason for it is that Zakat is a basic pillar of Islamic teachings. It is taken from the rich and distributed among the poor. It can only be possible where a regular organization exists. If an individual distributes Zakat to a few poor people then how can such good results come of it which are possible only in the presence of a system that ensures the utilization of the total collection of Zakat for the welfare and progress of all indigent people? So the system of Zakat requires the supervision of Khilāfat. Similarly the performance of Prayer is not possible without Khilāfat. The reason is that the best part of

Ṣalāt is the *Jum'ah* Prayer with a sermon, in which the national needs are put before the people. If there is no Khilāfat then how can the Jamā'ats of small towns come to know the situation of what is going on, say, in China or Japan? What type of sacrifices Islam is demanding from them? When there is a centre and a Khalīfah, liable to be obeyed by all Muslims, he gets reports of what is happening from all the parts of the globe. In this way, he is able to tell the people what type of sacrifice is required and which services are needed. This is why it is the belief of Hanafis that performance of *Jum'ah* Prayer is not lawful when there is no Sultan amongst the Muslims. The philosophy behind this view is the same which I have mentioned before. The same is the case for the Prayer of Eids. It is proved from the sunnah of the Holy Prophet[sa] that he always delivered a sermon according to the needs of the nation. When there is no system of Khilāfat then what knowledge of national needs can one have individually? How can he express them in his sermon? But it is quite possible that due to ignorance of facts he may himself remain in confusion which may then lead to confusion in others.

Once I read that forty to fifty years ago a person went to Beekaneer for a tour. It was, by chance, Friday and he went to perform Prayer in a mosque. He noted that the Imam first recited the usual sermon in Persian and then asked the people present in mosque to pray by raising their hands that Allah, the Almighty

might keep Amīr-ul-Mu'minīn, Jahangir, the Emperor, safe and sound. The poor fellow did not know that Jahangir, the Emperor, had expired long ago and that now the English were the rulers.

So *Jum'ah,* the best part of Prayer, can only be performed properly where there is a system of Khilāfat in Muslims. You can see that as there is a system in us, my sermons are always concerned with the important needs of the time. It is a blessing of Allah, the Almighty. Some non-Ahmadis are so deeply affected by my sermons, that they deem them to be revealed. A famous leader of Muslims regularly reads my sermons; and stated that these not only guide Muslims religiously but also politically.

The real task of the leader is to guide the people. Such leadership can only be provided by the person who gets news from various parts of the world, and has knowledge of ongoing circumstances. The knowledge of such circumstances cannot be acquired only from the newspapers because they also contain many false reports, and moreover, some events are not fully reported. As our missionaries are present in various parts of the world along with the members of our Jamā'at, who are spread in all corners of the world, I receive true reports from them, and by utilizing them I can guide the Jamā'at properly. To sum up, the performance of Prayer is not possible without the Khalīfah.

True Obedience to the Messenger is also not Possible without Khilāfat

Similarly obedience to the Messenger mentioned in اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ "obey Allah and obey His Messenger" is not possible without the Khalīfah, because the real purpose behind obedience to the Messenger is to string all in the thread of unity. In a way, the Companions[ra] performed Prayer and Muslims of today also do the same these days. The Companions[ra] fasted as do the Muslims now. The Companions[ra] also performed Hajj and the Muslims do the same now. Then what is the difference between Companions[ra] of the Holy Prophet[sa] and Muslims of these days? The difference is that at that time they performed Prayer when the Holy Prophet[sa] informed them that it was the time of Prayer as was the case with Fasting and Hajj. Though they submitted to the commands of Allah, the Almighty by participating in Prayer, Fast, and Hajj, all their acts were dominated by the spirit of obedience to the Holy Prophet[sa]. The benefit of this obedience was that when the Holy Prophet[sa] gave any command, the Companions[ra] promptly followed it. But this spirit of obedience is not present in the Muslims of these days. The Muslims perform Prayer, observe the Fast, and perform the Hajj but there is no sense of submission in them because the sense of submission cannot be created without the system of Khilāfat. So when there is Khilāfat there is obedience to the Messenger.

Obedience to the Messenger does not just mean the performance of Prayer, Fast and Hajj; for these are all commandments of God. The submission to the Messenger is that when he says that now is the time to put more emphasis on Prayer, then all the people start asserting more emphasis upon Prayer. When he says that now the need of Zakat is growing, so be ready to offer contributions, then the people start focusing on contributing more towards Zakat. When he says that now is time to sacrifice your lives or the countries where you live, then they come forward to sacrifice their lives and their countries. Therefore, these three things are totally attached with Khilāfat. Allah, the Almighty says that your Prayers will keep losing their value and determination when there is no Khilāfat, and so is the case of Zakat, for the sense of submission to the Messenger will keep departing from your hearts. As our Jamā'at is accustomed to the system and our members have a sense of submission, even if the members of our Jamā'at were placed in the age of the Holy Prophet[sa] they would have started obeying just as the Companions[ra] did. But if you take the case of a non-Ahmadi and envision his condition in the age of the Holy Prophet[sa], you will see him stumbling at every step. He may say that: "Wait a moment, I have not comprehended the command yet". It is known about a Pathan who said, "Khu! The Prayer of Muhammad[sa] has been infringed; it is mentioned in Qudūrī that Prayer is infringed by a

small movement" and he will start denying some other religious matter. But if you take an Ahmadi then he will instantly realize that he is not in some unknown place. Just as a tool of a machine quickly fits at its place, so he will also fit there, and immediately will become a Companion of the Holy Prophet[sa].

Summary of the Subject Matter of Āyat-e-Istikhlāf

The summary of the Āyat-e-Istikhlāf is:

What is mentioned is actually a promise.

The promise is only with the people as long as they comply with faith and acts of goodness.

The dissenters always assert that in this verse the promise of Khilāfat is not with the person but with the people and I accept their point. I also affirm that this promise is for the people. And Allah, the Almighty mentions that as long as they will comply with faith and acts of goodness the promise from Him will remain effective.

The purpose of this promise is that,

a. Muslims should get the same awards which the previous nations have availed as evident in,

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

(Al-Nūr, 24:56)

"As He made Successors from among those who were before them."

b. The second purpose of this promise is the dignity of the religion.
c. The third purpose of it is to guide the Muslims from their state of fear to that of security.
d. The fourth purpose of it is to dispel infidelity and the establishment of service to Allah, the Almighty.

At the end the words,

وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

(Al-Nūr, 24:56)

"Whoso is ungrateful after that, they will be the rebellious."

The emphasis is again put on the promise. The attention is, however, drawn to the warning,

وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِىْ لَشَدِيْدٌ

(Ibrāhīm, 14:8)

"And if you are ungrateful, My punishment is severe indeed."

Since Khilāfat is a favour, remember it that the people who are ungrateful will be counted as rebellious.

This verse is a great testimony in favour of Khilāfat-e-Rāshidah, and it is mentioned that the system of Khilāfat will be established among the Muslims and it will carry the support of Allah, the Almighty as is evident from:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ

(Al-Nūr, 24:56)

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth."

and:

وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

(Al-Nūr, 24:56)

"He will surely establish for them their religion which He has chosen for them."

He will help the Muslims inherit abundantly of the rewards granted to previous nations.

Signs of True Khulafā'

In this verse, the signs of true Khulafā' are also mentioned. This can help in distinguishing the true Khalīfah from a false one. They are as follows:

A Khalīfah is appointed by God and no human hand is involved in appointing him, nor does he himself desire it, nor does he become Khalīfah by some plan. Sometimes, a person whose appointment is considered impossible is appointed as Khalīfah. The words:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ

(Al-Nūr, 24:56)

"Allah has promised to those among you who believe and do good works."

indicate that God alone appoints the Khalīfah because only He who made the promise can fulfil that promise. Some people make the mistake of thinking that this promise means that people appoint a Khalīfah of their own choice, and that God will declare him to be His choice. But it is like the way of a teacher that I had who used to tell a boy that he was happy with, that "whatever money you are holding in your pocket is an award from me". This mistaken notion amounts to rendering the promise of Khilāfat to the same level; as if God says "Go ahead and appoint someone your Khalīfah by your choice but consider him appointed by Me". If this is the case then what is the prize? And how is this treatment distinctive that Allah, the Almighty has a special love with the Jamā'at which believes and does good works. One who makes a promise also fulfils it. Is it so that one who makes a promise has someone else fulfil it? The first thing mentioned in this verse is the advent of a Khalīfah from Allah, the Almighty. All evidence points toward this. No one can become the Khalīfah by his own desires. Similarly nobody can become the Khalīfah by some connivance. The Khalīfah is he whom God desires to be. Indeed, he will often become a Khalīfah when the world considers it impossible.

The second sign of a truthful Khalīfah given is that Allah, the Almighty helps him in a manner similar to

the way He helps the Prophets because it is mentioned that:

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

(Al-Nūr, 24:56)

"He made them Successors from among those who were before them".

Such Khulafā' deserve the same help that We gave to the previous Khulafā'. We know that the previous Khilāfats were of two types: First Khilāfat-e-Nubuwwat (the Khulafā' that are Prophets[as]) as was the Khilāfat of Ḥaḍrat Adam[as] about whom it is mentioned:

اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً

(Al-Baqarah, 2:31)

"I am about to place a Khalīfah in the earth."

Ḥaḍrat Adam[as] was not elected nor was he a worldly king. Allah, the Almighty made a promise with angels and made him a Khalīfah in the earth on His Own. Those who denied him were punished.

Similarly, it is mentioned about Prophet David[as]:

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿۲۷﴾

(Ṣād, 38:27)

"O' David We have made you a Khalīfah in the earth, (Prophet David was a Prophet of Allah, the Almighty. Therefore, it indicates that here Khilāfat means Khilāfat-e-Nubuwwat) so judge the people with justice. And follow not the desires of the people lest it should lead you astray from the right path. Surely those who go astray will have a severe punishment from Allah, the Almighty. Therefore, do not follow their desires but do the same to which God guides you."

In these verses the same subject is mentioned as is in the words,

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ

(Āl-e-'Imrān, 3:160)

"And when thou art determined, then put your trust in Allah."

Some persons have mistaken the meaning of:

لَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللهِ

They think that in this verse Prophet David is admonished not to follow the vain and immoral desires of people. This is not the meaning of this verse. It actually means that: "sometimes the majority of the people will advise you to do something. But it is not your job to yield before the majority, but to see whether what they say is useful or not. If it is useful then accept it and if it is not useful then reject it even

if it is presented by the majority, especially in a situation when it is sinful."

Earlier Khilāfats were either Khilāfats of Prophethood or Khilāfats of Kingship

The earlier Khilāfats were either Khilāfats of Prophethood as were the Khilāfats of Prophet Adam[as] and Prophet David[as] or were the Khilāfats of governments as it is said:

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ فِي الْخَلْقِ بَصّۜطَةً ۚ فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ۝٧٠

(Al-A'rāf, 7:70)

> "Remember the time when God made you Khulafā' after the people of Nūḥ (Noah) and increased you abundantly in your structure and gave you abundant offspring. You should remember the favours of Allah, the Almighty so that you may prosper."

The word Khulafā' in this verse only means worldly kings, and favour means governments. Allah, the Almighty admonishes them to perform their obligations with justice in the earth, otherwise He would destroy them. The mention of this favour to Jews is made in these words:

وَاِذۡ قَالَ مُوۡسٰی لِقَوۡمِہٖ یٰقَوۡمِ اذۡکُرُوۡا نِعۡمَۃَ اللّٰہِ عَلَیۡکُمۡ اِذۡ جَعَلَ فِیۡکُمۡ اَنۡۢبِیَآءَ وَ جَعَلَکُمۡ مُّلُوۡکًا ٭ۖ وَّ اٰتٰىکُمۡ مَّا لَمۡ یُؤۡتِ اَحَدًا مِّنَ الۡعٰلَمِیۡنَ ﴿۲۱﴾

(AL-Mā'idah, 5:21)

"And remember when Moses said to his people, 'O my people, call to mind Allah's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples'."

We made them Khulafā' in two ways. By virtue of اِذۡ جَعَلَ فِیۡکُمۡ اَنۡۢبِیَآءَ they were given Khilāfat of Prophethood and by virtue of جَعَلَکُمۡ مُّلُوۡکًا they were granted the Khilāfat of kingship.

Therefore, the earlier Khilāfats were of two types either they were Khilāfat of Prophethood or Khilāfat of kingship. Allah, the Almighty says to Muslims:

لَیَسۡتَخۡلِفَنَّہُمۡ فِی الۡاَرۡضِ کَمَا اسۡتَخۡلَفَ الَّذِیۡنَ مِنۡ قَبۡلِہِمۡ

"He will surely make them Successors in the earth as He made Successors from among those who were before them."

It is thereby deduced that they will get the favours like those of earlier Khulafā'. Allah, the Almighty will treat the Muslims in the same way He treated the previous Prophets.

Why has the Resemblance been Ascribed to Khilāfat of Prophethood and Not the Khilāfat of Kingship?

If anybody says that the Khilāfat of kingship is also mentioned for earlier people, so why is the present discussion focusing only Khilāfat of Prophethood and ignoring the Khilāfat of kingship? This verse reveals that though there is a promise of kingdoms for the Muslims in other verses yet, here, only religious favours are being mentioned. To be specific, in this verse Allah, the Almighty mentions,

وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

> "He will surely establish for them their religion which he has chosen for them."

God establishes the religion of His Khulafā' in the world. This is not the rule for the kings of the world and nor is their religion ever established by Allah, the Almighty. But this rule is only for spiritual Khulafā'. So this verse shows that here the resemblance of Khilāfat is with the Khilāfat of Prophethood and not Khilāfat of kingship. Similarly it is mentioned,

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

> "He will surely give them in exchange security and peace after their fear".

This sign also cannot be assigned to the worldly kings in any way because if they are the masters of the

kingdoms at one time, they are also seen begging at the other when they are separated from their thrones. There is no promise of changing their fear into security; indeed in the hours of severe danger sometimes they are totally disheartened under adverse circumstances.

Then it is mentioned,

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

> "Those Khulafā' will worship Me, and will not associate partners with Me."

So they will worship Me alone and would be strong opponents of polytheism. But worldly kings sometimes commit polytheism, and the Holy Prophet[sa] has said that it is possible that they may even commit an open blasphemy; so then how can they be considered the subject of this verse?

The fourth argument to prove that these Khulafā' are not to be worldly kings is that Allah, the Almighty says:

وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

> "The people who deny these Khulafā' will become rebellious."

Now tell me, can it be considered rebellious to disobey someone who is capable of open blasphemy? The decree of rebellion can only be invoked when he disobeys the spiritual Khulafā'.

In summary, the four reasons mentioned in the verse prove that Khilāfat in this verse does not refer to the Khilāfat of kingship. So when God says that,

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"We shall favour those Khulafā' as We have favoured the previous ones,"

It means that just as the Prophets, who were before them, have been favoured by Allah, the Almighty, so shall these Khulafā' be favoured. Therefore, in this verse the resemblance is towards Khilāfat of Prophethood, and not with the Khilāfat of kingship.

Promise of Khilāfat Conditional upon Faith and Acts of Goodness

The third thing that can be deduced from this verse is that the promise with the ummah of the Holy Prophet[sa] only applies until the time the ummah remains established upon faith and acts of goodness. When it deviates from faith and acts of goodness, Allah, the Almighty will withdraw His promise. Thereby, a great difference is mentioned between Prophethood and Khilāfat. Prophethood is established when the world is filled with evils and chaos. As it is mentioned:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

(Al-Rūm, 30:42)

"Corruption has appeared on land and sea."

People forget Allah, the Almighty and turn away from divine commands. They are captivated by error and perversion, and darkness covers every part of the land. This then causes Allah, the Almighty to send a Messenger who reforms the people. He brings down the light of faith from heavens, and puts the people to whom the Messenger is sent on the path of truthful religion. But Khilāfat comes at a time when there is a majority of believers and performers of good works in the nation. As such, Prophethood comes at the extermination of faith and acts of goodness, while Khilāfat comes at a time when people are on the path of faith and doing acts of goodness. This is the reason that Khilāfat starts when Prophethood ends, because faith and acts of goodness are placed on sound footing by Prophethood. So as the majority of people are those who are on the path of faith and righteousness, Allah, the Almighty blesses them with Khilāfat.

In the middle period when the world is neither totally devoid of pious people nor full of evil then it is deprived of both the favours because neither the illness is so severe as to demand a Prophet, nor is the moral health so perfect as to justify a Khalīfah to lead them in good deeds.

Loss of Khilāfat is Due to the Shortcoming of a Jamā‘at, not because of a Shortcoming in the Khalīfah

It is evident from this command that the loss of Khilāfat is not due to any shortcoming of a Khalīfah but due to a shortcoming of a Jamā‘at. The loss of Khilāfat does not prove the sin of a Khalīfah, but it is a proof of the sin of a Jamā‘at, because it is a clear promise of Allah, the Almighty that He will continue Khilāfat while the majority is on the path of faith and doing acts of goodness. When change comes and most of the people deviate from the path of faith and acts of goodness, then Allah, the Almighty will say, "you have become evil doers, so I withdraw My blessing from you". (Though if God desires, He may continue making Khulafā' in a Jamā‘at for some time as an extra favour). When a person says that a Khalīfah has become worthless, he, in other words, declares that the Jamā‘at has been deprived of a majority of believers and performers of good works. It is the promise of God that as long as a Jamā‘at is firm in faith and acts of goodness Khulafā' will continue coming, but when they lose their steadfastness, the Khulafā' will cease to come—so there is no chance of corruption of a Khalīfah. However, there is a chance that the Jamā‘at be deprived of people of faith and of performing acts of goodness. As the Khalīfah cannot be corrupted—only the Jamā‘at can be—when a person declares before the world that the Khalīfah of

the Ahmadiyya Muslim Jamā‘at has become corrupt, then he will have to admit that at this time despite there still being a large number of Companions[ra] of the Promised Messiah[as] present among us and the age being full of the machinations of the Antichrist, this tree [Ahmadiyyat] which was destined to prosper and spread throughout the world, has been attacked by Satan and has been deprived of its faith; and not just that, but even its potential for acts of goodness have been crushed. According to such a claimant, the Khalīfah has become corrupt, and the Holy Quran reveals that true Khulafā’ will continue to come as long as the majority of Jamā‘at remains firm on faith and acts of goodness. The denial of Khilāfat is not just a denial of the Khalīfah but it also amounts to saying that the Jamā‘at has been deprived of faith and acts of goodness.

Sign of the Establishment of Religion

The fourth sign of a Khalīfah enunciated by Allah, the Almighty is that their religious commands and ideas are spread in the world by Allah, the Almighty. Therefore, He says:

وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

> Allah, the Almighty will glorify their religion and in spite of adverse circumstances, He will establish it in the world.

This is a great proof of true Khilāfat. When we consider it then it looks to be a great sign of Allah, the Almighty for the truth of Khulafā'-e-Rāshidīn. It is remarkable that Ḥaḍrat Abu Bakr[ra] and Ḥaḍrat Umar[ra] belonged to the families that did not have strong tribal support, but those of Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] were tribal. Banū Umayyah was in favour of Ḥaḍrat Usman[ra] and Banū 'Abbās in favour of Ḥaḍrat Ali[ra], and both of them had a great strength in Arabia. At the time of the downfall of Khilāfat the majority of the Muslims had lost their faith and stopped committing acts of goodness. Banū Umayyah took control of the Muslims after the martyrdom of Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra], and those who belonged to Ḥaḍrat Usman[ra] praised him and condemned Ḥaḍrat Ali[ra] in their rule. In this period there were few who appreciated Ḥaḍrat Abu Bakr[ra] and Ḥaḍrat Umar[ra]. After this the circumstances changed and Banū 'Abbās came to power in place of Banū Umayyah. These were the people that belonged to *Ahl-e-Bait*, and used all their energies to praise the virtues of Ḥaḍrat Ali[ra] while condemning Ḥaḍrat Usman[ra]. In short, Banū Umayyah continued condemning Ḥaḍrat Ali[ra], while on the other hand Banū 'Abbās kept condemning Ḥaḍrat Usman[ra]. In this way, for many centuries, one group of Muslims remembered the virtues of the one and the other group counted those of the other one. After the first four Khulafā' there came two periods of Islamic history when there was

no admirer of Ḥaḍrat Abu Bakrra and Hadrat Umarra, but despite that their decrees and injunctions became revered in the entire world. The others were also honoured, but not to that extent as had been promised in:

وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

Allah, the Almighty will establish their religion, and put their honour in the hearts of the people. Accordingly, when any Muslim is asked whom he respects the most, he will name first Ḥaḍrat Abu Bakr[ra], then Ḥaḍrat Umar[ra], then Ḥaḍrat Usman[ra] and finally Ḥaḍrat Ali[ra], whereas there was no one to name Ḥaḍrat Abu Bakr[ra] and Ḥaḍrat Umar[ra] for a long time. For such a long period even the names of these very great personalities were forgotten. But God kept their names alive, and gave honour to their decrees and injunctions, which He did not give to the decrees and injunction of Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra]. In the period of Banū Umayyah, attempts were made to defame Ḥaḍrat Ali[ra], and in Banū ‘Abbās, Ḥaḍrat Usman[ra] was censured. But in spite of all these attempts made by the governments, who, in their periods tried their best to defame and erase their names from the history; even then these two Khulafā’ came out unscathed, and God established their honour and prestige in the Islamic world.

Transforming Fear into Security

The Fifth sign that Allah, the Almighty mentions is:

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا

"He will surely give them in exchange security and peace after their fear."

After their fearful condition He transforms their fear into security. Some people take this verse to mean that they remain safe from every kind of fear, and argue that Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] faced fear after their Khilāfat because the enemies martyred them. They therefore argue that none other than Ḥaḍrat Abu Bakr[ra] can be accepted as Khalīfa-e-Rāshid. Sheikh Abdur Rehman Miṣrī has also emphasized this point, and wrote that the real Khalīfah was only Ḥaḍrat Abu Bakr[ra], and that the Khilāfat of Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] do not come within the sphere of Āyat-e-Istikhlāf.

Bear in mind that such people are misled because they do not ponder over the deeper meanings of the words of the Holy Quran. No doubt, the transformation of fear into security is also a great favour, but Allah, the Almighty does not mention that whatever is considered fear by any random person will be removed from them. He only mentions,

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا

The fear that is created in their hearts and the thing from which they are afraid of, Allah, the Almighty will remove it and transform it into security.

Therefore, promise is not that whatever is fearful for Tom and Harry will not happen with the Khulafā'. But the promise is that whatever is fearful for them, Allah, the Almighty will remove it and transform their fear into security. For example, consider the snake which is apparently a very terrible thing, but there are people who can carry snakes in their hands. For such people the fear of snakes is meaningless. Similarly, poverty is very frightening, but it was of no importance to the Holy Prophet[sa]. If somebody considers it very humiliating when he does not get a meal even for one time then shall we consider it humiliating (God forbid) for the Holy Prophet[sa]? He considered poverty his honour, rags better than the costly dress, and worldly treasures pollution. For him the fear of poverty was meaningless. So Allah, the Almighty does not say, "Whatever fear is created, it will be transformed into security". But He says, "There will not be any thing which will be frightening for them". By taking this difference into consideration you will come to know that no such misery came to any of the Khulafā' which they were afraid of. And if it came to them then Allah, the Almighty transformed it into security.

Ḥaḍrat Umar[ra] was not Afraid of his Martyrdom

There is no doubt that Ḥaḍrat Umar[ra] was martyred. But when we look at the events that took place, it appears that Ḥaḍrat Umar[ra] was not afraid of his martyrdom. He continuously prayed to Allah for martyrdom, particularly in Medina. So can we say about a person who prayed all his life for martyrdom in Medina, and was martyred, that he passed through a terrible situation which was not transformed into security? No doubt, if Ḥaḍrat Umar[ra] were afraid of martyrdom, and then was martyred, maybe it could be said that Allah, the Almighty did not transform his fear into security. But he prayed, "O Allah, martyr me in Medina". So how can it be said that he was afraid of martyrdom? When he was not afraid of it, but prayed for it, then Allah, the Almighty honoured his request. It indicates that according to this verse there was no such fear, rather that was his heartfelt desire. And in this verse I have mentioned that an incident cannot happen that a Khalīfah can be afraid of. It is the promise of Allah, the Almighty that He will transform their fear into security. But when they are not afraid of something, and consider it their honour and greatness, then calling it fear and asking why it was not transformed into security is totally meaningless. When I read the prayer of Ḥaḍrat Umar[ra] I presumed that apparently it means that an attack of an enemy on Medina would be so severe in magnitude

that it would destroy all the Muslims and come to the chair of the Khalīfah to martyr him, but in granting the prayer of Hadrat Umar[ra] Allah, the Almighty created such circumstances that instead of a foreign attack on Medina, a wicked man rose from inside to martyr him by dagger.

Ḥaḍrat Usman[ra] also did not Feel any Fear

The incidents that happened to Ḥaḍrat Usman[ra] also indicate that he never entertained any fear of them. History proves that when the rebels attacked Medina, they spread on all sides of the mosque before prayer. They separated the Medinites from one another so that they might not face them collectively. But in spite of this revolt, mutiny and disturbance, Ḥaḍrat Usman[ra] came to the mosque all alone for leading the prayer. He did not fear anyone at all. On his way to the mosque the people warned him not to go there in such a great disturbance while the rebels attacked his house. Instead of asking the Companions[ra] to guard his house he, on oath, asked them not to put their lives in danger while protecting him. He advised them to go to their homes and not to worry about him. Does a person afraid of martyrdom behave like this? Can a fearful person tell those concerned people to go home and not worry about him?

Another weighty evidence that Ḥaḍrat Usman[ra] was not afraid of these painful incidents is that once

Ḥaḍrat Muawiyah came for Hajj during these disturbances. On his way back to Syria he met Ḥaḍrat Usman[ra] in Medina, and requested him to accompany him to Syria where he would be safe from all the disturbances. He said to Muawiyah that he could not give preference to any thing other than the neighbourhood of the Holy Prophet[sa]. Muawiyah offered him an army of Syrian soldiers for his security if he did not like to move to Syria. Ḥaḍrat Usman[ra] declined the offer saying that by keeping an army for his protection he did not want to lessen the food for the Muslims. Ḥaḍrat Muawiyah made a submission, "Amīr-ul-Mu'minīn, people will either kill you by fraud or there is a possibility of making a war against you". Ḥaḍrat Usman[ra] replied, "I do not care about it. My God is sufficient for me". At last he said, "If you do not agree upon anything then, at least, exile all the mischievous people from Medina. They are proud of some great Companions[ra] about whom they think that they will take over the charge after him, and they deceive the people by naming some of them. They should be spread in foreign lands to discourage the rebels who may stop their resistance with the mind that it is of little gain, when there is no one to take the charge of Medina. But Ḥaḍrat Usman[ra] did not accept it and asked how he could exile the people who were brought together by the Holy Prophet[sa]. On hearing this, Ḥaḍrat Muawiyah wept and begged him to make an announcement that the revenge of his blood would

be taken by Muawiyah. He said, "Muawiyah, you are sharp by temperament. I am afraid that you might treat the Muslims harshly. Therefore, I cannot make such an announcement." Now it is said the Ḥaḍrat Usman[ra] was a man of weak heart. But think about it. How many people can be so courageous? In the presence of these testimonies can it be said that there was fear in his heart. If he was afraid he would have asked for a platoon of an army for his protection, and he would get their salaries paid. If he was afraid then he would have made an announcement that if anybody raised a hand against him, then the revenge would be taken by Muawiyah. But he replied only by saying this much, "Muawiyah! You are sharp by temperament and I am afraid that if I give you this power, you will be hard on Muslims". When the enemies climbed up the wall and attacked him, he continued reciting the Holy Quran without any fear. So much so that a son of Ḥaḍrat Abu Bakr (God's mercy upon him) stepped forward and strongly pulled the beard of Ḥaḍrat Usman[ra]. He raised his eye and said, "O son of my brother if your father had been present, you would never have done this". On hearing it, he shivered from head to toe, and went out ashamed. After this another person came forward and hit an iron bar on his head and kicked away the Holy Quran lying in front of him. On his retreat another person came ahead and martyred him by sword. In view of these incidents how can one say that Ḥaḍrat

Usman[ra] was afraid of them? And when he was not afraid of them then how can these incidents be counted as going against مِّنۡۢ بَعۡدِ خَوۡفِهِمۡ اَمۡنًا (security and peace after their fear)? These people (Khulafā') were only afraid that there might be any decrease in the light of Islam, so in spite of these incidents, at last, they established what they wanted to do, and Allah, the Almighty transformed their fear into security.

Martyrdom of Ḥaḍrat Ali[ra]

The case is the same with Ḥaḍrat Ali[ra]. The fear in his heart was only regarding truthfulness, spiritualism and propagation, so Allah, the Almighty transformed this fear into security. He did not fear how the people would treat him. In spite of the fact that the army of Ḥaḍrat Muawiyah[ra] was sometime many times greater than that of Ḥaḍrat Ali[ra], even then he was not afraid of it, and continued asserting that he would only accept what the Holy Quran says. He would not accept any thing against the Holy Quran. If the opposition of the people is called fear then one will have to admit that the Prophets (God Forbid) were always afraid of the people because the people did not oppose anyone else as much as they opposed the Prophets. Worldly opposition amounts to nothing. Allah, the Almighty does not say that whatever fear is created, it will be transformed in security. But He says,

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

Allah, the Almighty will remove that thing from which they were afraid of, and transform their fear into security. I have said before that they were only afraid of the Muslim ummah going astray or being humiliated, so Allah, the Almighty saved the ummah collectively from humiliation due to their watchfulness and blessings of their prayers; and so the religion of Ahl-e-Sunnat wal-Jamā'at has always dominated the major part of the world.

Allah, the Almighty Safeguards His Khulafā' from Ordinary Fears

The interpretation that I have given for this verse—that the fear being mentioned is not an ordinary one but one felt by the Khalīfah's heart—does not mean that they must experience ordinary fears. Indeed, Allah, the Almighty safeguards them from even ordinary fears also excepting that in which there is some wisdom from Allah, the Almighty. As in the time of Ḥaḍrat Ali[ra] fear was created because the condition of common Muslims had deteriorated and in the eyes of Allah, the Almighty they were not worthy for the reward of Khilāfat. Therefore, I do not mean that Allah, the Almighty did not save them from ordinary fears, but I mean that the real promise in this verse is concerned only with those matters which are deemed by them to be fearful. The only thing fearful for them was that Ummat-e-Muhammadiyya might go

astray or be humiliated. But by the grace of God, Ummat-e-Muhammadiyya was saved from such humiliation, even during the great disturbances Allah, the Almighty created circumstances for their guidance after their deaths. And it is a real miracle that their desires are fulfilled even after their deaths. If the desires of somebody are fulfilled in his lifetime then it can be said that he contrived to do so, but if someone's life ends and then his desires are fulfilled it cannot be said about him that he has used some apparent contrivances. This is the proof that he was a beloved of Allah, the Almighty.

A Vision of the Holy Prophet[sa] Fulfilled after His Death

For example the Holy Prophet[sa] saw the gold bangles of the Emperor of Iran on the hands of one of his companions. The miracle of the Holy Prophet[sa] is not that he saw the gold bangles in his hands, but the miracle took place a long time after the death of the Holy Prophet[sa]. When the gold bangles came in booty, and despite the fact that sharia prohibits the wearing of gold bangles for men, Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar[ra] to fulfil the vision of the Holy Prophet[sa] by putting the gold bangles on the hands of that person, so he put them on him. The miracle in this incident is that despite the demise of the Holy Prophet[sa], Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar[ra] to fulfil

the vision of the Holy Prophet[sa]. It is also a miracle that Ḥaḍrat Umar[ra] heard the words of the Holy Prophet[sa] and got the chance to fulfil them. Though Ḥaḍrat Umar[ra] did not hear every word of the Holy Prophet[sa], and there was a possibility that somebody had heard it and he might have forgotten to convey it to the others. But the part of the miracle is that the gold bangles came on to the hand of the very person who had himself heard the vision of the Holy Prophet[sa]. The miracle is also that Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar[ra] to insist that the gold bangles be worn by that Companion[ra], whereas according to sharia it is forbidden for men to wear gold. As Allah, the Almighty wanted to fulfil this vision of the Holy Prophet[sa], He drew Ḥaḍrat Umar's[ra] attention to it. Though the wisdom for not allowing men to wear gold is, no doubt, good; yet it is not wrong for the gold bangles to be worn for a short time to fulfil the vision the Holy Prophet[sa] –and so the bangles were worn by that Companion[ra].[28]

After the Deaths of Khulafā'-e-Rāshidīn their Fear Continued to be Transformed into Security

Similarly we see that Khulafā'-e-Rāshidīn died and years after their deaths Allah, the Almighty

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[28] *Usudul-Ghābbāh*, *Zikru Surākah bin Mālik*, Vol. 2, p. 281, by Imam 'Izzuddin Abul Hasan Ali bin Muhammad Al-Hazri Ibnil Athīr, publisher Dārul Ma'rifah, Beirut, Lebanon. Second edition, AH 1422, AD 2001.

transformed their fears into security. Sometimes after one hundred years, two hundred years, three hundred years or four hundred years and sometimes even after five hundred years, it was manifested that God loved them and did not want to let their desires go vain. There is no harm if the whole verse [وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا] is applied to the nation as well, because it will mean the same thing in this situation that I have mentioned before—that is, if there was any fear that struck at the whole nation it was the domination of the disbelievers against Islam. Individually anyone may have fear that their son may die while others may also have a fear that their business may go into a loss. But the fear of a nation can only be national, and therefore, the fear that the infidels would somehow gain against Islam, also became removed by the nation through Islam. By these means Islam became so dominate, that its precedent cannot be found any where.

The Awe of Khulafā'-e-Rāshidīn on Non-Muslim Kings

In the age of Ḥaḍrat Ali[ra], when internal disputes and controversies increased by manifolds, the Roman king thought it good to attack the Muslims at a time when they were busy fighting with one another, and their power had been weakened by internal conflict. He thought that if the Muslims were attacked they would soon be defeated. When this rumour reached

Ḥaḍrat Muawiyah, he sent a notice to the king that if he attacked the Muslims then from the side of Ḥaḍrat Ali[ra], he would be the first General to come out to fight against him. When this message reached the Roman king, he at once gave up his plans for war. This incident shows that there was a great fear of the Khulafā', because when the Roman king came to know that Muawiyah would come to fight against him under the command of Ḥaḍrat Ali[ra], he was amazed and took heed that the war would not prove beneficial for him.

True Khulafā' are the Standard Bearers of Real Unity

The Sixth sign of Khulafā' mentioned by Allah, the Almighty is that:

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

This means that the Khulafā' will worship Allah, the Almighty and will not associate any partners with Him. Allah, the Almighty will create extraordinary courage and bravery in their hearts, and the fear of anyone other than Allah, the Almighty will not be present in their hearts. They will not do anything due to fear of the people, but will trust in Allah, the Almighty, and will work for His pleasure alone. It does not just mean that they will not worship idols, for idol-worship is not practiced even by ordinary Muslims; so then how could it be said about Khulafā' that they will not worship idols? Therefore, this verse

does not refer to idol-worship, but it says that Khulafā’ will not step back from sure footing due to fear of people. Whatever will they do, they will do it with the fear of Allah and will fulfil the will and plan of God, no matter how much danger and other perilous misfortunes they may come across. In the world, sometimes even a very bold person changes his position due to fear of people. He does not intend to abandon the truth, but there is always a desire in the heart to work in such a manner that does not cause someone to raise an objection.

Once there was a fanatic Wahhabi named Maulawī Ghulam Ali. The Wahhabis believed that there could be Prayer of *Jum‘ah* in India. But the Hanfis believed that it could not be offered in India because, according to them, *Jum‘ah* Prayer is only lawful when there is a Muslim sultan. The person who leads the *Jum‘ah* Prayer should be a Muslim Qāḍi in the city. Due to the English government in India there was left neither a Muslim Sultan nor Qāḍi, so they did not consider it lawful to perform the *Jum‘ah* Prayer. On the other hand, it is mentioned in the Holy Quran that when you are called for *Jum‘ah* Prayer, leave all business immediately and perform *Jum‘ah* Prayer. Therefore, their hearts were not satisfied. On one side they wanted to perform *Jum‘ah* Prayer, but on other side they were afraid of the decree of some Hanfi Maulawī. Due to this problem it was their practice that they first performed *Jum‘ah* Prayer on Friday and

then they performed their *Ẓuhr* Prayer. They presumed that if the issue of *Jum‘ah* Prayer was correct then they were safe and so also if *Ẓuhr* prayer was true. They called it *Iḥtiyāṭī* (precaution) instead of *Ẓuhr* Prayer. And they believed that if God rejected their *Jum‘ah* Prayer then they would present their *Ẓuhr* Prayer and vice versa. If anybody did not perform *Iḥtiyāṭī,* he was presumed to be a Wahhabi.

An Incident of Maulawī Ghulam Ali

The Promised Messiah[as] used to say that once he went to Gurdaspur with Maulawī Ghulam Ali. It was time for *Jum‘ah* Prayer on their way. They went to a mosque for Prayer. The practice of the Promised Messiah[as] was somewhat similar to that of Wahhabis because they considered it necessary to practice according to *Aḥādīth* and their faith is that it is necessary to practise the sunnah of the Holy Prophet[sa] for salvation; so he accompanied Maulawī Ghulam Ali and performed the *Jum‘ah* Prayer. After the *Jum‘ah* Prayer, Maulawī Ghulam Ali performed four *rak‘āts* of *Ẓuhr* Prayer. When he was questioned about the four *rak‘āts* of *Ẓuhr* Prayer, he said that it was *Iḥtiyāṭī.* The Promised Messiah[as] asked Maulawī Ṣāḥib that being a Wahabbi why had he done contrary to his faith? What did mean by *Iḥtiyāṭī?* He said that it was not in the sense that God would accept his *Jum‘ah* Prayer or *Ẓuhr* but it was in this sense that people might not raise an objection on his doing so.

Many people behaved like Maulawī Ghulam Ali, who was pleased in his own heart to perform *Jum'ah* Prayer, but also performed four *rak'āt* of *Ẓuhr* Prayer to please the people.

A Story of a Sunni Elder

There is a famous story. It is said that once there was a Sunni elder who lived in the area of Shias. Once poverty troubled him so much that he decided to seek the help of the king by making a request, and so He went to the king and begged for help. The minister told the king that he looked like a Sunni by appearance. The king asked him how he had come to know of it. He said that he looked to be so by appearance. The king asked him to give some reasons and examine the elder in his presence. So the minister praised Ḥaḍrat Ali[ra] very much before the elder, and in turn, the elder also started praising him. On this the king told the minister that his presumption proved wrong. If he had not been Shia he would not have praised Ḥaḍrat Ali[ra] so much. The minister asserted that whatever the case was he looked to be Sunni. The king asked him to take another test. The minister asked him to curse the three; i.e. (God forbid) curse on Abu Bakr[ra], Umar[ra] and Usman[ra]. He also cursed the three. The king told him that from it he proved to be a Shia. The minister said that the case looked to be so but he was not satisfied. At last the minister took him aside and asked him to tell the truth about his

religion. He told him that he was Sunni by faith. Then he asked him why did he curse the three? The elder clarified that he did not mean Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra] and Ḥaḍrat Usman[ra] but he meant, "Curse be upon me and you two. On you because you curse the elders, and on me because I have come to you due to my misfortune."

In short, a person acts in many ways to meet their contingency and considers that he has not committed any sin but Allah, the Almighty says:

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

The Khulafā' will be very bold, and fear will not come close to them. Whatever they do would be according to the will of God. They will not do anything due to the fear of any person.

Resoluteness of Ḥaḍrat Abu Bakr[ra] during the Apostasy

This quality is found in Khulafā'-e-Rāshidīn in its perfection. When the Holy Prophet[sa] died and Ḥaḍrat Abu Bakr[ra] became the Khalīfah, the whole of Arabia turned apostate and only at two places were collective Prayer performed. The agitation spread everywhere else. All the people refused to pay the Zakat except those of Mecca and Medina, and a small town. They said that: Allah, the Almighty revealed to the Holy Prophet[sa]:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً

(Al-Taubah, 9:103)

"Take alms out of their wealth."

Nobody else is empowered to take Zakat. So the whole of Arabia turned back on their faith and came out to fight. In the days of the Holy Prophet[sa], no doubt, Islam was weak, but the attack of Arabian tribes was in a scattered form. Sometime one tribe attacked, and sometime another did so. In the battle of Ahzab, the army of infidels collectively attacked the Muslims, and at that time Islam had gained greatly in strength, though they were not strong enough to avoid fear of any attack in future. After the battle, the Holy Prophet[sa] set out to conquer Mecca. On his way the other tribes of Arabia also came out to render their help. In this way God restrained the enemies so that the Muslims might become strong enough to be dominant in the whole of Arabia. But during apostasy, the people of all the places refused to pay Zakat except Mecca and Medina, and a small town. The tribes came out to fight. At some places they had an army of hundred thousand. But the Muslims had an army of ten thousand, and that too was set out for Syria. It was the army the Holy Prophet[sa] had prepared to attack the Roman territory before his death. Ḥaḍrat Usama[ra] was made the chief of it. The rest of the people were either weak, old, or too young. In such circumstances, the Companions[ra] thought that if the army of Ḥaḍrat Usama[ra] was sent at the time of disturbances, there would not be any arrangement for the protection of Medina, so a delegation of great

Companions[ra]–including Ḥaḍrat Umar[ra] and Ḥaḍrat Ali[ra], who were renowned for their courage and bravery–met Ḥaḍrat Abu Bakr[ra] and asked him to stop the departure of the army for some time till the revolt was suppressed. After that it might be allowed to proceed because sending it now was very risky, and there would not be any arrangement for the protection of Medina, especially at the time of the advancement of the enemy toward them. Ḥaḍrat Abu Bakr[ra] angrily said, "Do you want the son of Abu Qahafa to stop the army that was ordered to advance by the Holy Prophet[sa]. I cannot stop it any way. If the whole of Arabia has rebelled, even so let it be, and if there is no arrangement for the protection of Medina, even then let it be. I swear on the oath of God that if the army of the enemy were to enter Medina and drag the corpses of Muslim women like dogs before them even then I'll send the army whose departure is ordered by the Holy Prophet[sa]. Leave me if you are afraid of the armies of enemy. I'll alone face all the enemies." It is another great proof of: [29]

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

"They will worship Me, and they will not associate anything with Me."

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[29] *Tārīkhul Khulafā'*, p. 74, by Jalāluddin Abdur Rehman bin Abu Bakr As-Suyūṭī, publisher Nur Muhammad, Aṣṣaḥul Maṭābi', Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi.

The other question was of Zakat. The Companions[ra] requested that if the departure of the army could not be stopped then he should make a temporary truce and tell them that the Zakat would not be levied that year. In the meanwhile their passions would cool down and a way would be found to resolve the differences. As at present they were emotional and ready to fight, it was not good to take Zakat from them. Ḥaḍrat Abu Bakr[ra] said, "It will not happen at all. In the age of the Holy Prophet[sa], if they gave a piece of string to tie the knee of a camel in Zakat, and refused to give it now then he will have to fight till I get that piece of string". On this the Companions[ra] said that if the army of Usama[ra] went out and no temporary truce was made with rebels then who would face the enemy, because there were only a few old and weak persons or some young ones. How could they face hundreds of thousands of enemies? Ḥaḍrat Abu Bakr[ra] replied, "If you cannot face them then Abu Bakr[ra] alone will come out to face them".[30]

This is the claim of the person who was not skilled in warfare, and about whom it was usually presumed that he was weak-hearted. What created this courage, bravery, certitude and confidence in him? Ḥaḍrat Abu Bakr[ra] took it that he was made Khalīfah by Allah, the Almighty, and on him was the whole responsibility, so it was his duty to come out to fight. Success or

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[30] *Tārīkhul-Khamīs*, Vol. 2, p. 201, by Husain bin Muhammad bin Al-Hasan Ad-Diyār Bakari, publisher Mu'assasatu Shu'bāt, Beirut.

failure is in the hand of Allah, the Almighty. If He wants he will give success otherwise all the armies cannot achieve victory.

Bold Acts of Ḥaḍrat Umar[ra]

After this, when Ḥaḍrat Umar[ra] became Khalīfah—this same Umar[ra] who advised Abu Bakr[ra] that they would face that great army and advised the army of Usama[ra] be retained for help—became similarly confident and fought with the whole world at one and the same time, and was not at all fearful. In the age of Ḥaḍrat Umar[ra], the fight with the Romans was going on. The Romans were very powerful. The Muslims' fight with them was just like the fight of Afghanistan with English Government. But in spite of a war with such a great army, when Ḥaḍrat Umar[ra] got news of the movement of the Iranian army against Muslims, and there were signs of revolt in those territories which were under the control of Muslims; the same Umar[ra] who advised Abu Bakr[ra] that it would be a great mistake if they, at one and the same time, sent army of Usama[ra] to fight with Romans, and on the other side fight with internal rebels; ordered to attack Iran immediately. Companions[ra] wondered how, at one and the same time, they would fight with two great powers. But he said, "Don't worry and fight". As the Muslims were busy in fighting with Romans, so the attack of Muslims on Iran was unthinkable. When the king of Iran heard the news of the

advancement of the Muslim forces, he did not give any importance to it, and considered it to be a rumour which people had spread for no reason. He thought that the Muslims were already engaged in a dangerous war, and could not possibly think of attacking Iran. So for some time, this became the main cause for the defeat of Iranians, and no army came from the capital to fight the Muslims because the king considered the news of the attack a false rumour spread by the people. When this news continuously kept reaching him, then he sent for a General to give him a true report. What he reported was that the Muslims were really advancing, and had already captured many areas, it was only then that the king of Iran sent an army to fight the Muslims. From this you can assess how dangerous it appeared to be for Muslims to be involved in this fight when they were already fighting with the Romans. But such things were of no importance before the power that Allah, the Almighty had bestowed upon Ḥaḍrat Umar[ra] after making him Khalīfah.

Spitting of Ḥaḍrat Abu Hurairah[ra] in the Scarf of Iranian King

It was the same war in which the Muslims were victorious, and a scarf of the king of Iran also came in the booty. It was given to Ḥaḍrat Abu Huraira[ra]. One day he coughed and spat in the scarf of the king of Iran. He said, "Bravo! Abu Hurairah, how great you

are today, spitting in the scarf of the king of Iran". When the people asked the reason he said that in the age of the Holy Prophet[sa], sometimes he had to starve so much that he became unconscious due to the pangs of hunger, and people took it to be the epileptic fits, and started striking sandals on his head. But the time had come when his condition was that he was spitting on the royal scarf of a king.[31] The sign of:

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

was made visible very clearly by Allah, the Almighty through Khulafā'-e-Rāshidīn. And they never allowed any fear to enter their hearts except that of Allah, the Almighty.

Bold Defences by Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra]

Similarly the way a modest and soft-hearted man like Ḥaḍrat Usman[ra], faced the internal conflict with such confidence and certitude is remarkable. He is generally considered to be weak, but during the time of his Khilāfat he worked with such bravery and courage that it astonishes the reader.

Similar is the case of Ḥaḍrat Ali[ra], who was not disturbed by any opposition, even though he faced both internal and external threats. For him the only

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[31] *Bukhārī, Kitāb-ul-E'itiṣām bil-Kitābi was-Sunnah, Bābo mā Zakaran-Nabiyyu[sa]*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

concern was the fulfillment of the will of Allah, the Almighty. He never deviated from what he believed to be the Divine will under the fear of any one.

In short, in all the Khulafā' we see the excellence of

يَعۡبُدُوۡنَنِيۡ لَا يُشۡرِكُوۡنَ بِيۡ شَيۡئًا

This is a clear and definite proof that Allah, the Almighty Himself appointed them as Khulafā' and He Himself took the responsibility to provide them assistance and aid.

Objections generally made on Āyat-e-Istikhlāf

Now I take the objections which are generally made on this verse. The first objection is that the promise made in it is for the Muslim ummah, not with some individuals; the ummah has been promised to be made a Khalīfah, not just some special individuals. It is argued that the verse means that Muslims will gain power and their own government.

The second objection they have is that in this verse it is said:

كَمَا اسۡتَخۡلَفَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ

> "As He made Successors from among those who were before them."

The earlier nations were granted Khilāfat by Prophethood or by kingship, so the comparison can be

considered valid only up to this extent. The critics concede that there would be prophets and kings amongst Muslims, but they then say that the type of Khilāfat in which we believe comes neither under Prophethood nor under a Muslim kingdom. So then what is the argument for its establishment?

The third objection is that even if we take the model of the Khilāfat which came after the Holy Prophet[sa], it was accompanied with a government. Therefore, it would come under:

وَجَعَلَكُمْ مُّلُوْكًا

"and He made you kings."

How does this then justify the Khilāfat of Jamā'at-e-Ahmadiyya, which is neither a Khilāfat of Prophethood nor kingship?

The fourth objection that is contained in the promise in this verse, is taken to refer to a Jamā'at which means that some persons will be Prophets in this ummah and some will be the kings. However, the Khilāfat of Prophethood was terminated by the Holy Prophet[sa] because it is a shared belief that the types of Prophets who came before, cannot come again. Moreover, it is a shared belief that the previous Khulafā' were not considered as kings. As it is mentioned in the *Aḥādīth*:

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ...... فَقَالَ حُذَيْفَةُ: قَالَ رَسُوْلُ اللّٰهِ ﷺ تَكُوْنُ النُّبُوَّةُ فِيْكُمْ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ خِلَافَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ مُلْكاً عَاضًّافَتَكُوْنُ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ. [32]

> "The Holy Prophet[sa] said, Prophethood will remain among you as long as God desires, then God will take back this blessing, and will bless you with Khilāfat on the pattern of Prophethood, and it will remain among you as long as God desires, then God will take it back, and will establish kingdom as long as He desires."

The critics conclude that the Holy Prophet[sa] did not consider the Khulafā' to be kings as it is said that there will be Khilāfat and then the kingdom. It shows that the people of Ummat-e-Muhammadiyyah can get neither Khilāfat of Prophethood, nor of kingship. Therefore, there is no proof of any personal Khilāfat in this verse, but only of a Khilāfat of the community as a whole; and nobody can object to that.

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32 *Musnad Ahmad bin Hambal,* Vol. 4, p. 273, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyya.*

Reply to the Question that the Promise is Made with the Muslim ummah, and not with Some Individuals

Now I will respond to the following questions. The first question is that the promise made in this verse is with the Muslim ummah, and not with only some individuals. My answer is:

No doubt, the promise is made with the nation but it does not mean that it is not to be fulfilled through some individuals. Some promises are made with a nation but they are fulfilled through certain persons, and it is said that the promise made with a nation is fulfilled. The incidents of it are available in every language, e.g. in our language it is said that English are the kings. Does it mean that every Englishman is a king? Every Englishman is neither a king nor can be a king. Even then it is said that the English are the kings. Similarly, it is said that a certain nation is the ruler, whereas the whole nation cannot possibly be the ruler, a few people are in charge of the government and the rest of them are their subordinates. Sometimes it is said that such a nation is very rich but it does not mean that every one person of that nation is rich. It is usually said that the British people are very rich but there are also very poor people amongst them. Our elder brother Mirza Sultan Ahmad (deceased) once told me that when he was in London, the house maid threw out the waste of the house. Suddenly an English boy rushed to it, picked up a piece of bread and ate it.

Similarly, I have seen women going out with pots on their heads to fetch water in Brindisi,[33] and the pants of their children patched with different pieces of cloths. Even then it is said that the English are very rich.

Therefore, the promise made with a nation does not mean that it is not fulfilled through some individuals. Many promises are made with a nation but they are fulfilled through individuals. An incident of it is available in the Holy Quran. Allah, the Almighty says:

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ
اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَ جَعَلَكُمْ مُّلُوْكًا

When Mūsa (Moses) reminded the people to call to their minds Allah's favours upon them and the appointment of Prophets amongst them and also وَجَعَلَكُمْ مُّلُوْكًا [and He made you kings]. Can anybody prove that every person of Banī Isrā'īl were kings? Surely there were very poor people in Banī Isrā'īl, but Mūsa (Moses) said to them, وَجَعَلَكُمْ مُّلُوْكًا that He made you all kings. The import is that when there are kings in any nation, the whole nation shares the favours and blessings of the kingdom. In other words, we can say that the nation has been granted the kingdom. So in the light of the verse وَجَعَلَكُمْ مُّلُوْكًا [and He made you kings], it does not mean that every Jew became a king. Then how can we conclude from:

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[33] A southern city of Rome.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them."

That this promise should not be fulfilled through some individuals, but every member of ummah should get the blessings of Khilāfat. Is it not strange that Allah, the Almighty says about Jews that He جَعَلَكُمْ مُّلُوْكًا [made you kings]? The commentators say without any hesitation that though few people became kings, as the standard of living of the common man was raised, it could be said that they were all granted the kingdom. But when Allah, the Almighty says:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ

They start saying that this promise is with the whole nation, and they cannot believe that the promise can be fulfilled through some individuals.

Even if the verse is taken to means the domination of a nation, how can every believer share it? Some get it and some do not. There were many Companions[ra] who remained poor even in the days of their national rule, and their financial condition did not improve.

The incident of Ḥaḍrat Abu Hurairah[ra] is worth noting. When the armies of Ḥaḍrat Ali[ra] and Ḥaḍrat Muawiyah[ra] came face to face in the battle of Ṣafīn then, in spite of the distance of one mile between them, when the time of Prayer came Ḥaḍrat Abu Huraira[ra] went to the camp of Ḥaḍrat Ali[ra], and at the time of meals he went to the camp of Ḥaḍrat Muawiyah[ra]. Somebody asked, "How strange it is that you are coming and going to the *Majlis* of Ḥaḍrat Ali[ra] on one side and the *Majlis* of Ḥaḍrat Muawiyah[ra] on the other side. What is the matter?" He said, "Prayer is better at the side of Ḥaḍrat Ali[ra], and meal is good at the side of Muawiyah[ra]. Therefore, at the time of Prayer I go there and at the time of meal I come here." He was served sumptuous meals at the side of Muawiyah[ra], so he went there at that time. But the Prayer of Ḥaḍrat Ali[ra] was charged with humility and submission, so he joined him at the time of Prayer.

An Incident of a Dissentient

The condition of some of our dissentients is also the same. The incident reported about one of them is even more remarkable than that of Ḥaḍrat Abu Hurairah[ra]. Once I was sitting with Chaudhry Zafarullah Khan[ra] and someone told us about a dissentient who said that, "We hold the correct beliefs, but the prayers of Miyāń Ṣāḥib are accepted more". Just as Abu Hurairah[ra] said, "The meal of Muawiyah's side is good and Prayer of Ali[ra] is better".

Similarly he said, "We hold the correct beliefs but their prayers are accepted more".

In short, even in a ruling nation, many people remain poor. But it is said that the nation is ruling, even though only one man is the king, and the rest are not kings. Similarly it is said about Jews, جَعَلَكُمْ مُّلُوْكًا [made you kings]. If it was necessary that God would make them kings when God says that "He made them kings", then everybody should have become a king. Obviously that is not the case.

When there is a king from any nation, and the whole nation shares the benefits of kingdom, we can, in other words, say that it is the ruling nation. Similarly, when someone from a nation is bestowed Khilāfat then it is said that the nation has been bestowed the reward.

The second example is the verse in which Allah, the Almighty says:

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ

(Al-Baqarah, 2:92)

When it is said to Jews, "Believe in what Allah had sent down in the Holy Quran," they say:

نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا

"We believe in what has been sent down to us."

Now this is very clear that revelation was not sent down to them but it was sent down on Ḥaḍrat Mūsa[as] (Moses). But they say: “Sent down to us”. This is what they say about the words that descended upon Ḥaḍrat Mūsa[as] (Moses) and of other Prophets, whereas the revelation was sent down to their Prophets, and not to the people themselves. Therefore, when a reward is sent down to some people and the whole nation is benefited then it is said that the whole nation has been granted the reward. For instance, if someone has money we cannot say that the whole city is wealthy. But if there is a scholar in the city who serves the people by teaching, then the city is said to be a city of scholars. A good example of this is that all types of people live in Qadian: scholars, illiterate, storekeepers, labourers, educated and uneducated. But when two to four people from Qadian go to nearby villages, then they start saying that the “Maulawīs of Qadian have arrived”, even though they may be only manual workers. The reason for this is that scholarly discourses are always taking place in Qadian, and therefore everybody living in Qadian is called a Maulawī. Similarly, when the father is a hakim (physician) the son—even if he does not know an iota of medicine—is called a hakim. In summary, when the association is strong it is given due consideration, and all the people are considered to be a part of the whole.

When the revelation of God is sent down to a Prophet then it is said that the Word of God has descended upon the nation to which that Prophet belongs, whereas the Word of God descends only upon the Prophet, and not upon every one. Similarly, when the king belongs to a nation, the whole nation is considered to be the ruling country. There are many poor people in England who beg from others. But even if a garbage cleaner from England comes to India, people start saluting him from a distance. The policeman also takes care that the British gentleman should not be disrespected, whereas he has no honour in his own country. But since someone is a king, so then everyone belonging to that nation is considered honourable.

Sometime back in India, a Raja went to England. When he came back and reached Bombay, he wanted to come out of the port immediately due to some urgent piece of work. An Englishman was on duty to check the passports. Taking the passport he went ahead hurriedly and asked him to check his passport first as he wanted to leave early due to some urgent piece of work. But the Englishman asked him to wait for his turn, for he would check the passports turn by turn. He did not care for the Raja, and made him wait for his turn and thus caused him to leave at the end. On this there was a great hue and cry in the press that the Raja was humiliated, but nobody asked the

Englishman why he did so. Therefore, when a nation is in power its poor also get some honour.

In America, when liquor was banned, the ships of some foreign countries secretly supplied it. Once a British ship carrying liquor came to the notice of the Americans, and they chased it. In the meantime it went three miles away from the shore of America, and sailed without any fear. The American ships signaled it to stop, threatening an attack in case of non-compliance. The ship raised its flag and threw light on it. The purpose was to display its national identity to make them desist from attacking. When the Americans saw the British flag, they went back thinking that if they attacked it, war would break out between America and England.

When a nation gets power then the persons of its lower rank also gain honour in certain matters. Many Hindu friends have told me that when they go out and mention that they have come from Qadian, people show great hospitality to them, merely because they belong to Qadian. When a person from Arabia arrives in India, we Indians honour him greatly, whereas he may have no importance in his own country.

Look at our own Jamā'at. As Allah, the Almighty has blessed our Jamā'at with Khilāfat, the entire Community benefits from it. If an Ahmadi is slightly harmed anywhere, the whole world comes to know of it. Similarly if the people are in need of some assistance they come to Qadian, and most of their

needs are fulfilled here. If, God forbid, there were to be some dissention among us, as it is in other Muslims, there would neither be any force in our voice nor would the members of the Jamā'at collectively avail the benefits which they avail now.

The Effect of Protest against Afghanistan

When some members of our Jamā'at were martyred in Afghanistan, we made a protest and by the grace of Allah, the Almighty it was so effective that it became the talk of the streets of London for six months, and the Ambassador of Afghanistan was put to great shame. Whenever he came out the people remarked, "Is this the liberty in your country". But many Pathans are killed in Afghanistan, and nobody takes any notice of it. Due to the system of Jamā'at the members are getting many benefits. Therefore, when someone from a Jamā'at gets such a reward then it is said that the Jamā'at has received the reward, because the Jamā'at shares the rewards and benefits related to Khilāfat or as a kingdom. As the whole nation is honoured through kingdom, so for this reason, it is said: وَجَعَلَكُمْ مُّلُوْكًا [made you kings]. The whole Jamā'at has benefited by Khilāfat. Therefore, it can also be said about Khilāfat that you will be made Khalīfah.

Khilāfat is established through an Electoral Process in Which the Whole Community is Involved

The second answer is that Khilāfat is established through an electoral process and the whole Jamā'at is involved in the election. To put emphasis on election it is said:

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ

The import is that this is a promise with the Jamā'at so this post cannot be inherited, but the Khalīfah would be the person around whom the Jamā'at is gathered. The special emphasis is on the issue of election. It is mentioned that only he can be a Khalīfah who has the support of the believers. No doubt, it is a Divine reward but it is a reward that Allah, the Almighty gives first to His believers. He admonishes them to hand it over to the most competent person amongst them by election. He gets the Khalīfah elected by the believers so that Khilāfat may not run on the basis of inheritance. For this purpose, the Jamā'at always elects the best person. Allah, the Almighty has promised the Muslim ummah:

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ

To emphasize that the promise of Khilāfat is national, and Allah, the Almighty will make Khalīfah whomsoever He pleases through the hands of Jamā'at.

Why did Ḥaḍrat Abu Bakr[ra] Nominate Ḥaḍrat Umar[ra]?

When it is said that the Khalīfah can only be made by the election of Jamā'at then why did Ḥaḍrat Abu Bakr[ra] nominate Ḥaḍrat Umar[ra]? The answer is that he did not nominate someone on his own. His consultation with the Companions[ra] on this matter is a proven historical fact. The only difference is that the other Khulafā' were elected after the death of their predecessors, and Ḥaḍrat Umar[ra] was elected in the life of Ḥaḍrat Abu Bakr[ra]. He did not just merely hold consultation with some Companions[ra] and declare the Khilāfat of Ḥaḍrat Umar[ra]. In spite of his severe illness and weakness he came to the mosque with the support of his wife and addressed the people, "O people! After consultation with the Companions[ra] Ḥaḍrat Umar[ra] is my choice for Khilāfat. Do you approve of his Khilāfat"? On this all the people gave their approval, so this was also a type of election.

Can the Appointment of Yazid as Khalīfah by Ḥaḍrat Muawiyah[ra] be Called Election?

If it is said that the appointment of Yazid by Muawiyah[ra] can also be called election because he also presented this matter before the people. The answer is that Muawiyah[ra] himself was not elected and when his own Khilāfat is not proved, how can the Khilāfat of his son be proved. We are ready to admit Yazid as successor of Muawiyah[ra] but we cannot call

him a Khalīfah. When the Khilāfat of Muawiyah[ra] is not proved then how can that of his son be proved? As Muawiyah[ra] was a temporal king, we can admit Yazid to also be a temporal king. But neither Muawiyah was the Khalīfah nor was his son.

Moreover, when Muawiyah consulted his people about his son, he was the ruler of those people. In such a situation his consultation cannot be called an election, because freedom of expression is necessary in such matters. When there is no freedom of expression, and the king asks the subject to take the *Bai'at* of his son, how can the subjects be at liberty to give advice, or even to disobey his order? To give an example, if the king of Afghanistan were to ask his subjects to accept him as Khalīfah, and upon their acceptance were to say that the people have elected him to rule; this would not be an election, nor can such type of counselling be called consultation. Real consultation only takes place when the people are free to express their opinions, and every one is at liberty to propose the name of his choice. Thus, firstly Muawiyah himself was not a Khalīfah but a king. Secondly, he presented the matter of the Khilāfat of his son to the people during his rule. This cannot be called consultation or election in any way.

It is against the Sunnah of Companions[ra] that a Father Should propose His Son for Khilāfat

The father's nomination of his son for Khilāfat also indicates that it was not a real election because the nomination by the father is against the sunnah of the Companions[ra]. When Ḥaḍrat Umar[ra] was on his death bed, many delegations came to him and all unanimously suggested that his son Abdullah was the most suitable person for Khilāfat after him, and they asked him to appoint his son Khalīfah. But he said that for a long time the Muslims had been under the rule of his family, and now he wanted to let someone else have this blessing.[34] If the people had elected his son Abdullah for Khilāfat after his death that would have been something different, but the nomination by Ḥaḍrat Umar[ra] would not have been lawful. Similarly, if Muawiyah[ra] had not presented the case of Yazid before the people in his presence, and later on, the people had elected him, we could have called him an elected king. But now we can neither call him Khalīfah nor an elected king. We do not call Muawiyah[ra] sinful, as he did it under the pressure of the circumstances. But we cannot give the title of Khilāfat to Yazid, nor to Muawiyah[ra]. We can only call them kings.

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[34] *Al-Kāmil fit Tārīkh*, Vol. 3, p. 65, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

When the case of Yazid was presented before the people by Muawiyah[ra], the Companions[ra] of that time considered it a mockery. For them it had no significance. History shows that when Muawiyah[ra] addressed the people saying: "O Muslims! You know that my family is one of the chiefs of Arabia, so who is more entitled for rule than I, and after me who is more entitled than my son". Ḥaḍrat Abdullah bin Umar[ra] was also sitting in a corner. When he heard Muawiyah[ra] say this he unknotted the cloth wrapped around his feet with the intent of standing up to tell Muawiyah[ra], "O Muawiyah[ra], the one who is more entitled for this post than you, is the person whose father has fought against your father under the flag of the Prophet[sa], and who has himself fought in the Islamic armies against you and your father". But then he thought that the worldly things had no significance for him and his saying anything at that time would create a disturbance, and weaken the power of Muslims. So he remained sitting and did not speak against Muawiyah[ra]. To sum up, the Companions[ra] considered the act of Muawiyah[ra] quite absurd and attached no value to it.

Surrender of Throne by a Son of Yazid

Not to speak of the consent of other people to the Khilāfat of Yazid, his own son did not agree to it. Immediately after his accession to throne, he went into seclusion and surrendered the throne. It is a well-

known historical event, but I am not sure why Muslim historians have not highlighted it. They should have repeated it frequently because it is another clear proof of the atrocities of Yazid.

It is recorded that after the death of Yazid, his son, who was also named Muawiyah[ra] after his grandfather, acceded to throne and went home after taking the *Bai'at* of the people. He did not come out for forty days. When he came out, he rose to the pulpit and addressed the people that he had accepted the *Bai'at* from them, not because he was more entitled to it, but because he did not want dissention among them. He had been continuously meditating in his home to find a person more entitled to take the *Bai'at* of the people so that he might get himself relieved of chiefdom by handing it over to him. But in spite of his great efforts he did not find any such person. Therefore, he said, "O people listen to it carefully that I am not fit for this post. I also want to tell you that my father and grandfather were also not entitled to this post. My father was inferior to Husain[ra], and his father from the father of Hasan[ra] and Husain[ra]. Ḥaḍrat Ali[ra] at his time was more entitled for Khilāfat than my grandfather, and after this Hasan[ra] and Husain[ra] were more entitled than my father. Therefore, I retire from this chiefdom, and you can take the *Bai'at* of the person of your choice." At that time his mother heard the speech behind the veil, and she burst out: "O wretched, you have dishonoured your family and

damaged its dignity". He replied, "I have said what is true, now it is your turn to say whatever you like". He then remained confined to his home, and died after a few days.[35]

What great evidence it is that, not to speak of others, even his own son did not agree to the Khilāfat of Yazid. He did not do so for some vested interest nor did he oppose it due to the fear of any opposition. He made a decision after serious meditation that Ḥaḍrat Ali[ra] was more entitled than his grandfather, and Hasan[ra] and Husain[ra] than his father, and he himself was not ready to take the responsibility. Therefore, appointment of Yazid by Muawiyah[ra] cannot be called an election.

Commentary of the Promised Messiah[as] on Āyat-e-Istikhlāf

The third answer for Ahmadis is that the Promised Messiah[as], commenting upon this verse has written in *Sirrul-Khilāfah* that:

إِنَّ اللّٰهَ قَدْوَعَدَفِي هٰذِهِ الْاٰيَاتِ لِلْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ اَنَّهٗ سَيَسْتَخْلِفَنَّ بَعْضَ الْمُؤْمِنِيْنَ مِنْهُمْ فَضْلاًوَّرَحْمَةً [36]

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[35] *Al-Kāmil fit Tārīkh*, Vol. 4, p. 130, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

[36] *Sirrul-Khilāfah*, *Ruḥānī Khazā'in*, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian[as], Vol. 8, p. 334.

"In these verses Allah, the Almighty has promised Muslim men and women that He will make some believers from among them Khalīfah by His grace and mercy."

Since the Promised Messiah[as] mentions that:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

does not refer to the whole nation, but only to some individuals in the ummah, no Ahmadi can take it to mean the whole community.

Inference of Khilāfat-e-Muhammadiyya

The fourth answer is also for Ahmadis. the Promised Messiah[as] has repeatedly inferred his Khilāfat-e-Muhammadiyya from this verse and has included the Khilāfat-e-Nubuwwat in it. And it is evident that Khilāfat-e-Nubuwwat cannot apply to the whole nation but only to some specific individuals. To illustrate, wherever the Holy Quran mentions the kingdom, it uses the expression جَعَلَكُمْ مُّلُوْكًا or He made you kings. But when Nubuwwat is mentioned then it is said, جَعَلَ فِيْكُمْ اَنْبِيَاءَ or, "He has appointed Prophets from you". The reason for this difference is that we can say that God granted kingdom to a nation but it cannot be said that nation has been appointed as Prophet. Therefore, if the promise of Nubuwwat can be fulfilled through some individuals, even when the

whole nation is addressed, then the promise of Khilāfat can also be fulfilled through some individuals even when the whole nation is addressed. The way one part of the promise is fulfilled, can also be the way the other part would be fulfilled.

Evidence from the Way of Allah, the Almighty

The fifth answer is that the acts of Allah, the Almighty provide evidence of the actual meaning of this verse. Allah, the Almighty says:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

Meaning that He would appoint those who believe and do good deeds Khulafā' in the same way as He appointed them to earlier people. If Allah, the Almighty meant for the establishment of democracy then we should have seen democracy established after the Prophet[sa], or if it was the plan of Allah, the Almighty that some persons of ummah will get Khilāfat and all the people will be entitled to have the blessings of Khilāfat, then we should have seen whether or not Khilāfat was established among the Muslims in this way. However, the way God fulfilled this promise after the Prophet[sa] can be the meaning of this verse because nobody can fulfill the promise of Allah, the Almighty better than He Himself. With this point of view when we study the circumstances after

the death of the Prophet[sa], we find that only a few individuals were bestowed Khilāfat; not all of them. Therefore, either believe that after the death of the Prophet[sa] the people did not remain worthy of being called الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ [those who believe and do good works], or as Shia believe that there were left only two and a half believers in ummah. In this way you will have to declare that all who were left were hypocrites (God forbid), so the promise of national Khilāfat could not be fulfilled by them. But if they were on the path of their faith and acts of goodness then who can be more worthy to fulfill the promise than them? However, the way that Allah, the Almighty established Khilāfat amongst the Muslims after the Prophet[sa] is the only evidence needed to show that the promise with the people is fulfilled through individuals.

Resemblance of the Four Khulafā' with the Previous Ones is not Necessary in Every Matter

The second objection to this verse is that the Khilāfat of specific individuals is promised in this verse. However, it is a shared common belief that the Khilāfat of the previous Khulafā' was either through Prophethood or through kingdom, but then it is also agreed that the four Khulafā' after the Holy Prophet[sa] were neither prophets nor kings. Then how was this promise fulfilled, and how can it be a testimony of

this verse? The answer is that there is no doubt that the previous Khulafā' were bestowed Khilāfat either by way of Prophethood or in the shape of kingdom, but the resemblance does not mean complete identity in everything. Resemblance is only seen in principle. To illustrate, we may talk of the heights of two persons and say one is as tall as the other. There would be no point in someone's asserting that they do not resemble each other because one of them is a thief and the other is a devoted worshipper; or that one is the scholar and the other is illiterate. In this case, resemblance will only be seen in height and not in other traits. There are instances of this in the Holy Quran. Allah, the Almighty says:

إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا ۙ شَاهِدًا عَلَيْكُمْ كَمَآ
أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٦﴾

(Al-Muzzammil, 73:16)

> "Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharoah."

Allah, the Almighty has pointed out the resemblance of the Holy Prophet[sa] and Ḥaḍrat Mūsa[as] (Moses), whereas Ḥaḍrat Mūsa[as] (Moses) was sent to Pharoah and the Holy Prophet[sa] was not sent to any such king. Similarly Ḥaḍrat Mūsa[as] (Moses) was sent for the guidance of Banī Isrā'īl but the Holy Prophet[sa] was sent for the guidance of the whole world. The period of the Prophethood of Ḥaḍrat Mūsa[as] (Moses)

extended to few centuries and, at last, it came to an end. But the period of the Prophethood of the Holy Prophet[sa] extends to the Day of Resurrection. Thus, there are important differences in the lives of Ḥaḍrat Mūsa[as] (Moses) and the Holy Prophet[sa]. In spite of these differences the Muslims affirm that the Holy Quran says that the Holy Prophet[sa] resembles Ḥaḍrat Mūsa[as] (Moses), whereas the Holy Prophet[sa] was sent neither to a king like Paroah nor some particular nation but to the whole world; and neither did his Prophethood come to an end in any age like that of Mūsa[as] (Moses) . If these differences do not bring any change in resemblances then there is no harm when the Khulafā' of Islam partly differ from the Khulafā' of the past. In fact the resemblance of the Prophet[sa] is only in the sense that just as Mūsa[as] (Moses) was bestowed a book of sharia that was complete and covered all the subject matter to meet the needs of that age, similarly the Holy Prophet[sa] was bestowed the book of sharia which is perfect and covers all the subject matter to meet the needs of humankind till the Day of Resurrection, and is superior and exalted above the Old Testament. Just as the community established by Ḥaḍrat Mūsa[as] (Moses) continued after him through the Prophets; similarly, whenever there arises any deficiency in Ummat-e-Muhammadiyyah, Allah, the Almighty sends some persons who reform the ummah. Their resemblance also shows that just as a Messiah came thirteen hundred years after Ḥaḍrat

Mūsa[as] (Moses), the Promised Messiah[as] would come in Ummat-e-Muhammadiyyah after thirteen hundred years.

It is not the case that because Ḥaḍrat Mūsa[as] (Moses) was for a specific period and for a particular nation, the Prophethood of the Holy Prophet[sa] is also for specific period and for a particular nation. So if there is a resemblance of Khulafā'-e-Rāshidīn in some matters with the Khilāfat of the previous Khulafā' then we'll have to admit their resemblances. It is not necessary that they should have resemblance in every matter. The real point is that just as some individuals were raised to rejuvenate the people after the death of earlier Prophets, similarly, after the death of the Holy Prophet[sa], Allah, the Almighty would raise such personalities to rejuvenate his ummah, and this objective was comparatively better achieved by the Khulafā' of the Holy Prophet[sa] than the previous Khulafā'. No doubt, the successors to Ḥaḍrat Mūsa[as] (Moses) were Prophets, as were the successors to Ḥaḍrat Ibrāhīm[as] (Abraham), as well as other Prophets[as]; but can anyone say that the establishment of faith that was achieved through these Prophets was not achieved by the Khulafā' of the Holy Prophet[sa]. If we analyze the circumstances with wisdom and insight we will have to say that Joshua[as], Ismā'īl[as] (Ishmael), Iṣḥāq[as] (Issac) and Ya'qūb[as] (Jacob[as]) could not do for the establishment of their religion, what was done by Abu Bakr[ra], Umar[ra], Usman[ra] and Ali[ra]. An

ignorant person may say that my statement about the Prophets is derogatory, but there is actually no element of humiliation in it. When it comes to the question of Prophethood, we'll say that Abu Bakr[ra] was not a prophet nor was Umar[ra], or Usman[ra], or Ali[ra]. But when there is a question of the establishment of religion, we'll say that in this matter, the Khulafā' who succeeded the Holy Prophet[sa] are surely greater than the previous Prophets.

The fact is this that since Prophets who were raised before the Holy Prophet[sa] did not bring complete sharia, either Prophets were raised or kings were appointed after them. When there was the need of revelation for the reformation of the public, a Prophet was raised, and he got the status of Prophethood directly. When there was a problem in the system, a king was appointed. The people had not yet reached the maturity to manage their own affairs. Therefore, Allah, the Almighty directly assigned not only the status of Prophethood but also of kingship. It is said in the Holy Quran: إِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا [Allah has appointed for you Talūt as a king (Al-Baqarah, 2:248)]. The people were still not capable of electing their king nor was the sharia so perfect so as to enable one of its followers the acquisition of Prophethood.

On the other hand, the Holy Prophet[sa] brought a complete code of life, so it resulted in a distinctive status for both types of Khulafā'. The Khulafā' of the previous Prophets were Prophets though they were

bestowed Prophethood directly. If the kings were appointed to run the administration, they were not elected but they acquired kingdom either by inheritance or appointment by a Prophet appointed under the command of Allah, the Almighty. As the followers of the Holy Prophet[sa] were exalted, there was no need of Prophet Khulafā' after him. Similarly, the lesser form of kingdom was also abolished, and a perfect form was granted. It is evident that the promise is fulfilled with the Muslims is through Islamic Khilāfat—the element of election is included, and the public rights are preserved. This was not the case of the previous kings. The creation of a better situation is not against the promise. For example, if you promise someone to give him five rupees it would not be a violation of the promise to pay him ten rupees. It only means that just as the Holy Prophet[sa] was superior to the previous ones, so his Khulafā' are also superior to those of the previous Prophets.

"The Ulema of my Ummah are like the Prophets of Banī Isrā'īl' Refers only to the Spiritual Khulafā"

The second answer is this that the Holy Prophet[sa] says,[37] عُلَمَاءُ أُمَّتِیْ کَاَنْبِیَاءِ بنی اِسْرَائِیْل i.e. "The Ulema of my ummah are like the Prophets of Banī Isrā'īl". It does

[37] *Al-Mauzū'ātul Kabīr,* p. 82, by Nuruddin Ali bin Sultan Al-Harawī known as Mulla Ali Al-Qārī. Publisher, Nūr Muhammad, Aṣṣaḥul Matābi' wa Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi. Published by Educational Press, Karachi.

not mean that every scholar among the Muslims is like the Prophet of Banī Isrā'īl, because there are also so-called scholars whose religious and moral condition is very depressing. At the age of ten or eleven, I went to Amritsar to purchase a few things with my maternal grandfather (deceased). I saw a Maulawī wearing a long cloak with a staff and a rosary in his hand, walking in Rambagh. Behind him was a poor person begging him repeatedly, "Maulawī Ṣāḥib, for God's sake give me my money." After walking a few steps the Maulawī turned back and said, "Go away, you wretch!" At last the poor man was tired and left him. I asked him what the matter was. He told me that he saved about two hundred rupees with great difficulty for his marriage and, considering the Maulawī a religious person, he left the money with him as trust. But now on his demand the Maulawī refused to pay it back, and denied recognizing him as well as his deposit. Can such Ulema be like the Prophets of Banī Isrā'īl? Can it be said that the Hadith of the Prophet[sa] is concerned with such shameless Islamic "scholars".

The fact is that the Ulema mentioned in this Hadith are actually the Khulafā' who are the spiritual Ulema. The meaning of this saying of the Prophet[sa] is that the tasks that were performed by Prophets in earlier times would now be entrusted by Allah, the Almighty to some divinely guided Ulema, i.e. the Khulafā'-e-Rāshidīn. Just as, after Ḥaḍrat Mūsa[as] (Moses), his work was entrusted to Joshua[as], now this work would

be entrusted to Ḥaḍrat Abu Bakr[ra]. The work of Ḥaḍrat David[as] would be performed by Ḥaḍrat Umar[ra], and the work of some other Prophets, e.g. Ḥaḍrat Suleman[as], would be performed by Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra]. In short, the Holy Prophet[sa] has pointed out in his sayings that Allah, the Almighty has given him such a status that in his ummah the Khulafā' will perform the deeds that were performed in earlier times by the Prophets. Here Ulema does not refer to the corrupt ones, but to the scholars Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra]. As long as the need remained limited, Allah, the Almighty raised these Ulema, and then when the age was in need of a Prophet more manifestly, Allah, the Almighty fulfilled His promise through the Promised Messiah[as]. The difference is that the previous Prophets received Prophethood directly but the Promised Messiah[as] obtained his Prophethood by total submission to the Holy Prophet[sa].

Khilāfat-e-Ahmadiyya

The third objection is that in this verse the words are كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ [as He made Successors from among those who were before them]. Granted that the previous Khulafā' fulfilled this promise, because they headed a political system. But how can the present Khilāfat-e-Ahmadiyya satisfy this promise, because it does not have any political system under it.

The answer is that Allah, the Almighty has promised that He will appoint as Khalīfah the Jamā'at that passes the test of faith and acts of goodness. Khalīfah means the successor of a predecessor. The minimum condition to satisfy this promise is that after every Prophet there should be successors. This condition would be satisfied if the successor of the Prophet is of the same type as the Prophet whom he succeeds. And as the Promised Messiah[as] was not in charge of a political system, whoever serves the functions entrusted to his Prophethood would fulfil this promise. Had a political system been assigned to the Promised Messiah[as], an objection could have been raised about such successors as do not have political authority. But since a political system was not granted to the Promised Messiah[as], this objection cannot be raised. The Khalīfah of a Prophet will get the same thing which is given to that Prophet. How can the Khalīfah acquire what his Prophet does not have?

There is a well-known fact related to Ḥaḍrat Khalīfatul Masīḥ I[ra] that he himself used to mention. Whenever he was in need of money, Allah, the Almighty sent it from somewhere. Once somebody gave him thirty two rupees as trust, which he spent to meet some need. After a few days the person came and demanded his money. At that time he did not have it, but he asked him to wait for a while and promised to give it back to him immediately. After ten to fifteen minutes a patient came and placed some money as fee

before him. Hafiz Roshen Ali[ra] was also sitting there. Ḥaḍrat Khalīfatul Masīḥ I[ra] asked him to give those rupees to him after counting them. He gave the money to the person concerned as directed, received an acknowledgement, but destroyed it. Afterward we asked him what the amount was. He said, "it was exactly what the man had demanded". Allah, the Almighty helped him in marvelous manners, and sometimes as a divine sign he was blessed with wealth. We considered it the blessings of his prayers. But some people believed that he knew alchemy.

When Ḥaḍrat Khalīfatul Masīḥ I[ra] died, a hakim from Delhi came to me, and asked to meet me privately, and I agreed. He first talked in religious terms and praised that Allah, the Almighty had given my father a great honour, and he was the Messenger of Allah. He then added that the son of someone whom God makes a Messenger cannot possibly be a miser. He desired to get my help in some matter and requested me not to treat him miserly. I enquired about the matter. He told me that he was very fond of alchemy and had spent his whole life in pursuing it. He had come to know that Ḥaḍrat Maulawī Ṣāḥib[ra] had a recipe of alchemy. Now, in my capacity as the Khalīfah in his place, he must have told me about it. Then he requested me to tell him that recipe. I told him that he had not given me any recipe of alchemy. "How can it be so?" He said. "You are Khalīfah in his place, and he did not tell you any recipe of alchemy".

The more I tried to make him understand that I did not get any such recipe, the more he became certain about my miserliness. I told him repeatedly that I had no knowledge of it. But he again started over praising me, and stressed that he had spent his whole life to find it and continued asking me to tell him about it and not be a miser.

When I was fed up with his insistence, Allah, the Almighty guided me to a response and I told him, "Though I have become Khalīfah in his place, but as you know, I have not inherited any property of Ḥaḍrat Maulawī Ṣāḥib[ra]. He asked who inherited the property. I told him that his sons did. I further told him that he had a big library, which I did not get, so when I got neither his property nor his library then how could he tell me that recipe of alchemy? If he had given it to somebody, it would have been given to his sons. Go to them and ask them to tell you that recipe." In this way he left me. Abdul Hayee (deceased) was alive in those days. He went to him and asked him to give that recipe of alchemy. He asked, "Recipe of what type". "The same recipe of alchemy that your father knew," said the hakim. He was perplexed as to what to say. At last he gave the same reply that he had no knowledge of any recipe. When he failed, he again came to me and told me that the father's miserliness was also present in his son. I said, "You are free to think whether he is miserly or not, but I am only a Khalīfah and have received only what pertains to it,

nothing else. In short, the successor can only be like his principal. As there was no political system assigned to the Promised Messiah[as], the question as to why his Khulafā' did not have it cannot be raised.

Āyat-e-Istikhlāf Applies to Both the Nubuwwat and Khilāfat of the Promised Messiah[as]

Another reply is that the words, كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ [as He made Successors from among those who were before them] are not confined to a political system. Instead, these words apply to all the promises made in the verse. But the dissentients who believe in the Nubuwwat of the Promised Messiah[as], e.g. Sheikh Miṣrī etc., admit that the Nubuwwat of the Promised Messiah[as] does not correspond with the Nubuwwat of the previous Prophets. As the Promised Messiah[as] has written himself his Nubuwwat differs greatly from that of the previous Prophets in that the previous Prophets were appointed independently, while he is a subordinate Prophet.

Just as the fulfillment of the promise

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"He will surely make them Successors in the earth, as He made Successors from among those who were before them" does not suffer from any deficiency because of the different nature of his Prophethood;

similarly, the variation of his Khilāfat causes no deficiency in the fulfillment of this promise. If it is argued that the variation from previous Khulafā' takes Khilāfat-e-Ahmadiyya out of the sphere of this promise, then one would also have to admit that the Prophethood of the Promised Messiah[as] also does not fall within the sphere of this verse. Our Khilāfat varies to some extent from that of the Ḥaḍrat Abu Bakr[ra] and Hadrat Umar[ra], but the Prophethood of the Promised Messiah[as] also varies to some extent from that of the previous Prophets. If our Khilāfat is not under this verse then we will have to admit that (God forbid) the Prophethood of the Promised Messiah[as] is also not under this verse. However, in spite of variation, the Promised Messiah[as] treats his Prophethood as a fulfillment of this verse. Just as the Prophethood of the Promised Messiah[as], in spite of variation from the previous Prophets, is included in the promise made in this verse, this Khilāfat—though it differs from the previous Khilāfats—is also included in the promise made in this verse.

No Connection of the Khulafā' of 'Īsa[as] (Jesus Christ) with the Management of the Country

Thirdly, successors of 'Īsa[as] (Jesus Christ) were not concerned with managing the affairs of their countries. If someone objects that Jesus[as] was not

succeeded by Khulafā', they must first consider that the Holy Prophet[sa] himself said,[38] مَاكَانَتْ نُبُوَّةٌ قَطُّ اِلَّا تَبِعَتْهَاخِلَافَةٌ.

"There had not been any Prophethood which was not succeeded by Khilāfat."

If 'Īsa[as] (Jesus Christ) was bestowed Prophethood, then we must admit that the same type of Khilāfat was established after him as was granted to all other Prophets. Otherwise, the critics will be forced to maintain that 'Īsa[as] (Jesus Christ) was not a Prophet, because the Holy Prophet[sa] has made Khilāfat necessary after Prophethood.

A second consideration is that Christians themselves have acknowledged Peter as the successor. Thus, when the Holy Prophet[sa] stated that Khilāfat existed after every Prophet, and Christians themselves acknowledge Peter as Khalīfah of 'Īsa[as] (Jesus Christ), then what is the basis for the claim of this third group, which claims that 'Īsa[as] (Jesus Christ) was not followed by Khilāfat? The person who was granted knowledge by Allah, the Almighty (i.e., the Holy Prophet[sa]) said that Khilāfat was established after every Prophet. When Christians, for whom this is an internal matter, also claim that Khilāfat was established after 'Īsa[as] (Jesus Christ), and it has been proven by history, then the denial of it is only a

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38 *Kanzul Ummāl fī Sunanil Aqwāl wal Af'āl,* Vol. 11, p. 476, Hadith No. 32246, by Alā'uddin Ali bin Hassāmuddin Al-Muttaqī Al-Hindī Al-Burhānfūri. First edition, AH 1394, AD 1947, published by At-Turāth Al-Islāmi Halb.

contradiction. If it is asserted that certain Christians did not accept Peter as Khalīfah, then the answer is that certain Muslims also do not accept the four Righteous Khulafā'. The matter is not nullified by their rejection.

A third consideration is that the Promised Messiah[as] has pointed out in *Al-Waṣiyyat* [The Will] that such a system was established among the Christians He writes:

> "Believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as for as the mission of the Prophet is concerned], and is convinced that it is the time win the community [of the followers of Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of God. As is happened at the time of Ḥaḍrat Abu Bakr Ṣiddīq[ra], when the death of the Holy Prophet[sa] was considered untimely and many an ignorant Bedouin turned apostate. The Companions[ra] of the Holy Prophet[sa], too, stricken with grief, became like those who lose their senses. Then

Allah raised Abu Bakr Ṣiddīq[ra] and showed for the second time the manifestation of His Power… That is also what happened at the time of Mūsa[as] (Moses)…. The same happened with Christ[as].” [39]

Just as Ḥaḍrat Abu Bakr[ra] became Khalīfah after the Holy Prophet[sa], Khilāfat was similarly established after Ḥaḍrat Mūsa[as] (Moses) and ‘Īsa[as] (Jesus Christ). So a person who argues that there was no Khilāfat after ‘Īsa[as] (Jesus Christ) does so entirely against the saying of the Promised Messiah[as], and presents such an argument which is not supported by the *Aḥādīth* of the Holy Prophet[sa] nor history, nor is it supported by the Promised Messiah[as].

Another Objection of the Opponents and Its Response

The fourth objection is that if this verse refers to persons, then it raises another issue: it is concerned with two types of personalities—Prophets and kings. As for the type of Prophets who appeared before the Holy Prophet[sa], they ceased to come after him.

As for the kings he did not like it; he clearly stated that the Khulafā’ who follow him would not be kings. Thus it is argued that we should take the promise in this verse to apply to the nation as a whole, and not to

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[39] *Al-Waṣiyyat*, pp. 6-7, *Rūḥānī Khazā’in*, Vol. 20, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian.

individuals. The answer is that there is no doubt that previous types of Prophethood have come to an end, as is the case with previous kings. But the end of these specific types of successors does not mean that better successors will not come. As the Holy Prophet[sa] is singular among all Prophets, so it is necessary that his system should be unique among all systems. Its uniqueness does not exclude it from the sphere of resemblance. However, it increases its elegance and excellence. As Ḥaḍrat Muhammad[sa] was the perfect Prophet and brought the perfect sharia, it was necessary that prophets appearing after him should have received the status of Prophethood by his grace. Similarly, his system was more perfect than all others, so it is necessary that there should be such Khulafā' who are elected by public. In short, Allah, the Almighty moulded Prophethood and kingdom in a new shape and abolished the previous type of Prophethood and kingdom.

The Khilāfat of Previous Prophets—Both in the form of Prophethood and Kingship—was Imperfect

It should be remembered that a Prophet Khalīfah comes to support the previous Prophet, and a King Khalīfah comes to protect the rights of believers, and to nurture their faculties.

Now we can see that the Prophets who were assigned as the Khulafā' of previous Prophets were

imperfect as Khulafā' because they discharged their duties, but they received Prophethood directly. Therefore their Khilāfat was not perfect. Similarly, if their people received the kingdom then also they were not perfect as Khulafā' because they directly inherited the power. Consequently the faculties of their people were not nurtured because the public was not involved in their appointment, and there was no involvement of initial Prophets in the Prophethood of their subordinate Prophets. Whenever authority is inherited by the son or the grandson by inheritance, no need is felt to raise the level of learning and the growth of the faculties of the common man to the extent that they may elect their authorities properly. But when the election of the authorities is in the hands of public, the government is bound to make every person well-informed, gain an awareness of the political situation and public affairs, so that they may not make an unwise choice at the time of election.

Islam is the only religion that directs the election of authorities, thus addressing the need for increasing awareness of public affairs.

In short, the Khilāfat of the Prophets before the Holy Prophet[sa], whether it took the form of Prophets or kings, was imperfect. As the Holy Prophet[sa] was the perfect Prophet in the real sense; the one who had to come after him or will come, would have to be his subordinate, and would receive Prophethood only by

his blessings. Similarly his people were the ummah par excellence in the real sense, as it is said,

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

(Āl-e-'Imrān, 3:111)

> "You are the best people raised for the good of mankind".

It is, therefore, necessary that those who serve its causes also have public involvement in their election. Therefore Allah, the Almighty decided not to appoint King Khulafā' (in whose election the people are not involved). It was decreed that there should be an elected Khalīfah to fully represent Ummat-e-Muhammadiyya, and to ensure the proper growth of the faculty of the ummah. Due to this command every Khalīfah is bound to create a maximum awareness so that the public does not commit any mistake in the forthcoming election. This is so because of the distinction of the Holy Prophet[sa] who is the Chief of all the Prophets, and his ummah is the best of all. Just as the subordinate Prophets of the chief of Prophets received Prophethood by his blessings, so the Khulafā' of the best ummah are appointed by the consent of the ummah. Therefore, this system is due to the superiority of Islam, the Prophet of Islam and the magnanimity of Ummat-e-Islamiyya. The Khilāfat of an individual is not abolished but the Khilāfat of an individual is presented in a better and more excellent

form. Having answered these basic questions I must now address one or two subsidiary objections.

Is Promise of Khilāfat limited to the Khalīfah immediately succeeding the Prophet

Another objection that is made about the promised Khilāfat mentioned in this verse is that it only applies to the Khalīfah who comes immediately after the Prophet, and not to a long chain of Khulafā' following the first. The reply to this objection is that the Holy Prophet[sa] himself addressed the four Khulafā' succeeding him as Khilāfat-e-Rāshidah. There is a Hadith:

عَنْ سَفِيْنَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ
الْخِلَافَةُ فِى اُمَّتِى ثَلَاثُوْنَ سَنَةً ثُمَّ تَكُوْنُ مُلْكًا ۔[40]

i.e. "Ḥaḍrat Safīnah[ra] says that he heard the Prophet[sa] saying that: after him Khilāfat would last in his ummah for thirty years. After it there would be kingdom." The period of four Khulafā' is only thirty years. Since the Holy Prophet[sa] himself extends the period of Khilāfat to four Khulafā', who has the right to confine it to the first Khalīfah?

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40 *Musnad Ahmad bin Hambal,* Vol. 5, p. 222, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyyah.*

Some people say that the Promised Messiah[as] has mentioned this in *Sirrul-Khilāfah*, but it is not true. Whatever he said was to refute the Shias who say that the real successor of the Holy Prophet[sa] was Ḥaḍrat Ali[ra]. In reply to this allegation he says, the promise of Khilāfat is in the verse of the Holy Quran:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ

The conditions mentioned in it are found by degree of perfection in Ḥaḍrat Abu Bakr[ra].[41]

He means that the Khilāfat of Ḥaḍrat Abu Bakr[ra] is more firmly established than that of Ḥaḍrat Ali[ra], not that Ḥaḍrat Ali[ra] was not a Khalīfah. He has also used the term four Khulafā' in his books.[42] He has also specifically mentioned the Khilāfat of Ḥaḍrat Ali[ra].[43] Further proof regarding this is that of the late Maulawī Abdul Karim[ra] delivered a lecture to refute the Shias' viewpoint. In it he proved the Khilāfat of Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra] and Ḥaḍrat Usman[ra], and has also the Khilāfat of Ḥaḍrat Ali[ra] at several places. Later on, he published the lecture with some additions in book form named *Khilāfat-e-Rāshidah*. In this book he pointed out that the Promised Messiah[as] heard his lecture and read it time and again, and even quoted

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41 *Sirrul-Khilāfah*, *Rūḥānī Khazā'in* by Ḥaḍrat Mirza Ghulam Ahmad of Qadian[as], Vol. 8, pp. 333-334.

42 Ibid, p. 326.

43 Ibid, pp. 358-359.

part of it in his book *Ḥujjatullāh* and has also sent it as gift from his own self to his friends at different places.

It shows that the Promised Messiah[as] agreed with the viewpoint of Ḥaḍrat Maulawī Abdul Karim[ra], which he mentioned in *Khilāfat-e-Rāshidah*.[44]

The second answer is that when the Khilāfat of the first Khalīfah is proven then the others' is proven automatically. Just as Ḥaḍrat Abu Bakr[ra] became the first Khalīfah, he then selected Ḥaḍrat Umar[ra] after consultation with Muslims and appointed him Khalīfah. In this age Ḥaḍrat Khalīfatul Masīḥ I[ra] once gave a command by naming me, and a second time made a will without naming me. However, he established the Khilāfat. The words of his will are:

> "This humble writes with full awareness that: لَاۤ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ [There is none to worship except Allah; Muhammad is the Messenger of Allah] My successor should be a righteous, popular, hard-working scholar, tolerant and forgiving in conduct with new and old friends of the Promised Messiah[as]. I am well wisher of all. He should also be a well wisher. Teaching of Quran and *Aḥādīth* should continue."
>
> *Wassalam*
> Nuruddin

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44 *Khilāfat-e-Rāshidah* by Ḥaḍrat Maulawī Abdul Karim, part I, p. 110, published by Zia-ul-Islam Qadian, August 1904.

March 4 [45]

At another place he said that he was made Khalīfah by Allah, the Almighty, and after him, God will appoint a Khalīfah. He said,

> "Khilāfat is not the soda water of a provisional store. You cannot get any benefit from this disputation. You cannot be appointed as Khalīfah by someone nor can anyone else be made Khalīfah in my lifetime. When I shall die he whom God desires will be raised, and God Himself will raise him."[46]

Therefore, if the previous Khulafā' were under the command of this verse, then their decisions are also in its support. After them Khilāfat will continue in the same form as theirs, and their decisions are binding in this respect, because Allah, the Almighty says:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضٰى لَهُمْ

> "He will surely establish for them their religion which He has chosen for them."

A third reply is when causes are present, then why should not their natural consequences be present? Either one must admit that there was no need of Khilāfat later, and the ummah was also devoid of those who believe and do good deeds, or the existence of Khilāfat will have to be admitted.

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45 *Al-Faḍl*, Qadian, 11 March, 1914.

46 *Badr*, Qadian, 11 July, 1912.

Is it lawful to Remove a Khalīfah?

Another objection is made that since the Khalīfah is chosen by election, it should be lawful for the ummah to remove him. The answer is that though the appointment of the Khalīfah is made through election, the clear and decisive verdict of the Holy Quran is that Allah, the Almighty makes the ummah a medium of implementing His will in this matter. He specially enlightens their minds but the real decision is made by Allah, the Almighty Himself. Therefore, He says: لَيَسْتَخْلِفَنَّهُمْ "He will surely make them Successors". Though the election of Khulafā' is through the believers the revelation of Allah, the Almighty inclines the hearts of the people to the rightful person. It is also revealed that Allah, the Almighty creates such and such qualities in these Khulafā'; they are a bounty of the Divine. In this situation the objection amounts to saying that the ummah has the right to dismiss a person who is an absolute monotheist, and the establishment of the religion through him is affirmed by Allah, the Almighty, Who has promised to remove all dangers, and through whom He wanted to exterminate polytheism, and wants to save Islam. It is evident that Ummat-e-Islamiyya cannot dismiss such a person. Only the disciples of Satan can do so.

The second reply is that here the word is "promise" and it indicates a favour. This objection would mean that Allah, the Almighty has kept the election of the favour in the hands of ummah. Why

does the ummah not have the right to revoke that favour? Every sensible person will agree that this inference is the worst one. Rejection of the favour which is available without demand makes a person more sinful, and leaves him no way to escape from the manifest blame. Allah, the Almighty will tell the people that He left it at their will to have favour in whatever they please. They desired favour in the form of such a person with whom He has attached His favour. When He honours their verdict, then how can they say that they are not satisfied with this favour? On this He will say,

لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِيْ لَشَدِيْدٌ

(Ibrāhīm, 14:8)

"If you are ungrateful, My punishment is severe indeed."

It is therefore pointed out,

مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

(Al-Nūr, 24:56)

"Then whoso is ungrateful after that, they will be the rebellious."

In other words Allah, the Almighty is saying that at the time of election We gave the right to the ummah but as in this election We guide the ummah, and We make the person Our own, therefore the ummah has no right afterwards; and even then if a person insists upon exercising such a right, he should remember that

he does not confront the Khalīfah but he is unappreciative of Allah's favour.

Thus the verse, مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ indicates that even if at the time of election such a person was included in the believers who do good works, due to his action his name will be recorded in Allah's court in the list of rebels and will be deleted from the list of those who do good works.

A Point to Ponder

Look! What a wonderful thing Allah, the Almighty has mentioned in this verse. The heir of the award of Khilāfat is that nation who:

i) has faith, i.e. whose intents are noble. Ḥaḍrat Umar[ra] said, نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهٖ [47]

The actions of believers are limited but his intents are very vast. Therefore, the intents of the believers are very noble.

ii) They represent those who do good works (i.e. who are pious), but Allah, the Almighty adds that when they deny Khilāfat they become rebels. It means the one who turns out of the circle of obedience is deprived of the companionship of the Prophet, even though they were pious and had good intentions.

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[47] *Al-Mu'jamul Kabīr*, Vol. 6, pp. 185,186, by Abul Qāsim Suleman bin Ahmad At-Ṭabarānī, publisher Dāru Iḥyā'itturāthil Arabi, Beirut. Second edition, AH 1405, AD 1985.

This verse's theme is that Khilāfat is granted to the pious people whose plans are noble. But those who deny it, in spite of possessing noble plans and piety, are deprived of the companionship of the Prophet.

Now place the words of this verse in the context of the dream of the Promised Messiah[as], which he saw about Maulawī Muhammad Ali, and in which he addressed him, "You were also righteous and meant well, come and sit down with us". [48] It reveals that it is exactly the same thing which is mentioned in the words,

الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

"those who believe and do good works".

And

مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

"then whoso is ungrateful after that, they will be the rebellious."

It is not mentioned in this dream whether this person accompanied the Promised Messiah[as] or not. But the Quranic words reveal that such a person does not receive the blessing of companionship. اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ i.e. "To Allah we belong, and to Him shall we return".

[48] *Tadhkirah*, English Edition, Translated by Muhammad Zafarullah Khan, p. 296, published by Saffron Books, 1976. Tadhkirah, Urdu, Edition 4, p. 435, published at Zia-ul-Islam Press, Rabwah, 2004.

Another Verse in Favour of Khilāfat-e-Rāshidah

Another verse mentioned in the Holy Quran that is proof of Khilāfat is:

وَاِذِ ابۡتَلٰۤی اِبۡرٰہٖمَ رَبُّہٗ بِکَلِمٰتٍ فَاَتَمَّہُنَّ ؕ قَالَ اِنِّیۡ جَاعِلُکَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنۡ ذُرِّیَّتِیۡ ؕ قَالَ لَا یَنَالُ عَہۡدِی الظّٰلِمِیۡنَ ﴿۱۲۵﴾

(Al-Baqrah, 2:125)

> "And remember when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a leader of men.' Abraham asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'"

In this verse a covenant was made with Ḥaḍrat Ibrāhīm[as] (Abraham) to make him the Leader. Ḥaḍrat Ibrāhīm[as] (Abraham) instantly and rightly felt that the task which was going to be assigned to him could not be accomplished in one generation, and people after him were needed to continue the task. He thus requested to make his offspring these leaders. Allah, the Almighty promised to do so but His covenant would not embrace the transgressors. In this verse the covenant is with the offspring and not with the transgressors. But who can say that only leaders and transgressors comprised the offspring of Ḥaḍrat Ibrāhīm[as] (Abraham)? In addition to the two he had

offspring which did not belong to either category. How was the covenant of leadership fulfilled for them? Some of them received leadership and some were benefited through those leaders. This verse also replies to the objection of the verse of Succession that the covenant was made with all, then how can the Khilāfat be personalized.

I am, however, pointing to a different aspect of the verse that the covenant of leadership was made with the offspring of Ḥaḍrat Ibrāhīm[as] (Abraham). How was the covenant fulfilled? After him there were four Prophets from his offspring, i.e. Ḥaḍrat Ismā‘īl[as] (Ishmael), Ḥaḍrat Isḥāq[as] (Isaac), Ḥaḍrat Ya‘qūb[as] (Jacob) and Ḥaḍrat Yūsuf[as] (Joseph). These four Prophet Khulafā’ accomplished the mission of Hadrat Ibrāhīm[as] (Abraham).

The four are mentioned at another place in the Holy Quran:

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى ۗ قَالَ اَوَلَمْ
تُؤْمِنْ ۗ قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ ۗ قَالَ فَخُذْ اَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا ۗ وَاعْلَمْ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٦١﴾

(Al-Baqarah, 2:261)

“And remember when Abraham said, ‘My Lord, show me how You give life to the dead.’ He said, ‘Have you not believed?’ He said, ‘Yes, but I ask this that my heart may be at

rest.' He answered, 'Take four birds and make them attached to you. Then put each of them on a hill; then call them; they will come to you in haste. And know that Allah is Mighty, Wise.'"

If this incident were taken literally there would have arisen many objections to it. First, what is the relation of taming birds with the restoration of the dead to life? Second, what is meant by the taking of four birds? That is, why was the taming of just one not enough proof? Third, what is the benefit of putting them on the hills? That is, why is putting them on any other place not workable.

The fact is that it is not a statement to be taken literally, but has deeper implicit meanings. Ḥaḍrat Ibrāhīm[as] (Abraham) prayed, "O God! Show me the fulfilment of the obligation of the restoration of dead to life, which you have assigned to me, and reveal to me how national life will be created. I am old and the task is very heavy." Allah, the Almighty said, "It will certainly happen as We have promised". Ḥaḍrat Ibrāhīm[as] (Abraham) said, "No doubt, it will happen, but for the satisfaction of my heart I ask, when will these adverse circumstances change"? Allah, the Almighty commanded "tame four birds and put them on the hills one by one, then call them and look how swiftly they fly towards you". That means, train four of your offspring. On your call they will accomplish the task of restoration to life. These four, as I have said, are Ḥaḍrat Ismā'īl[as] (Ishmael), Ḥaḍrat Isḥāq[as]

(Issac), Ḥaḍrat Ya'qūb[as] (Jacob) and Ḥaḍrat Yūsuf[as] (Joseph). Out of them two were directly trained by Ḥaḍrat Ibrāhīm[as] (Abraham) and the other two indirectly. To place them on the hills means to train them well because they destined to be great in their lifetimes. Therefore, to place them on hills means the elevation of their status. It indicates that they will be high in rank like the top of the hills.

In this way the layout of the national revival, which was to occur swiftly in the age of Ḥaḍrat Ibrāhīm[as] (Abraham), was disclosed to him. Now observe that the Holy Prophet[sa] also possesses a likeness to Ḥaḍrat Ibrāhīm[as] (Abraham). The Muslims who offer *Durūd* know that the Holy Prophet[sa] has taught the prayer "O Allah bestow Your blessings and generosity on Muhammad and his descendants, just as You bestowed blessings and generosity on Abraham and his descendants. Indeed only You are worthy of all praise being exalted in honour. O Allah, bestow Your bounties on Muhammad and his descendants, just as You bestowed bounties on Abraham and his descendants. Indeed You are worthy of all praise being exalted in honour." But when the Holy Prophet[sa] is superior to Ḥaḍrat Ibrāhīm[as] (Abraham) then surely there can be an indication of a special characteristic in this *Durūd*, (i.e. leadership and Prophethood in his offspring). Indeed Almighty Allah mentions,

جَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ وَاٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۲۸﴾

(Al-'Ankabūt, 29:28)

"We placed the gift of Prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous."

The excellence that Ḥaḍrat Ibrāhīm[as] (Abraham) received was of Prophethood and after him offspring continuously received prophetic Khilāfat which filled his house with honor. Once somebody asked the Holy Prophet[sa]:

"O Messenger of Allah! Who is the most honoured one? He replied, 'The person who is the most righteous.' 'O Messenger of Allah! That is not my question.' He replied, 'Then Yūsuf[as] is greatly honoured. He himself was a prophet, and also a son of a Prophet. His grandfather was also a Prophet and his great grandfather Ḥaḍrat Abraham[as] was also a Prophet'." [49]

When we say, "just as You bestowed blessings and generosity" or just as You bestowed Your bounties we pray to Allah, the Almighty to give the same

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[49] *Bukhārī, Kitāb-ul-Anbiyā', Bābo Qaulillāhi Ta'ālā laqad kāna fī Yūsufa wa Ikhwatihī*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

excellence to the Holy Prophet[sa] which He gave to Ḥaḍrat Ibrāhīm[as] (Abraham) both in his person and to his offspring (i.e. He may become the father of Prophets and Prophethood be bestowed upon his spiritual descendants. Allah, the Almighty honoured this prayer. Just as there were four Prophets after Ḥaḍrat Ibrāhīm[as] (Abraham), so there were also four Khulafā' after the Holy Prophet[sa] who excelled in religion. The Prophets were born in the race of Ḥaḍrat Ibrāhīm[as] (Abraham) and the glad tidings of the arrival of Prophets in the later period of the Holy Prophet[sa] was also given. The Holy Prophet[sa] was made superior in this matter too, i.e. Ḥaḍrat Ibrāhīm[as] (Abraham) educated two Khulafā' directly and two indirectly, but the Holy Prophet[sa] trained his four Khulafā' personally. If this is not resemblance, then what can be the meaning of "just as You bestowed blessings and generosity and just as You bestowed Your bounties". Critics would then have to concede that status of Ḥaḍrat Ibrāhīm[as] (Abraham) might be higher than the Holy Prophet[sa]. In conclusion, the combination of the promise made to Ḥaḍrat Ibrāhīm[as] (Abraham) and the *Durūd* clearly reveal that the same thing would also happen with the Holy Prophet[sa], and the appointment of Khulafā' for the honour of his religion is expected after him.

If one objects that Ḥaḍrat Abraham's[as] Khulafā' were Prophets but the Holy Prophet's[sa] were not, the reply is this that there were, in fact, two promises of leadership for the offspring of Ḥaḍrat Ibrāhīm[as]

(Abraham) . One was in the near period and the other in remote period in which Mūsa[as] (Moses), Jesus[as] and Ḥaḍrat Muhammad[sa], and Promised Messiah[as] were included. In His wisdom, Allah, the Almighty decreed that the leaders of the near period of the Holy Prophet's ummah should be leader Khulafā', and that of the remote period be Prophet Khalīfah, so that Khulafā'-e-Rāshidīn would bear great resemblance in light of the Holy Prophet's[sa] statement that,

عُلَمَاءُ اُمَّتِیْ کَاَنْبِیَاءِ بَنِیْ اِسْرَائِیْلَ [50]

"The Ulema of my ummah will be like the Prophets of Banī Isrā'īl," even though they were not Prophets. The last Khalīfah is an ummati in one respect and a Prophet in another respect, so that no deficiency may be left in order of resemblance.

Observe how under the training of the Holy Prophet[sa], these four Khulafā' glorified their religion more than those Prophets (of Banī Isrāīl); this is another great proof of the spiritual grace of the Holy Prophet[sa].

The words of the Promised Messiah[as] also remove any confusion. He mentions in *Al-Waṣiyyat* that:

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50 *Al-Mauḍū'ātul Kabīr,* p. 82, by Nuruddin Ali bin Sultan Al-Harawī known as Mulla Ali Al-Qārī. Publisher, Nūr Muhammad, Aṣṣaḥul Matābi' wa Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi. Published by Educational Press, Karachi.

Allah, the Almighty showed His Divine Power by raising Abu Bakr[ra] and saved Islam from ruin, and fulfilled this promise that:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

"[He will surely establish for them their religion which He has chosen for them. He will surely give them in exchange security and peace after their fear…] The same thing happened at the time of Ḥaḍrat Moses[as]."[51]

It is evident from this quotation that the Promised Messiah[as] has accepted the resemblance of Abu Bakr[ra] with the successor Prophet of Ḥaḍrat Mūsa[as] (Moses).

A tradition of the Holy Prophet[sa] also illuminates this point.

He says that "if there would have been any Prophet after me, it would have been Umar bin Al Khatab".[52]

It means that Ḥaḍrat Umar[ra] would have been the Imam after him. If Almighty Allah were to carry out Prophethood right after him, then Ḥaḍrat Umar[ra] would have been the Prophet, but instead he is the Imam and not a Prophet.

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[51] *Al-Waṣiyyat*, *Rūḥānī Khazā'in*, Vol. 20, pp. 304-305, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian[as].

[52] *Sunan Tirmidhī, Abwābul Manāqib, bābun Manāqibi Ali bin Abi-Ṭālib,* Hadith No. 3724, by Muhammad bin 'Īsā Abu 'Īsā At-Tirmidhī, publisher Dāru Iḥyā'itturāthil Arabi, Beirut.

Another tradition also illuminates this point. Once the Holy Prophet[sa] went to war and made Ḥaḍrat Ali[ra] his deputy. All the hypocrites had been left behind with Ḥaḍrat Ali[ra]. He became embarrassed and met the Prophet[sa] to request him to take him too. He consoled him and said, "O Ali! You have the likeness of Hārūn[as] (Aron) and Mūsā[as] (Moses) with me, but you are not the Prophet after me".[53]

In other words, one day you will be my Khalīfah. However, you will not be a Prophet, despite this resemblance. Just as Ḥaḍrat Ali[ra] can be like Ḥaḍrat Haroon[as], so can all four Khulafā' also be like four other Prophets.

Besides this the evidence is also available that Khulafā' can be described as similar to Prophets. This throws light on the disturbances during the Khilāfat of Ḥaḍrat Ali[ra]. There is also a prophecy in the Holy Prophet's[sa] consolation above that just as there was a disturbance in the time of Ḥaḍrat Hārūn[as] (Aron), this would also be so in the time of Ḥaḍrat Ali[ra]. The people would accuse Ḥaḍrat Ali[ra] but those allegations would be as false as those levied against Ḥaḍrat Hārūn[as] (Aron). It is such a false allegation that they committed apostasy. However, the act of Ḥaḍrat Ali[ra] was similar to that of Ḥaḍrat Hārūn[as] (Aron), and due to the apprehension of disruption he was somewhat

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53 *Bukhārī, Kitāb-ul-Maghāzī, Bābo Ghazwatit-Tabūk*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

mild in behaviour. For example, at the time of the battle of Ṣafīn, he accepted the arbitration.

A Command of the Holy Prophet[sa] Related to Khilāfat

After this I quote one Hadith as an authority in support of Khilāfat, because time does not permit more. The Holy Prophet[sa] said, [54] مَاكَانَتْ نُبُوَّةٌ قَطُّ اِلَّا تَبِعَتْهَاخِلَافَةٌ "There had not been any Prophethood which was not succeeded by Khilāfat." The denial of Khilāfat after this general principle amounts to an attack on the Holy Prophet[sa] and the denial of the Prophethood of the Promised Messiah[as] because it is the general rule mentioned by the Holy Prophet[sa].

A Grave Objection on the Rights of Khulafā'

Now I take up an objection which is very common. It is related to the rights of a Khalīfah. It is our belief; as proved from the verse of Succession and from the verse: أُولِي الْأَمْرِ مِنْكُمْ "and those who are in authority among you" and also from:

وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

(Āl-e-'Imrān, 3:160)

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54 *Al-Khaṣā'iṣul Kubrā*, part II, p. 115, by Abu Faḍl Jalaluddin Abdur Rehman bin Abu Bakr As-Suyūṭī Ash-Shāfi'ī, published by Al-Maktabatun Nūriyyah Ar-Riḍwiyya, Lyallpur, Pakistan.

> "consult them in matters of administration; and when you are determined, then put your trust in Allah".

that though Khulafā' are bound to make consultation in important matters of administration they are not bound to act upon them. Some people have questioned that it is against the teachings of Islam. The first Khalīfah, Ḥaḍrat Abu Bakr[ra], said,

> "If I show any crookedness then set me right".[55]

It is argued that this shows that the public has the right to check the Khalīfah. Dissentients always raise this objection that when Ḥaḍrat Abu Bakr[ra] said it, it is a proof that a Khalīfah can be wrong, and so the public has the right to check him and put him on the right path forcibly. The answer is that the acts of Ḥaḍrat Abu Bakr[ra] is testimony to the fact that he never took the meaning of his words from these critics, nor did the Muslims ever take the theme of his speech to mean that whenever they found the opinion of Ḥaḍrat Abu Bakr[ra] against their own, that they could set him right forcibly. When the great Companions[ra] met Ḥaḍrat Abu Bakr[ra] to stop the departure of the army of Ḥaḍrat Usama[ra], they did not address him by saying, "agree with our advice

[55] *Al-Kāmil fit Tārīkh*, Vol. 2, p. 332, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

otherwise we'll set you right." Instead, when he rejected the advice of all of them and said, I cannot stop the army of Usama[ra], they withdrew their suggestion. Similarly when the Companions[ra] requested him to be lenient with the rebels, he rejected their request and said, "I'll treat them similarly to those others who have turned their backs." Even on this occasion the Companions[ra] did not say, "If you do not accept our word we'll set you right," but they admitted their fault and yielded before the verdict of Ḥaḍrat Abu Bakr[ra]. Similarly, whenever he had to face the people he always affirmed that he was right, and they were wrong. It is not seen anywhere that the people have ever set him right, or he told the people, "O Muslims, I have become crooked, so set me right." Therefore, the only meanings that can be taken from his words are those which corroborate with the commands of God and His Messenger[sa]; and correspond to his own acts, and not with those of his opponents.

Crookedness only means Open Infidelity

It should be remembered that his crookedness means open infidelity, mentioned in *Aḥādīth*. What Ḥaḍrat Abu Bakr[ra] told them was: "As long as I practice Islam, it is obligatory upon you to obey me, and if I abandon Islam and commit open infidelity, then it is obligatory upon you to check me".

Otherwise it did not condone criticism of his daily routine following whatever corresponded to their will.

Could Ḥaḍrat Abu Bakr[ra] Commit Open Infidelity

If anybody asks whether Ḥaḍrat Abu Bakr[ra] could commit open infidelity, the answer would begin by questioning whether Ḥaḍrat Abu Bakr[ra] could be crooked that the Muslims would feel the need to set him right. Such a condition could only be created when the Companions[ra] proved from the Holy Quran and *Aḥādīth* that he had gone against the word of the Holy Quran and *Aḥādīth*. Was it possible for Ḥaḍrat Abu Bakr[ra] to take a step against the Holy Quran and *Aḥādīth*? And for the Muslims to feel the need to set him right by force? Such type of crookedness and open infidelity was not possible for him. But to make it clear he stated that the eternal truth is the greatest of all things. It did not mean (God forbid) that he could commit the open infidelity. But it was his contention that being in the position of Khalīfah, it was his job to spread the teachings of his Prophet[sa] and obedience in the real sense. Therefore, he pointed out to them that the eternal truth is above everything, and they should never leave the real teaching even if he himself spoke against it.

Some Precedents of the Holy Quran

Now I will tell you that such types of proverbial sayings are present in the Holy Quran. Ḥaḍrat Shuaib[as] said:

مَا يَكُوْنُ لَنَآ اَنْ نَّعُوْدَ فِيْهَآ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّنَا

(Al-A'rāf, 7:90)

"And it behoves us not to return thereto except that Allah, our Lord should so will."

When the infidels asked Ḥaḍrat Shuaib[as] to join them, he said that it was totally impossible to join their religion except that his God should so will. Now can anybody say that it was possible to make Ḥaḍrat Shuaib[as] an infidel? Surely it was not possible for him to be an infidel, because he was a Prophet of Allah, the Almighty. The purpose was to demonstrate the position and greatness of Allah, the Almighty. It was impossible for him to be an infidel. There is no greatness of his self, but this position he had achieved was only by the help of Allah, the Almighty. This virtue vanishes if He is not there.

Similarly Allah, the Almighty made the Holy Prophet[sa] speak such words. The Holy Quran reveals:

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَاَنَا اَوَّلُ الْعٰبِدِيْنَ ﴿۸۲﴾

(Al-Zukhruf, 43:82)

"*O Muhammad*[sa], tell the people that if there had been a son of God, you would have been the first of the worshipers."

The verse does not mean that there is a possibility of a son being born to Allah, the Almighty. It only means that there is surely no son to God. If there had been, then a person like the Holy Prophet[sa], the most obedient, would have been the first to worship him.

In short, it was totally impossible for Ḥaḍrat Abu Bakr[ra] to commit open infidelity. But just to impress upon the minds of the people the importance of the eternal truth, he said, "If I also go against it, then do not care of me."

An Event in the Life of the Promised Messiah[as]

Similar is an event of the Promised Messiah[as]. There was a person named Miyāń Nizam Dīn in his age. When the Promised Messiah[as] claimed that 'Īsa[as] (Jesus Christ) had died, it created uproar in the whole of India. In those days Ḥaḍrat Khalīfatul Masīḥ I[ra] was in Lahore taking leave for few days from Jammu. Maulawī Muhammad Husain Batalwi also reached there and gave a challenge of debate to him on this issue in the light of *Aḥādīth*. Ḥaḍrat Khalīfatul Masīḥ I[ra] made it clear that *Aḥādīth* is not dominant over the Quran, so they should decide the matter in the light of the verses of the Holy Quran. The controversy continued for many days, and posters were also published by each side. Miyāń Niẓām Dīn was the friend of Maulawī Muhammad Husain, and was also close to the Promised Messiah[as]. He decided to

resolve this issue. He thought that Mirza Ṣāḥib, a pious man, could not say anything contrary to the Holy Quran. He must have told something to Maulawī Muhammad Husain which he could not comprehend, and so Maulawī Muhammad Husain had gotten ready to oppose it with passion; otherwise how could he possibly deny the physical life of 'Īsa[as] (Jesus Christ) which is evident from the Holy Quran? A pious and righteous person like Mirza Ṣāḥib could not claim the death of 'Īsa[as] (Jesus Christ) contrary to the Holy Quran. He came to Qadian with great fervour and asked the Promised Messiah[as] that he had heard his claim about the death of 'Īsa[as] (Jesus Christ). He affirmed his claim. He said that if it was proved from the Holy Quran that 'Īsa[as] (Jesus Christ) was alive physically then he would abandon his belief. The Promised Messiah[as] replied, "If the physical life of 'Īsa[as] (Jesus Christ) should be proved from the Holy Quran, then I will certainly believe him to be alive." On hearing it he became very pleased and said that he already had in mind that as Mirza Ṣāḥib was very pious man, he could not say deliberately anything contrary to the Holy Quran. He must have misunderstood something, and if it is removed then it would not be difficult to get him to believe in the physical life of 'Īsa[as] (Jesus Christ). Thus he asked, "If I bring out hundred verses from the Holy Quran to prove the physical life of 'Īsa[as] (Jesus Christ), then will you believe it?" The Promised Messiah[as] said,

"Leave the hundred, even one verse is sufficient for me." He said, "If not one-hundred, I'll surely bring fifty". The Promised Messiah[as] said, "I have told you that for me only one verse is sufficient. There is no question of hundred or fifty." He again asked, "If it is so, then I'll surely bring ten such verses to prove the physical living of 'Īsa[as] (Jesus Christ)." He went straight to Lahore, and met Maulawī Muhammad Husain. In the meanwhile the debate of Ḥaḍrat Khalīfatul Masīḥ I[ra] and Maulawī Muhammad Husain Batalwi became prolonged for a period. Ḥaḍrat Khalīfatul Masīḥ I[ra] admitted under pressure that supporting *Aḥādīth* from *Bukhārī* could be presented along with the Holy Quran. Maulawī Muhammad Husain Batalwi was very pleased with this victory, and was boasting with great zeal that he had persuaded Nuruddin[ra] very much, and knocked him down in such a manner that he, at last, had to admit that *Aḥādīth* could be presented along with the Holy Quran. It was just by chance that Miyāń Nizam Dīn encountered him when he was boasting. He asked him to leave the debate aside, and said that on his visit to Qadian he had got the consent of Mirza Ṣāḥib that if he brought out ten such verses to prove the physical living of 'Īsa[as] (Jesus Christ), he would abandon his belief, and he demanded to give him ten such verses hurriedly to resolve the dispute, so that he could get Mirza Ṣāḥib to believe in the physical life of 'Īsa[as] (Jesus Christ) in the sky.

When Maulawī Muhammad Husain Batalwi, who was proudly saying that he persuaded Nuruddin[ra] so much that he had to accept his defeat, heard the words of Miyāń Nizam Dīn he flared up and said angrily, "Who was so foolish to ask you to go to Mirza Ṣāḥib. In two months I brought Nuruddin[ra] to *Aḥādīth* with great struggle, and again you have turned the direction of the debate towards the Quran." He [Miyāń Nizam Dīn] was a noble man, and when he heard this, he remained quiet for some time wonderstruck. Then he addressed him, "O Maulawī Ṣāḥib, if there is no proof of the physical life of 'Īsa[as] (Jesus Christ), then where there is the Quran, there am I." Saying this he went to the Promised Messiah[as] and took his *Bai'at*.

Now look how Allah, the Almighty clarified this fact to the Promised Messiah[as] that 'Īsa[as] (Jesus Christ) had died, and while proving this with reason from the Quran and *Aḥādīth*, he said, "If you bring even one verse against it, I am ready to abandon my belief." Can anybody say that it means the Promised Messiah[as] (God forbid) did not have absolute certainty about it, and that he had any thought of any verse against his own beliefs? If anybody presumes it, he will be a great fool, because when he asked to bring even a single verse to show the physical living of 'Īsa[as] (Jesus Christ) he would abandon his belief, it was said to keep in view the greatness and nobleness of the Holy Quran. It was his objective that he would abandon his belief if it were contrary to a single verse

of the Quran. It was not his objective to mention that he had a belief against the Quran. Similarly the saying of Ḥaḍrat Abu Bakr[ra] did not mean that he could commit an open infidelity. But it means that truth should always be obeyed, and for this there is no question of any specific individual. "If I also commit such thing then you can disobey me." It did not mean that he could ever act against the command of God and His Messenger, nor did it mean so in the presence of the command, "Obey Allah, and obey His Messenger and those who are in authority among you," in the verse of Succession.

Verse of Succession and the Second Khilāfat

Now, leaving the mention of Khilāfat-e-Ahmadiyya under the verse of Succession, I take only my Khilāfat. Allah, the Almighty has said:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them."

As long as there is a belief and acts of goodness in the majority of the people, the system of Khilāfat

continues among them. Therefore, it should be seen whether (1). The Jamā'at has belief and acts of goodness, i.e. whether our Jamā'at has noble reputation, and whether or not the majority of our Jamā'at do good works. For this there is no need for any argument. It is clear to everybody that the reputation of the Jamā'at is noble and the majority of Jamā'at members do good works. Since the conditions laid out for Khilāfat (belief and acts of goodness) are satisfied, the promise of Khilāfat must be fulfilled, as it says in the words,

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ

"Allah has promised to those among you who believe and do good works." Allah, the Almighty has made this covenant with the believers, and the promise is definitely fulfilled.

(2) Another thing Allah, the Almighty has mentioned in this verse is:

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

i.e. "as He made Successors from among those who were before them." Just as there have been Khulafā' in the past, similarly there will be Khulafā' in Ummat-e-Muhammadiyya. It means that as the previous Khulafā' were appointed by the Divine power and nobody could face them. The same thing will happen now. This manifestation has also been proved through my Khilāfat. At the time of the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I[ra] there was only a fear of external

enemies, but at the time of my Khilāfat there was also a fear of internal opponents along with the external enemies. Moreover Ḥaḍrat Khalīfatul Masīḥ I[ra] had the title of *Ḥakīmul Ummat* along with so many others, but for many years it was being propagated against me that if the reign of the Jamā'at came in the hands of this child, the Jamā'at would be ruined. I was neither a scholar of Arabic nor of English nor knew any art that might draw the attention of the people towards me, nor did I have any post and influence in the Jamā'at. All powers were with Maulawī Muhammad Ali and he did whatever he liked. In such circumstances a person who was called a child by age; unaware of knowledge; who had no authority in Anjuman; no money in his hands; and people stood up against him had big degrees, all the wealth of the people in their hands, and been considered the masters of great honours for a long time. They claimed not to let this child be a Khalīfah. But God failed them totally, and the same whom they called uneducated, intelligent, and about whom it was openly said that he would ruin the Jamā'at, Allah, the Almighty selected him for Khilāfat. These people then became disappointed, and separated themselves by saying that the Jamā'at had committed a blunder by making an uneducated and immature child a Khalīfah. In a few days they would see the wrong of their folly. They said that the Jamā'at would be ruined, and the recovery of money would stop. All honour and noble

reputation would crumble to dust. And the ascension that the hierarchy had availed would be wasted by this uneducated child. But what has happened? The same child whom God made a Khalīfah, like a lion who attacks the goats, invaded the world and brought the goats and sheeps from here and there. From east, west, north and south he has brought many to the altar of the Masīḥ appointed by God. So much so that there are more people on this stage today than those who attended the last Jalsa Salana in the life of the Promised Messiah[as]. He whose eyes see and look, whose ears listen and hear, know that the grace of God has nullified all their objections which they made against me. He Who made this twenty-five years old youth, about whom they presumed that he would ruin the Jamā'at, by giving the Jamā'at amazing progress made it manifest that he is not made Khalīfah by any person, but by Him, and there is nobody to challenge him.

(3)The third manifestation that Allah, the Almighty has mentioned is:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

> "that He will surely establish for them their religion which He has chosen for them."

The religious knowledge revealed to him by Allah, the Almighty will be spread in the world and nobody will have the power to destroy it. There is no doubt about it that the Companions[ra] acquired a special

status through their companionship with the Holy Prophet[sa]. There is also no doubt about it that the Companions[ra] collected the *Aḥādīth* which itself was a great work that raised their status to a great height which is beyond the perception of an ordinary man. Moreover, there is no doubt that Ḥaḍrat Khalīfatul Masīḥ I[ra] was an accomplished expert fond of the Holy Quran. There were also many great favours of him on Jamā'at Ahmadiyya. But against me, there was none who was charged of being uneducated. Therefore, the way the attribute of Al-'Alīm (the All-Knowing) of Allah, the Almighty is displayed with great magnificence, through me, the precedent of it is not available in the class of Khulafā'. I was the same who was called a child of yesterday. I was the same who was called ignorant and unintelligent. But after taking the charge of Khilāfat, Allah, the Almighty revealed the Quranic knowledge to me in such abundance that the Muslim ummah has to read my books for their benefit till the Day of Resurrection. Allah, the Almighty has enabled me to deal comprehensively with all issues facing Islam. There was no comprehensive discussion on the issue of Prophethood, issue of infidelity, Khilāfat, fate, elaboration of the needed matters of Quran, Islamic Economy, Islamic Politics and Islamic policy etc. in the last thirteen hundred years. God enabled me to do this service of religion, and Allah, the Almighty has elucidated the doctrines of the Holy Quran through

me which are being copied by all including friends and foes. Anyone may abuse me hundred thousand times, may reproach me, but the person who will spread the teachings of Islam in the world will have to partake from me, and he will always be under obligation to me whether he is Paighami or a Miṣrī. Whenever their offspring will plan to serve the religion, they will have to read my books for their benefit. I can say without pride that in this respect more material is collected through me than that of all other Khulafā', and it is still going on. These people may abuse me, but the knowledge of the Quran will fall in their laps through me and the world will force them to say, "O silly persons, whatever is in your laps, you have taken it from that person, and for what do you oppose him?"

(4) The fourth sign mentioned is:

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا

"that He will surely give them in exchange security and peace after their fear." God will transform their fear into security. This sign has very clearly been shown by God in my age. When Ḥaḍrat Khalīfatul Masīḥ I[ra] became Khalīfah, there was a fear of only external foes, mockery, and there was an attempt to hurt the unity of the Jamā'at. But at the beginning of my Khilāfat there was not only the fear of external enemies but the Jamā'at was also inwardly damaged, and there was a danger that people would be adversely affected by this injury. In such circumstances God

transformed their fear into security through me, and the danger of the deviation of Jamā'at from the true belief was totally diffused. Now see that Miṣrī Ṣāḥib, in spite of his hostility with me, is a believer of the Prophethood of the Promised Messiah[as], and if he is honest and truthful he can admit that the Jamā'at's firmness on this issue was achieved through me, and I resolved this issue. How did God get this issue resolved from a person, who according to Miṣrī Ṣāḥib, was to be dismissed? Similarly, the Jamā'at has to pass through great dangers but Allah, the Almighty helped me in every crisis, and transformed fear into security through me.

When Ahrars were powerful, then the people thought of the ruin of the Jamā'at. But I said, 'I see the ground slipping from the feet of Ahrar.' After few days the ground slipped from the feet of Ahrar, and they were dishonoured and humiliated in the world. A short time ago a Sikh wrote a magazine[56] in which he addressed the people by mentioning my name and saying that however much they may call me a liar, one thing nobody can deny is that when the Ahrar were in their power, it was presumed that they would destroy Jamā'at Ahmadiyya. In those days the Imam Jamā'at Ahmadiyya said that he saw the ground slipping from the feet of Ahrar, and it is a fact that his saying proved true with great magnificence. Before it, whatever

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56 *Khalīfa-e-Qadian*, pp. 25-26, by Sardar Arjan Singh Amritsari, Edition *Rangeen*, Amritsar, First Edition.

assignment the Ahrar took in their hands they succeeded in, but now it is their condition that whatever assignment they take in their hands, they fail in it. Similarly take the crisis of apostasy in Malkana, or the agitation on *Rangīlā Rasūl*, or many other political disturbances which arose in the meanwhile, you see that God helped me in every crisis, supported me in every trial, and transformed every fear into security for me. I never thought that Allah, the Almighty would get a great job done by me. I cannot hide this reality that God favoured me beyond my imagination. In the beginning of my Khilāfat I did not know whether I would be able to do any service of religion. External circumstances were against me. There was no capability of doing some job. I was not a scholar nor learned nor had I wealth nor party, so God is my witness that when Khilāfat was handed over to me, I at that time only considered that the flow of the stream of Divine recognition has been disturbed, and there is a danger of its wastage. Therefore, I was raised to put my lifeless body at that place to stop the flow of water from wastage. I poured my heart and soul for the protection of religion, and considered it the completion of my work. But three days had not yet passed on my Khilāfat that the manifestations of Allah, the Almighty started descending like a rain.

A Wonderful Manifestation of Allah, the Almighty

A young man of Aligarh started collecting the prophecies of the Promised Messiah[as] related to me in the age of Ḥaḍrat Khalīfatul Masīḥ I[ra]. He claimed that these prophecies were so great that nobody could deny them. He came to Qadian about twelve or thirteen days before the death of Ḥaḍrat Khalīfatul Masīḥ I[ra], and on seeing his critical condition he asked me to take his *Bai'at*. I asked him "What a wrong thing you are doing? In the life of one Khalīfah the talk about the next Khalīfah is totally unlawful and forbidden by sharia. Why do you say it to me?" He went to Aligarh again. After twelve or thirteen days Ḥaḍrat Khalīfatul Masīḥ I[ra] died. As he had good relations with Ḥaḍrat Khalīfatul Masīḥ I[ra], so at the time of differences on his death, some Paigamis wrote to him to manage and resolve these differences. On this he at once sent a telegraphic message to me to reconcile with them, otherwise the result would not be good. In reply I wrote to him that you had advised me to reconcile with them but my God has revealed to me,

"کون ہے جو خدا کے کاموں کو روک سکے"

"Who can stop the works of God". Therefore, I cannot reconcile with them. As far as your advice is concerned, remember that Allah, the Almighty has conclusively shown you the argument [supporting me]. You have heard what Ḥaḍrat Khalīfatul Masīḥ I[ra]

said about me, which was an indication that Allah, the Almighty would appoint me Khalīfah after him. You yourself were writing a book in which you were collecting the prophecies of the Promised Messiah[as] about me. It you deny me now you would not escape from Atheism.

I wrote this letter to him and a month had not yet passed that he became an Atheist. He is still so and openly denies the existence of Allah, the Almighty, whereas twelve or thirteen days before the death of Ḥaḍrat Khalīfatul Masīḥ I[ra] he was ready to take my *Bai'at*. And moreover, he was writing a book with the intention of collecting all the predictions of the Promised Messiah[as] related to me. But he denied the clear truth, and I wrote to him that the denying of me would lead to Atheism, and it happened within a month that he became an Atheist. After some time he came to me and started the debate on the predictions of the Promised Messiah[as]. I asked him to leave the predictions of Mirzā Ṣāḥib and tell me whether my prediction about him has been fulfilled or not. On this he became quiet.

The Fulfillment of the Revelation "I Shall Break Them in Pieces" Related to Dissentients

There was another great thing that the dissentients possessed—they were a large party. They were greatly proud that ninety-five percent of Jamā'at was

with them. But Allah, the Almighty revealed to me in those days:

لَیُمَزِّقَنَّھُمْ

that "He will surely break them in pieces". So look at the Divine Power, the same Khawaja Kamaluddin who had very close relations with Maulawī Muhammad Ali, so much so, that he agreed with everything that Khawaja Ṣāḥib said. Two years before the death of Khawaja Ṣāḥib they had serious disagreements. They accused each other beyond the limits. Then Dr. Sayyid Muhammad Husain and other members of Anjuman fought openly in Ahmadiyya Buildings. Someone told me that they shouted that: We are going to expel women from there. Yesterday one of them came to me and told me that some person had looted his property and asked me to pursue his case to recover it. So it happened as it was mentioned in the revelation, and their force was shattered. On the other side I was derisively called a young man of twenty-five. Allah, the Almighty gave me so much power that whenever there arises any crisis, I am able to crush it in such a way as if a fly or mosquito is crumbled, and nobody has the power to face me for a long time.

Total Trust in Allah, the Almighty

The fifth sign of a true Khalīfah mentioned by Allah, the Almighty is:

يَعۡبُدُوۡنَنِیۡ لَا یُشۡرِکُوۡنَ بِیۡ شَیۡـًٔا

that "they will worship Me and will not associate anything with Me". In accordance with this Divine promise I have never been afraid of anything by the grace of Allah, the Almighty. However, I am greatly cautious and I do not consider it a shortcoming, but a virtue. But when I am convinced of the correctness of a certain course of action, I do not care about the difficulties that may come in my way. This is the reason that in spite of great dangers Allah, the Almighty has always saved me from making compromises, and I have never been inclined to make an artificial reconciliation.

A Dream about the Mischief of Mistries

Once in a dream I saw myself while coming from Bahishti Maqbrah along with Mīr Muhammad Isḥāq[ra]. There was an ocean in the way. He and I both were sitting in the boat, and we sailed on. When the boat reached the place where there was the house of Mistries, it was entrapped in a whirlpool and started rotating. In the meanwhile a head appeared on the surface, who told us about the presence of the grave of a *Pīr* there. He asked us to write a note to him so that the boat might come out of the whirlpool, and reach our destination safely. I said that it could not be so, as it was an act of faithlessness. After this the speed of rotation increased, and the danger of sinking of boat became evident. On this Mir Muhammad Isḥāq[ra] said,

"There is no harm in writing a note at this moment. When we are saved then we'll repent". I said, "It will not be so in any way". Then he wrote a note secretly and desired to throw it in the rolled form in the sea, and by chance I saw it and said, "Mīr Ṣāḥib, we may die but I'll not permit such an act of idol worship". I snatched the note from him and tore it into pieces, and after this I saw the boat came out of the whirlpool by itself.

Many years after this dream, at the place where our boat was entrapped in a whirlpool in the dream, the mischief of Mistries emerged, and they put forth many allegations. Then one day, in fulfillment of my dream, Mīr Muhammad Isḥāq[as] came to me very embarrassed and said that there was no harm in giving some money to quiet them. I said, "Mīr Ṣāḥib, if the allegations which they put are true then there is no sense in quietening them. If they are wrong then God Himself will destroy them. There is no need to give them money."

My Khilāfat has an important distinction from the Khilāfat of those Khulafā' who have passed away. The discussion about the truthfulness of their Khilāfat is a scholarly discussion, but in my case it is based on the miraculous signs of God in support of Khilāfat. There is no point in debating whether any verse applies to my Khilāfat or not. For me the fresh manifestations of God's power and His live miracles are the proof of that God has made my Khilāfat and

there is no one to challenge it. If there is anyone who has the desire to challenge me, he can come forward to do so. Allah, the Almighty will humiliate and disgrace him. Not only he, but if all the powers of the world collectively want to destroy my Khilāfat, God will crush them like a mosquito. And anyone who challenges me will fall, anyone who speaks against me will be quieted, and whoso tries to disgrace me will be disgraced and debased.

O' Jamā'at of the believers! O' doers of good works, I tell you that Khilāfat is a great blessing of Allah, the Almighty. Honour it. As long as the majority of you will remain believers and do good works, God will continue descending this blessing, but if your majority is deprived of faith and acts of goodness then it depends upon His will whether He continues it or not. Therefore, there is no question of any wrong with Khalīfah. Khilāfat will be taken at that time when you will be corrupted, so do not be ungrateful for this blessing, and see not the revelations of Allah, the Almighty contemptuously. Just as the Promised Messiah[as] said, "Keep on praying so that Second manifestation of Divine Power may continue blessing you." Do not be like the unsuccessful, unfortunate and ignorant ones, who have rejected Khilāfat, but keep yourself busy in praying that the manifestors of the Second Divine Power may always arise from you so that the religion may be established

on strong footings. That Satan may remain frustrated forever to break through it.

Always Remain Engaged in Prayers for the Descending of Second Manifestation of Divine Power

You should know that the Promised Messiah[as] has put the condition of prayers to ensure the descent of the Second Manifestation of Divine power. This promise is not for any age, but it is for all times. It was the meaning of this saying of the Promised Messiah[as] in this age that you should keep praying to have the first Khilāfat. The prayers of the first Khilāfat were meant so as to have the second Khilāfat. After this the prayers in the second Khilāfat were to continue to the third Khilāfat; and in the third Khilāfat, prayers are for the fourth Khilāfat lest due to some adversity, your deeds close the door of this blessing on you.

Always remain engaged in praying to Allah, the Almighty, and remember clearly that as long as Khilāfat is with you, no nation of the world can dominate you, and you will remain victorious and successful in every field of life, because it is the covenant of God made in these words:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth". But also remember that:

وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

"whoso is ungrateful after that, they will be the rebellious". May God be with you and may you remain His favourite Jamā'at till eternity. (Amen)

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Khilāfat-e-Rāshidah, a remarkable speech made by Ḥaḍrat Khalīfatul Masīḥ II[ra] on the silver jubilee of his Khilāfat—in 1939—addresses all relevant issues in regard to Khilāfat, whether related to the past Khilāfat-e-Rāshidah or the present one. The Prophecy about Khilāfat in the Muslim ummah—a long cherished belief held by the Muslims—has been corroborated by the Quran and Hadith and also by the writings of the Promised Messiah[as]. The issue of the authority and role of a Khalīfah in the affairs of government has also been expounded by the writer. The Khilāfat-e-Ahmadiyya, in the true sense, is in harmony with the prophecies of Khilāfat in the footsteps of Prophethood. The writer also sheds light on the issues regarding Ahmadiyya Khilāfat questioned by some dissidents and their ultimate failure. The book is a must for all those who harbour doubts and have misgivings about the veracity of Khilāfat-e-Rāshidah.

KHILĀFAT-E-RĀSHIDAH

by
Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad[ra]
Khalīfatul Masīḥ II

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About the Author

The Promised son[ra] of the Promised Messiah[as] and Mahdi[as]; the manifest Sign of Allah, the Almighty; the Word of God whose advent was prophesied by the Holy Prophet Muhammad[sa] and the Promised Messiah[as] as well as the past Prophets; a Star in the spiritual firmament for the like of which the world has to wait for hundreds of years to appear; the man of God, crowned with a spiritual halo from which radiated such scintillating rays of light as would instil spiritual life into his followers and captivate and enthral those who were not fortunate to follow him; an orator of such phenomenal quality that his speeches would make his audience stay put for hours on end, come rain or shine, deep into the late hours of the evenings while words flowed from his tongue like honey dripping into their ears to reach the depths of their soul to fill them with knowledge and invigorate their faith; the ocean of Divine and secular knowledge; the Voice Articulate of the age; without doubt the greatest genius of the 20th century; a man of phenomenal intelligence and memory; an epitome of the qualities of leadership; the one whose versatility cannot be comprehended—Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad[ra] (1889-1965), Muṣleḥ Ma‘ūd (the Promised Reformer) was the eldest son and the second successor (Khalīfah) of the Promised Messiah[as]. He took charge of the Ahmadiyya Jamā‘at at the young age of 24 when the Jamā‘at was still in its infancy and nourished it to its maturity for more than 50 years with his spiritual guidance, prayers, tears, toil and blood. Not only did he fortify the foundations of the community laid down by the Promised Messiah[as], but expanded the structure of the Jamā‘at by initiating various

schemes, organizations, and programmes taking his inspiration from the Promised Messiah[as] and under the Divine guidance. His foremost concern, to which he devoted all his life, was to accomplish the mission of the Promised Messiah[as]—the daunting task of spreading the message of true Islam in its pristine purity to the ends of the world. To achieve this, he initiated *Taḥrīk-e-Jadīd* through which spread, and continues to spread, the missionary work all over the globe. His acute intelligence, keen intellect, deep and extensive scholarship and above all his God-given knowledge enabled him to produce a vast corpus of writings, speeches etc. His oeuvre is so vast that it will take many years to see the light of publication.

When the Promised Messiah[as] fervently prayed to God to grant him a Sign in support of Islam, Allah gave him the good tiding about this son of his and said:

> "…He will be extremely intelligent … and will be filled with secular and spiritual knowledge … Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, of the True and the High; as if Allah has descended from heaven. Behold a light cometh. We shall pour our spirit into him…" [Revelation of 20th February 1886]*

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* Translation from Urdu by Sir Muhammad Zafrullah Khan in his English translation of *Tadhkirah*—the book containing dreams, visions and verbal revelations vouchsafed to the Promised Messiah[as]. The book containing dreams, visions and verbal revelations vouchsafed to the Promised Messiah[as]. [Publisher]

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Publishers' Note

The name of Muhammad[sa], the Holy Prophet of Islam, has been followed by the symbol [sa], which is an abbreviation for the salutation (ﷺ) *Ṣallallāhu 'Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol [as], an abbreviation for (عليه السلام/عليهم السلام) *'Alaihissalām/ 'Alaihimussalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol [ra] is used with the name of the Companions of the Holy Prophet[sa] and those of the Promised Messiah[as]. It stands for (رضي الله عنه/رضي الله عنها/رضي الله عنهم) *Raḍī Allāhu 'anhu/'anhā/'anhum* (May Allah be pleased with him/with her/with them). [rh] stands for (رحمه الله تعالى) *Raḥimahullāhu Ta'ālā* (may Allah's blessing be on him). [at] stands for (ايده الله تعالى) *Ayyadahullāhu Ta'ālā* (May Allah, the Al-Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

ا	at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
ث	*th*, pronounced like th in the English word 'thing'.
ح	*ḥ*, a guttural aspirate, stronger than h.
خ	*kh*, pronounced like the Scotch ch in 'loch'.

ذ *dh*, pronounced like the English th in 'that'.

ص *ṣ*, strongly articulated s.

ض *ḍ*, similar to the English th in 'this'.

ط *ṭ*, strongly articulated palatal t.

ظ *ẓ*, strongly articulated z.

ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the r '*grasseye*' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural k sound.

ء ’, a sort of catch in the voice.

Short vowels are represented by:

a for —َ— (like *u* in 'bud');

i for —ِ— (like *i* in 'bid');

u for —ُ— (like *oo* in 'wood');

Long vowels by:

ā for —ا— or آ (like *a* in 'father');

ī for ی —ِ— or —ٖ— (like *ee* in 'deep');

ū for و —ُ— (like *oo* in 'root');

Other:

ai for ی —َ— (like *i* in 'site')♦;

au for و —َ— (resembling *ou* in 'sound').

♦ In Arabic words like شَيْخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'کے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' is transliterated as 'meiń'.*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran**, Hijra, Ramadan, Hadith, ulama, ummah, sunnah, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

Publishers

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* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publishers]

** Concise Oxford Dictionary records Quran in three forms—Quran, Quran and Koran. [Publishers]

Foreword

Alḥamdulillāh [All praise belongs to Allah] that Allah, the Almighty has enabled us to prepare an English rendering of the speech entitled *Khilāfat-e-Rāshidah* by Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad[ra], Khalīfautl Masīḥ II.

The paramount importance of the issue of Khilāfat in Islam drew our attention to present the English rendering of the book on the blessed and august occasion of Centenary Khilāfat-e-Ahmadiyya (1908-2008) being celebrated the world over. The speech, *Khilāfat-e-Rāshidah*, was made in Urdu during Jalsa Sālānah on December 28, 29, 1939 when the Jamā'at was celebrating 25th Anniversary of the Khilāfat of Ḥaḍrat Muṣleḥ Ma'ūd. Its Urdu edition was first published by Al-Shirkatul Islamiyyah in 1961 and has now been included in *Anwārul 'Ulūm* Vol. 15.

Khilāfat-e-Rāshidah, an exquisite exposition of the fundamental issue of Khilāfat in Islam against the backdrop of Islamic history and doctrines, removes many misunderstandings and misconceptions of its readers. Among numerous related issues the reader will find:

- In-depth review of the history of the four Khulafā'-e-Rāshidīn after the Holy Prophet[sa], and a detailed exposition of how the Divine promise in Āyat-e-Istikhlāf, in all its aspects, was fulfilled through them;

- A detailed discussion of Āyat-e-Istikhlāf (Al-Nūr, 24:56) of the Holy Quran and the *Aḥādīth* of the Holy Prophet[sa] which contain the everlasting promise of Khilāfat with those believers who act righteously.
- Elaborate discussion of the writings of the Promised Messiah[as], and the glad tidings granted to him about the establishment of Khilāfat in his Jamā'at after his demise.
- Detailed account, based on personal knowledge, of the circumstances during the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I[ra] , when some people started raising issues relating to Khilāfat and the effective and firm handling of Ḥaḍrat Khalīfatul Masīḥ I[ra] of the dissention;
- An inside story of his own election as the second Khalīfah and his valiant efforts to preserve the unity of the Ahmadiyya Muslim Jamā'at irrespective of who would be elected.

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MA M Lit. (Oxen)
Wakilul-Ishā'at
Taḥrīk-e-Jadīd, Rabwah.
June 2009

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡم   نَحۡمَدُہٗ وَ نُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡم[1]

After *Tashahhud*, *Ta'awwudh* and recitation of sūrah Al-Fātiḥah, Ḥuḍūr said:

Need to Expound Various Aspects of Khilāfat

I generally deliver a scholarly speech on every *Jalsa Sālānah* [Annual Convention]. Accordingly, I want to express my views on an important topic today. As this *Jalsa* is special because of its relationship with Khilāfat Jubilee, and the various presentations being made are also related to the issue of Khilāfat, I deem it appropriate that my speech should also focus primarily on various aspects of Khilāfat. Some people might be annoyed that every speaker addresses the same topic of Khilāfat, but the significance of this subject and the requisites of this *Jalsa Sālānah* demand that all details of this issue be explained cogently. It is a part of human nature that it benefits from consuming different varieties of food, but sometimes one has to take the same thing repeatedly. The Holy Prophet[sa] said concerning the Eids, "These are our days to eat and drink"[2]; especially in the days of Eid ul-Adha, there is nothing

[1] In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings upon His Noble Messenger[sa]. (Publishers)

[2] *Bukhārī, Kitāb-ul-Aḍāḥi, Bābo mā Yu'kalu min Luḥūmil Aḍāḥī…*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

to eat but meat. Similarly, in the days of Hajj, a large number of animals are slaughtered and as much meat as can be eaten is consumed, the rest being thrown away. Likewise, it is sometimes necessary to explain the same topic in different ways.

Attempt by Opponents of the Jamā'at to Find Fault with Khilāfat

Among the schemes contrived by the opponents of our Community, and the steps taken by them to damage the honour of Ahmadiyyat, one is their constant attempt to find fault with Khilāfat. They seek to awaken Satan within the heart of anyone who is prone to it. Because of this, I have decided this time to express my views about Khilāfat, so that those who can benefit from it should derive benefit, and those who hold faith dear to their hearts may derive blessings and guidance from it.

Paramount Importance of the Issue of Khilāfat in Islam

I consider Khilāfat as one of the most important issues in Islam. Indeed, I believe that a commentary on the *Kalimah* should give a predominant position to this issue. There is no doubt that the *Kalimah Ṭayyibah* is the foundation of Islam. However, among the details implied in the *Kalimah,* and matters towards which it directs our attention, the greatest is Khilāfat. Therefore, I have decided to put forth my

perspective in detail before the Jamā'at so that it may provide a decisive argument to the enemies, and that we may witness a fulfilment of the verse:

لِّيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنْ بَيِّنَةٍ

(Al-Anfāl 8:43)

> "He who is prone to being vanquished through a clear sign may be offered a manifest argument, and he whose faith is based on true understanding may refresh his faith."

Need to Link Organization of Muslim Ummah with Some Religious Precept

I will first address a question that is often raised under the influence of western education. It is the fundamental question of this issue. The question raised is that an organization is, after all, a worldly matter, and since an organization is worldly, not religious, why should the organization of the Muslim ummah be linked with some religious precept? It is a political matter and has nothing to do with religion, why should it be examined from a religious perspective? Allah, the Almighty has revealed His religion and we have embraced it; now He has no right to interfere in the type of organization we adopt. Muslims should be free to choose an appropriate organization in every age. If they deem it appropriate, they may agree upon a sovereign kingdom, or they may wish to choose democracy, Bolshevik rule, or a

constitutional monarchy. There is no need, or benefit, of adopting any specific system in the name of religion. The real object is to spread the faith. Why should we be overly concerned with the organizational system under which this work is done?

In the present age, the newly educated and westernized youth have engaged in this debate. In fact, the misguided notion of freedom, which has developed among the Muslims of today under the influence of various philosophies, is lurking behind this issue. They raise this issue repeatedly and insist that this situation defames religion and turns the newly educated class away from religion. They conclude that it is better to keep both religion and politics separate and in their respective places.

Under the influence of the West, the underlying current of these thoughts had long been in motion, but no Muslim had the courage to discuss them openly. When the Turkish Khilāfat was destroyed, and Kemal Ataturk abolished the institution of Khilāfat in Turkey, a commotion erupted in the entire Muslim world. Orthodox Muslims started forming Khilāfat Committees. Many Khilāfat Committees were also established in India, and people declared that they would fight this outrage [of absolution of Khilāfat]. When people, who already had misgivings about the matter, witnessed that a victorious and honoured king supported their views by his actions, they became bolder in declaring their ideas and even wrote

booklets. Such booklets were written by Muslims, Europeans, and also Russians. However, an Egyptian scholar, Ali bin Abdur Razzaq, who is one of the scholars of Jamia Azhar and is a Justice of The Religious Court, presented this perspective cogently in his book *Al-Islāmo wa Uṣūl-ul-Ḥakam.* The prime instigator of this trend, as I have already mentioned, was the profound unrest in the Islamic world in general, and Arabian countries in particular, caused by the abolition of Khilāfat in Turkey.

A Pertinent Question

It might be asked: How is this discussion related to Khilāfat-e-Ahmadiyya, which should be the real crux of my discussion? The Khilāfat discussed in this book is monarchic, whereas the Khilāfat of the Ahmadiyya Jamā'at is spiritual. The Turks are kings and Ahmadis are not. Therefore, the arguments in favour of, and against, the Turkish Khilāfat should be of a different category. After all, what possible relationship can this Khilāfat have with Khilāfat-e-Ahmadiyya, which has no kingdom and is only spiritual in nature?

The answer is that it is not necessary to confine oneself to those aspects of an issue which are raised specifically. At times, it is necessary to deal with all aspects of an issue comprehensively. For instance, when someone asks how hands are to be washed in ablution, there is no harm in describing all the steps of ablution to him. In this way, he will be able to

understand related details as well. Similarly, though the Ahmadiyya Khilāfat is a spiritual Khilāfat, yet, there is no harm in discussing monarchic Khilāfat. Indeed, it is essential to make the discussion comprehensive.

Existence of Politics without Government

The second point is that politics is, in fact, another name of an organization; it exists with or without government. It is a mistake to link politics exclusively with government, for politics can exist without government. In the same way, an organization can also be established without a government. For instance, the Holy Prophet[sa] said that when three people go on a journey, they should appoint one among themselves as their leader[3], so that he can lead *Ṣalāt* and direct consultations for addressing problems arising during the journey. This is a kind of organization which is not linked with government. An organization is, in fact, a permanent entity which directs the affairs of people and also of government, if the government is involved. Thus, the issue of Khilāfat deals with the Islamic organization, whether it involves government or not.

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[3] *Sunan Abū Dāwūd, Kitāb-ul-Jihād, Bābo Filqaumi Yusāfirūna Yu'mmirūna ahada hum*, Hadith No. 2610, by Abū Dāwūd Suleman bin Al-Ash'ath As-Sajistāni, publisher Dārul Kitāb Al-Arabi, Beirut.

An Objection on Religious Khilāfat

The third point is that if anyone were to prove that Islam has not presented any specific organization, it would not only affect monarchic Khilāfat, but also the one presented by us. Thus, the monarchic Khilāfat and the purely spiritual organization would both come under fire. All arguments presented against the Turkish Khilāfat also affect Khilāfat-e-Ahmadiyya. Therefore, it is necessary that we should discuss these arguments in detail, for if Islam has not presented a specific organization, then Muslims would have free rein to choose not only the type of organization of state, but also that of religion. It would further grant them the unrestricted freedom to choose their own organization in any age and in any country.

Combination of Organizations of State and Religion in Early Period of Islam

This question acquires greater importance when we find that the organizations of state and religion were combined in the early period of Islam. Along with a religious organization in effect, there was also a standing army and justices as well. They administered penal laws, collected ransom, distributed stipends, and appointed people to offices. Similarly, they had institutionalized *Ṣalāt*, Fasting, Hajj, and payment of Zakat. Thus, in early Islam, both types of organizations were combined. If it were argued that this does not ordain any specific organization, then the

establishment of spiritual Khilāfat would also have to be considered an interim arrangement made by the Muslims of that time, it would not be an authority for establishing spiritual Khilāfat in the future. If the institution of Khilāfat were not proven to have existed from the beginning, its establishment in the later era would not be a valid issue. Thus, if the issue of Khilāfat were to be affected in any way, not only would people declare the Turkish Khilāfat unlawful, but also they would deny Khilāfat altogether. As a result, we, who believe in Khilāfat, would not escape its effects. For example, if an objection is raised against Hindus and Christians which can also apply to Islam, then, it cannot be said that it only affects Hindus and Christian, and not Muslims. If the same objection can also be made against Islam, it would be our duty to resolve it, for if it were to cause people to turn away from religion, Islam would also be affected.

The fourth point is that we cite the precedent of Khilāfat-e-Rāshidah of the Holy Prophet[sa] to prove the truthfulness of Khilāfat-e-Ahmadiyya. We declare that just as Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra] became Khulafā' after the Holy Prophet[sa], likewise there should be Khilāfat after the Promised Messiah[as] as well. If the first Khilāfat were to lose its validity, Khilāfat-e-Ahmadiyya would also become invalid.

Does Organization Developed by the Holy Prophet[sa] Have Religious Sanctity or Not?

It should also be kept in mind that if the belief of Ali bin Abdur Razzaq, which is also that of those who moved away from Khilāfat-e-Ahmadiyya, were to be taken as valid, then it would raise the question: were the measures taken by the Holy Prophet[sa] for the development of an organization religious or not? If we were to declare that Islam does not present any specific type of organization, and that the Khilāfat of Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] were interim arrangements of the Muslims, and that whatever they did for the stability of the organization of the state was only done following in the footsteps of the Holy Prophet[sa], then the question would naturally arise: Were the steps taken by the Holy Prophet[sa] for the establishment of a state and organization only provisional measures, or did they bear the support of religious authority? If they were temporary, then whatever was done by Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra] in his obedience would also be provisional and would not be an authority of sharia for us. On the other hand, if the steps taken by the Holy Prophet[sa] related to the government and the organization were religious, then we will have to adopt them as our guideline. Thus, this issue is not confined to the Khulafā' but it also affects the Holy Prophet[sa]. If the institution of Khilāfat is not based on

a basic religious principle and is only done to follow the actions of the Holy Prophet[sa], then it would be concluded that the actions of the Holy Prophet[sa] related to the establishment of an organization are not religious and do not need to be followed. Just as in the matter of food and clothing no one says that we should follow the Holy Prophet[sa] literally. For instance, no one says that the Holy Prophet[sa] wore a loincloth so others should also wear it, or that the Holy Prophet[sa] used to eat dates so we should also eat the same. Only a general principal is deduced from these practices that we should live a simple life. Similarly, if the steps taken by the Holy Prophet[sa], which are concerned with the establishment of an organization, are not considered religious but are called provisional measures, then they would not be an authority for us to follow. At the most, we would be able to assert that with the fall of the rival Arabian empire, all of Arabia came under his command, so, he was compelled to establish a kind of organization. Since laws and regulations were required for the establishment of an organization, he made some as well. His only purpose was to improve the condition of people and not to establish an organization bearing religious authority for all time.

In short, by accepting this doctrine, we would also have to accept that the measures taken by the Holy Prophet[sa] related to the establishment of an organization carry no religious significance, and that

they were simply done to meet the need of the time. Had they borne religious authority, they would have been a sunnah binding on later generations. This is the natural conclusion which results from this doctrine. Those who turned away from Khilāfat-e-Ahmadiyya have always tried to hide this natural conclusion from people for fear that if they declare that the part of the life of the Holy Prophet[sa] concerned with management of the affairs of the state was only a worldly matter to meet provisional needs of the time, the Muslims would not tolerate it, considering it a defamation of the Holy Prophet[sa]. Therefore, they have always taken a very irrational approach to this subject. However, Ali bin Abdur Razzaq, one of the scholars of Jamia Al–Azher, has discussed this issue openly and boldly, and has reached the logical conclusion that I just mentioned. It is, therefore, an interesting coincidence that when I started collecting notes on this topic, it crossed my mind that if this argument were stretched to its limits, it would also affect the Holy Prophet[sa]. One would have to admit that this part of his life was merely a worldly matter which was adopted to meet the needs of that time. I reached that conclusion initially; later, when I read his book, I noticed that he drew exactly the same inference that I drew, though he, being afraid of Muslims, avoided discussing it in detail. He tried to present his perspective like sugar-coated poison. Nevertheless, the crux of his reasoning becomes very clear when he points out that the

institutions of justice, and other requisites of government like budgeting, were not present at that time, which shows that whatever the Holy Prophet[sa] did was to meet the immediate needs of the time.

A Dangerous Outcome of the Denial of Khilāfat

The fact is that with the denial of Khilāfat, one would have to admit that the government of Ḥaḍrat Muhammad[sa] was not religious either. No matter how gently this idea is presented out of fear of opposition from Muslims, the fact is that it not only denies the religious status of the rule of the Khulafā', but it also contends that the part of the life of the Holy Prophet[sa] which dealt with the management of the affairs of state was only worldly, undertaken to fulfil the needs of that time. It would be concluded that, with the exception of *Ṣalāt*, Fasting, Hajj, and Zakat, organizational matters are left to the discretion of the people, and they are given full liberty by the Holy Prophet[sa] to follow the organization of their own choice. Ali bin Abdur Razzaq has discussed this subject also, and he says that:

> If the Holy Prophet[sa] had been running a government in the true sense of the word, he would have appointed judges everywhere and would have approved budgets on a regular basis. This is not found in his life. In this way, he tries to prove that the involvement of the

Holy Prophet[sa] in management of the affairs of the state was only provisional. Just as when there is no chair in a house, one sits on the floor, in the same way, he made some laws to establish a temporary organization; this was a worldly matter and cannot be taken as a religious sanction.

In short, by accepting this principle, not only is the organization of state established by the Khulafā' stripped of religious status, but the measures taken by the Holy Prophet[sa] in this regard have to be declared worldly as well. One would have to admit that they were not a part of sunnah to be followed by the people of later generations.

After these introductory comments, I will now discuss the fundamental issues of Khilāfat and the Islamic organization.

Two Types of Religion

To fully comprehend this matter, it is necessary to understand that there are two types of religion in the world. First, those which confine their jurisdiction to certain types of prayers and doctrines, and treat worldly matters as separate. They do not interfere in worldly affairs, though they provide guidance on how to perform *Ṣalāt*, keep fast, give charity, or carry out obligations due to other people. In short, they give commands for worship and remembrance of Allah, but they do not give guidelines for such affairs as the

development of an organization, economy, international affairs, trade, or inheritance.

Real Reason why sharia is called a Curse in Christianity

Christianity is one such religion. It emphatically alleges that the sharia is a curse, primarily, because they seek to set apart the personal behaviour of people from the checks and restraints of religion. For them, the only purpose of religion is to direct people to say *Ṣalāt*, observe fast, perform Hajj, pay Zakat, and accept Christ as God. They believe that the sharia has no authority to impose laws concerning murder, riots, thefts and organized robbery; nor to lay down guidelines on how nations should enter into treaties with one another, or control the economy. They argue, concerning the rights of men and women to inheritance, that the sharia again has nothing to do with it; rather, it is the duty of the parliament of a country to promulgate such laws as are in the interest of the nation. Similarly, they assert that if the government has decided to institute interest, whether in the shape of currency or goods, religion cannot declare that such money is unlawful. In short, they detest such commands of religion as are related to the organization, and thus, they declare the sharia to be a curse. This does not imply that fasting is a curse. Had it been a curse, it would not have been written in older editions of the Bible:

"But the only way to force out that kind of demon is by praying and fasting." [4]

Is it possible that in the presence of such texts in the Gospels, the sharia be called a curse? The fact is that when the Christians declare the sharia to be a curse, they really mean that the authority of religion over the organization of a country is a curse. To them, religion has no control over affairs of the world; rather, a country can itself come up with rules and regulations of its own choice. Thus, they did away with restrictions imposed by the Mosaic sharia related to affairs of the state. No doubt, when 'Īsa[as] (Jesus Christ) uttered these words (assuming that he did indeed say so), he did not mean what they attribute to him. On the contrary, he meant that the Jews gave greater importance to injunctions than to the inner self and spirituality, and this became a curse for them and pushed them far away from truth.

When Christianity spread in Rome, people were not willing to relinquish their national constitution. They considered Roman law superior to every other law, in fact, European governments still benefit from Roman law. Therefore, the people of that time, who were very enlightened and possessed remarkable legal acumen, presumed that no one else could frame a better law than those. They acknowledged the goodness in the teachings of Christianity related to the

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4 Matthew 17:21. North India Bible Society Mirza Pur, 1870.

love of God Almighty, miracles, Divine signs, prayers, and the sacrifices made by Christ. When they studied the teachings of Christianity, their hearts inclined towards it, and they admitted that this religion was worth accepting. At the same time, they could not bear that Judaic law, which they deemed inferior to Roman law, be enforced among them. Thus, they found themselves in utter dilemma.

On the one hand, they were attracted by the alluring teachings of Christianity, but on the other hand, their superiority complex concerning Roman law prevented them from bowing before Judaic law. In this state of confusion, they came across these lines in The New Testament:

> "Anyone who tries to please God by obeying the Law is under a curse."[5]

> "But Christ rescued us from the Law's curse, when he became a curse in our place."[6]

These are not the words of Jesus, but are of Paul. Nevertheless, the Romans found an excuse, and by extending the implication of these sentences, they decided that religion had no authority to issue commands concerning affairs of the world, and that every nation could frame its own laws according to the requirements of these affairs.

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[5] Galatians 3:10, British and Foreign Bible Society Lahore, 1922.

[6] Galatians 3:13, British and Foreign Bible Society Lahore, 1922.

'Īsa[as] (Jesus Christ) (if these are his words) and his disciples only meant that the Jews placed excessive emphasis on the letter of the Law and completely ignored righteousness. This became the cause of their being accursed. They did not observe prayers except in name, and their hearts did not turn towards God Almighty with love and fear, so this type of prayer became a curse for them. They slaughtered animals for alms and charity, but they never slaughtered their ego, so this charity and sacrifice also became a curse for them. In their acts of worship, they apparently bowed their heads down before God Almighty, but their hearts never bowed before Him, so their worship also became a curse for them. They, no doubt, spent in charity and abandoned their wealth for sacrifice before God Almighty, but they were not ready to abandon their false ideas, so Zakat also became a curse for them. In short, the Jews laid greater emphasis on pretence and ignored inner purification; therefore, 'Īsa[as] (Jesus Christ) or his disciples had to point out that following the injunctions of the sharia in name without purifying the inner self is a curse. It did not mean that the sharia was a curse; rather, it meant that their ostentation and disregard for inner purification had become a curse for them. Nevertheless, the Romans found an excuse, and they misinterpreted these verses to mean that religion should be followed only in matters of prayer and fasting, but not in worldly matters, for religion has no

authority over these matters. It is up to people to draft the law of their choice. The Romans, who called Christianity and the sharia a curse, forced people to abide by the laws which they drafted themselves. If the mere presence of a law had been a curse, they would not have enacted any law. They declared religion a curse on one hand and enacted various laws for their use on the other. This shows that according to them, the meaning of this verse was that only people had the right to make laws of their choice; religion had no right to present commandments dealing with temporal affairs. In this way, they freed themselves of those restrictions which were imposed by the Mosaic sharia related to affairs of the state.

Involvement of Judaism in the Institution of Government

The second type of religions are those which have broadened their jurisdiction and made rules and regulations for all spheres of life, including human activities, mutual relations, institutions of government, etc. The followers of these faiths must accept the authority of religion in the affairs of government. Individuals and societies must abide by these injunctions as obligatorily, just as they accept doctrines and commandments like prayers and fasting that affect personal life. Judaism is a good example of this type. If one studies Mosaic sharia, one will find all types of injunctions including, but not limited to,

punishments prescribed for murder and theft, rules and regulations to be observed in war, principles governing sacrifice and also guidelines for transactions and trade. Thus, Judaism deals with matters related to government. Therefore, whoever studies the Mosaic sharia will conclude that religion has authority not only over individual matters, but also over the affairs of the nation and state.

What Kind of Religion Islam is?

Now we must determine what type of religion Islam is: does it belong to the first category or the second? For this purpose, we must see whether Islam has exerted authority over national matters or not. If Ḥaḍrat Muhammad[sa] dealt with national affairs out of his own desire or because of the dire needs of the nation, then it will have to be admitted that his actions are not binding on us. Just as when someone finds a stray child in a jungle and brings him in his home out of pity, it does not mean that he has the right of guardianship over him. Similarly, Ḥaḍrat Muhammad[sa] adopted orphans of Arabia out of feelings of pity for them, but this did not confer upon him the right of guardianship over them. Rather, when they came of age, they had the right to adopt a law of their own choice. On the contrary, if Islamic sharia does indeed include injunctions, then it will have to be admitted that the Holy Prophet[sa] did not interfere in these matters out of his own desire, rather, he did so

when God Almighty commanded him. If this is proven, then it will in turn prove that the part of his life spent in the management of the affairs of state is religious in nature. The Muslims, who are bound by Islamic directives in a purely religious organization, are also not free in the matter of the organization of state, and are under obligation to submit to the organization of the state established by Islamic sharia. Even one glance at the Holy Quran and sayings of the Holy Prophet[sa] shows manifestly that Islam is not among the religions of the first category mentioned above but is of the second category. Islam issued commandments not only for certain beliefs and individual behaviour, but also for government and law. Therefore, it not only asks its followers to observe *Ṣalāt*, keep Fast, perform Hajj, and pay Zakat, but it also gives precepts related to government and law. It discusses the relationship between husband and wife, and makes clear what should be done and what measures should be taken towards mutual reconciliation in case of a dispute; if a man ever has to punish his wife physically, Islam gives directives on how much and what sort of punishment should be given. Similarly, it elaborates the principles of transactions, prescribes the number of witnesses in case of debt, and discusses the illegality of certain types of debt. It also mentions the principles of business and finance, and defines the laws governing testimonies upon which the organization of *Qaḍā*

(Justice) is based. Thus, it specifies the types of witnesses and their numbers, and the issues that should be taken into consideration while reviewing their testimonies as well. Likewise, it gives various instructions about the judiciary and mentions how judges should pass a judgment. It also prescribes physical punishments for various crimes which come under the authority of government, e.g. the sentence for murder and theft. It outlines the laws of inheritance, restricts the government's jurisdiction of taxation, gives details about taxes, and defines the authority of the government in relation to the expenditure of these taxes. Rules for the army and rules governing treaties between nations are also set forth. Similarly, it gives basic principles for international relations. It also specifies rules for employees and employers, and even for roads. In short, Islam defines all matters concerned with government. Thus, it cannot be said that Islam has given free reign to government; rather, it has discussed every department of government in details. Whosoever follows Islam, and finds details of all commands related to government, cannot deny the relationship between government and religion. On the contrary, he will have to admit that those acts of the Holy Prophet[sa] which are related to government are as binding as the principles of *Ṣalāt,* Fasting, etc. This is because the God Who commands us to pray, fast, perform Hajj, and pay Zakat has also given guidelines

for the political affairs and organization of a country. It cannot be said that every nation and every country is at liberty to invent an organization of its own choice; rather, it has to follow Islamic rules in all spheres of life. If the Holy Prophet[sa] had adopted these of his own choice, we could have argued that people were free in this respect. However, when we admit that these rules and regulations have been described in the Holy Quran, and that the Holy Prophet[sa] narrated them under the command of God Almighty, then it shows that it was not the personal approach of the Holy Prophet[sa]. Considering that the Holy Quran has revealed all the basic precepts of governance, it would be unreasonable to assume that it does not clarify how government should implement them. It would be like a person who collects timber, windows, doors, paint, etc. to build a house, but when asked about the expected time of construction and proposed drawing of the house, he shows complete ignorance. Clearly, when he arranged for the bricks, had the doors, windows, and ventilators made, and acquired the lime and clay, his purpose was to build a house and not to let all these things go waste. Similarly, when the Holy Quran has mentioned all these things related to government, then the human mind cannot accept that it has not given commands on how to run government and the type of organization the Islamic government should have. If it does not make this clear, then one

would have to admit that the Holy Quran (God forbid) is flawed.

Comprehensive Guidance of Islam about all Institutions of Government

As Islam has given detailed guidelines for all the institutions of government, one cannot say that religion has nothing to do with these matters and that every nation and every country is free to choose a suitable organization for itself. One can argue on whether the Islamic sharia has granted individual freedom in certain matters, but it would be illogical to assert that Islam discusses minor issues but ignores the most important issue, the issue of the rights of a person against the government and how the government should implement Divine commands in its jurisdiction. If this statement were taken as true, then we would be admitting that religion is flawed. A religion which declares the sharia to be a curse can argue that these matters are beyond its jurisdiction; and for the reason that it does not give clear guiding principle for every aspect of human life, it is considered imperfect. For example, if such a religion does not discuss the relation of man with God, the relation between men, or provide guidelines for the affairs of government and politics, it can escape blame because it declares the sharia a curse. On the other hand, a religion that deals with these matters and accepts the authority of God the Almighty to provide

guidance in all these matters, but overlooks such an important issue and endangers the lives of billions of people, will definitely be negligent and defective.

Detailed Instructions for Implementation of Law

After this introduction, I now come to the actual issue. The Holy Prophet[sa] was raised in Arabia, and Arabia had no written constitution. For them, their tribal customs were law. Each tribe had a law of its own. They would decide their disputes according to their tribal customs, or, whenever they felt the need for an agreement, they would do so accordingly. When the Holy Prophet[sa] came, he presented the Divine sharia and told them that God had sent these teachings for them to practice. The Holy Prophet[sa] had them [Arabs] follow it. If the Holy Quran, a Divine scripture, had confined itself to the injunctions of *Ṣalāt*, Fasting, and some other beliefs, and the Holy Prophet[sa] himself had prescribed political and national measures and had implemented them by force, one could have argued that: The Arabs destroyed their own government by brutally attacking the Muslims, thus leaving the country devoid of any organization and law; due to this difficulty and because of the dire need of the time, the Holy Prophet[sa] introduced and enforced some laws in order to save the country from chaos, but these steps were not a part of his religion.

However, we see not only that detailed commandments for these matters are present in the Holy Quran, but that there are also guidelines for their implementation. For example (1) Allah, the Almighty says in sūrah Al-Ḥashr:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

(Al-Ḥashr, 59:8)

"And Whatsoever the messenger gives you, take it; and whatsoever he forbids you, abstain from *that*."

In other words, the commands given by the Holy Prophet[sa] are binding upon the Muslims in all circumstances. (2) At another place, Allah, the Almighty says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا

(Al-Nisā', 4:66)

"But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission."

Some people used to raise this objection—and even today some critics say—that the Holy Prophet[sa], (God forbid) had no authority to issue guidelines for the settlement of mutual disputes and for the

establishment of an organization. However, Allah says, We reject them in this matter and openly declare:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ

They cannot be declared believers until they make you, O Muhammad[sa], the judge in all their disputes, and then submit whole-heartedly to what you decide.

Two very important matters are mentioned in this noble verse.

Firstly, God the Almighty declares the Holy Prophet[sa] the final Justice and treats his decision as final; no one will ever have the right to challenge it. The fact that the Holy Prophet[sa] was declared to be the final Justice shows that he had been granted the right of governance by Allah, the Almighty.

Secondly, it becomes evident from this verse that Allah, the Almighty considers submission to his decrees a part of faith. He says that:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ

i.e. By thy Lord! They can never be believers until they submit themselves to your decrees.

Thus, this is also a part of faith, just as *Ṣalāt*, Fasting, Hajj, and Zakat are parts of faith. Suppose two people have a quarrel. One says that ten dollars are due from the other, and the other denies this claim. Both come to the Holy Prophet[sa] and put their dispute before him. The Holy Prophet[sa] decides the case in favour of one of them. If the other does not submit to

the decision, then Allah, the Almighty calls him a disbeliever, despite the fact that he might be following Islamic injunctions of *Ṣalāt*, Fasting, and Hajj. Allah, the Almighty gives His decree against that person, that he does not remain a believer if he does not abide by the decision given by the Holy Prophet[sa]. Thus, the words لَا يُؤْمِنُوْنَ reveal that God Almighty has declared this a part of religion and does not treat it separately.

(3) It is said in a third verse:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ إِذَا دُعُوْٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَّقُوْلُوْا سَمِعْنَا وَأَطَعْنَا ۗ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٥٢

(Al-Nūr, 24:52)

When God and His messenger call the believers and say, come, we will decide your disputes, their response is that we hear and we obey. We have heard the command of the Holy Prophet[sa] and we shall always obey him.

Allah, the Almighty says: These are the people who will always succeed and will always be victorious.

The fact that Allah, the Almighty has, on one hand, linked submission to the decisions of the Holy Prophet[sa] with faith, and on the other hand, called those people triumphant who say, "we hear and we obey", and do not go against his decisions, shows that the approval of God is in all these matters. If one does not obey these commands, then the punishment of

God befalls him and renders him unsuccessful. However, this does not apply to worldly matters where only natural consequences come forth.

(4) Then Allah, the Almighty says:

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ ۫ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

(Al-A‘rāf, 7:158)

Meaning, those who follow him who is the Prophet[sa] of God, His Messenger, and the Immaculate one, about whom there are prophecies in the Torah and Gospel, know that he always enjoins on them good and forbids them from evil. It is as if he enforces a law on the people and guides them in what they should do and what they should not. He enjoins goodness and forbids them from evil. He gives appropriate instructions for human behaviour, speech, and eating habits. He tells them what to do and what not to do; what to say and what not to say. Similarly, he removes the burdens from them which had become unbearable for them, and releases them from their shackles that have blocked their path to progress.

فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

So those who believe in this Prophet[sa], and honour his commands and support him, help him, and follow the light that has been sent down with him—these shall prosper in this world and the hereafter.

It is obvious that governments always make similar laws, permitting some things and prohibiting others. The Holy Quran declares that the authority pertaining to a government is given to Ḥaḍrat Muhammad[sa]. Those who follow him will prosper and those who deviate from it will be unsuccessful.

(5) Similarly, it is said:

وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ۝۸

(Al-Ḥujurāt, 49:8)

In this verse, Allah, the Almighty describes the type of government of Ḥaḍrat Muhammad[sa], whether it will be a worldly kingdom or of some other form. He says that:

The Messenger of God is present among the people, and if he were to comply with their counsel most of the time, the people would surely get into trouble. However, Allah, the Almighty has endeared faith to your hearts, and you are well aware of the fact

that keeping faith is very valuable and beneficial for you, and loosing it is perilous for you. وَزَيَّنَهٗ فِىۡ قُلُوۡبِكُمۡ He has entrenched this faith in your hearts in a beautiful form, and He has made disbelief, wickedness, sin, and disobedience hateful to you. Therefore, you should understand clearly that your Prophet[sa] has the authority to comply with or reject your counsel. أُولٰٓئِكَ هُمُ الرّٰشِدُوۡنَ Surely these are the people who are the guided ones.

The Holy Prophet's[sa] System of Government

In this verse, Allah, the Almighty has mentioned how the Holy Prophet[sa] carried out the affairs of the government and has revealed that he did not accept every suggestion given by the people. It was necessary to point this out, lest someone should say that Ḥaḍrat Muhammad[sa] made all decisions, like a parliament, according to the wishes of the people. Similarly, some might have asserted that he only enforced the decisions of his people and did not establish his own rule. Therefore, Allah, the Almighty clarified this confusion in this verse, and has directly addressed the people, saying, that if His Messenger[sa] were to comply with their wishes, they would surely come to trouble. Therefore, it was not the tradition of the Prophet[sa] to make decisions according to a majority vote. Rather, when he considered the opinion of the majority beneficial, he gave his verdict in its

favour, and when he considered it harmful, he decided against it. The words, كَثِيْرٍ مِّنَ الْاَمْرِ [in most matters], show that it was not necessary for the Prophet[sa] to comply with all of their wishes; rather, he had the authority to reject defective opinions and to give his own verdict.

Sixthly it is mentioned:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ

(Al-Taubah, 9:103)

O Muhammad[sa], take alms out of their wealth in order to cleanse their hearts and improve their economic condition, وَصَلِّ عَلَيْهِمْ and always treat them kindly.

In this verse, Allah, the Almighty has given three commandments. First, take Zakat, for it will create feelings of kindness and regard for the poor. Second, spend it in such a way as improves the condition of the poor, that they may also advance with the world. Third, it is enjoined in the words, وَصَلِّ عَلَيْهِمْ, not to be harsh while collecting Zakat; rather, always be kind with them.

This is why whenever the Prophet[sa] sent collectors of Zakat, they were particularly directed not to take the healthy and fat animals, but to take those animals which were presented willingly, and not to seek robust animals. They were directed to be as lenient as was permitted by the sharia and the law.

In the seventh verse, which discusses matters related to government, Allah, the Almighty says:

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَقَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ؕ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ ﴿۸۱﴾

(Al-Taubah, 9:81)

Those who did not partake in the blessings of joining the expedition with the Holy Prophet[sa] rejoiced in their sitting at home, and were averse to sacrificing their property and their persons in the cause of Allah. They said to one another, "To go forth in such scorching heat amounts to suicide". Allah, the Almighty says, قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا, Tell them, by making an excuse of heat you have stayed behind, but remember that the fire of Hell will be more intense in heat. Would that they knew and understood this.

Here, Allah, the Almighty has expressly commanded the Holy Prophet[sa] to undertake Jihad, and has asked him to be a warrior and fight with the enemies. Allah, the Almighty has added that those who would not come to fight under his command would be considered guilty in the sight of Allah.

Eighthly it is said:

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ

وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝٣٤

(Al-Mā'idah, 5:34)

The punishment for those who fight against Allah and His Messenger, and strive to create disorder in the land, is only this that they be slain or crucified, or their hands and feet be cut off on alternate sides, or they be exiled.

ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ

This will be a cause of their humiliation in this world, and in the Hereafter they will have a great punishment.

Commandment to Expel Infidels from Arabia

Ninthly, in the first verses of sūrah Al-Taubah, the commandment was given to expel the infidels from Arabia. Thus, it is said:

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ
الْمُشْرِكِيْنَ ۝١ؕ فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا
اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَ اَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝٢
وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ
اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ؕ فَاِنْ تُبْتُمْ فَهُوَ

خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَوَلَّيْتُمْ فَاعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِى
اللّٰهِ ؕ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۙ﴿۳﴾ اِلَّا الَّذِيْنَ
عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـًٔا وَّ لَمْ
يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْۤا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۴﴾ فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا
الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَخُذُوْهُمْ وَاحْصُرُوْهُمْ
وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾

(Al-Taubah, 9:1-5)

"O Prophet[sa] of Allah, declare openly among them that the predictions of Allah and His Messenger about their disgrace have been fulfilled. Now none can blame Allah and His Messenger. So tell them to travel in all of Arabia for four months to see whether any government of their own is left, and let them realize that they cannot frustrate the plan of Allah, the Almighty, Who has disgraced the nonbelievers. And proclaim on the day of the Greater Pilgrimage, that Allah and His Messenger are clear of all allegations of the idolaters. So if they repent, it will be better for them, but if they turn away, then they should know that the remnant of their government, if any is left in Arabia, will also be destroyed,

except those of the idolaters with whom you have entered into a treaty, and who have not subsequently failed you nor aided anyone against you. So fulfil your promise with those with whom you have made a treaty till the term of the treaty. Surely, Allah loves those who are righteous. But aside from them, however many idolaters are left, tell them that after the passing of four months from today, they should leave Arabia. If they disobey and stay in Arabia, then for their disobedience, We order you to kill the idolaters wherever you find them, for they have not abided by the orders of the government, and take them prisoners and besiege them, and lie in wait for them at every place of ambush. But if they become Muslims and perform *Ṣalāt* and pay Zakat, then leave their way free. Surely, Allah is Most Forgiving, Merciful."

Now ponder: what is government? Government is not that the order of a husband be obeyed by his wife, and vice versa. Government has specific jurisdiction; anyone who gives commands cannot be called a king. In English there is a famous joke, that once a child asked his father, "Who is called a king"? The father said, "A king is a person whom nobody can disobey". On hearing this, the child said, "Father, then our mother is a king". It seems that the mother was a dominating person, which is why the child said that if

this is the definition of a king, his mother proves true to the definition.

Essential Features of Government

Government has a specific jurisdiction. When we identify a government, it must have some necessary features. Some of them are:

(1) There must be a specified boundary of a country's government, i.e. whatever the organization is, it must have a boundary and jurisdiction from one place to another. Boundaries are an important feature of government.

(2) Government has the power to restrict the financial, personal, and civic liberties of people. For instance, government has the power to imprison someone, to expel someone from the country, or collect revenue by force. Similarly, it can impose restrictions on personal liberty. For instance, it can order the youth to join the army or it can call volunteers at a time of need.

(3) It has the power to levy and collect taxes.

Similarly, it has the power to make treaties with sovereign countries, to make laws for immigrants and emigrants, and to regulate business and trade. It has the power of *Qaḍā*. In short, all of these functions fall within the jurisdiction of government, and it has the power to deal with them in its own way. Particularly, the existence of boundaries is a necessary requisite for government, for boundaries enable it to delimit the

geographical extent of the implementation of its laws. It is also essential for foreigners who come into those boundaries to obey the laws of the country. One who goes out of the boundaries also goes, to a certain extent, outside the reach of the laws of that government. Thus, government is obliged to issue orders in certain matters, to prohibit certain other matters, and to impose restrictions on financial, personal, and civic liberties at times of need. It has the power to collect taxes, recruit for the army, enter into treaties, and render justice. Now let us see whether the Prophet[sa] was given all of these powers or not.

First are the boundaries of a country. The empowerment of the Prophet[sa] in this regard is clear, since he declared that no one could live within a specific area except for Muslims. If someone else were to come, he would be expelled. Second, rules were enforced for those people living there. Similarly, Allah, the Almighty empowered him to conclude treaties with others, or to terminate them with certain conditions when he considered the need for it. He was given the power to collect taxes, and to restrict financial, personal, and civic liberties. Therefore, all powers of government were given to the Prophet[sa] by Allah. Government orders the legality of certain things and prohibits others; it checks the financial, personal, and civic liberties of people in certain circumstances. Allah, the Almighty empowered him to take their property, collect taxes, and demand their

lives for war. He was empowered to expel unwanted people from his country. Justice is also an obligation of government. Government has the power to issue a decree, i.e. the final verdict, and Islam gives that authority to the Prophet[sa] and declares his decision to be final. The Prophet[sa] was not bound to comply with all of the wishes of the people, but they were obliged to submit totally, because compliance to their wishes in most matters could have dangerous consequences. Thus, it is proven from these verses that the Prophet's[sa] management of the affairs of government was not an interim arrangement, but was a part of sharia. As the commands of *Ṣalāt* and Fasting etc. are a part of religion, so is the organization of the government of the Prophet[sa]. It cannot, in any way, be called worldly or interim.

Were Commands Related to Establishment of an Organization only for the Prophet[sa]?

The plea of those who deny the need for Khilāfat, that "Islam does not present any definite organization", is open to this critique, that by accepting the part of the Prophet's[sa] work pertaining to the organization as having no religious sanction, it will also have to be accepted that his work was simply to meet provisional needs. Ali bin Abdur Razzaq has also realized this. As an intelligent person, he is apprehensive of opposition from people who may

object that when the Holy Quran contains commands pertaining to government, how can he call the acts of the Prophet[sa] interim and claim that Islam does not present any specific organization. He has tried to find a way out by saying that the government of the Prophet[sa] was the government of Prophethood and love, and not a kingdom. He says that, though the Prophet[sa] gave many directives, they were all the commands of a Prophet, not that of the head of an institution. Since the commands were not of the head of an institution, they cannot be delegated to others. As all those commands were given in the capacity of a Prophet, they ceased to be operative upon his death. The powers which the Prophet[sa] exercised were specific to his Prophethood. People greatly loved him, and as a result, they obeyed his commands. This was the case at the time of the Prophet[sa]. The Companions[ra] loved him intensely and were always ready to obey him, even at the cost of their lives. Thus, they obeyed all of his commands, for they loved him and he was their beloved, and lovers always obey their beloved. However, this does not mean that all those commands became obligatory for all time. They were only concerned with him, and when he died, the applicability of these commands ended.

Intense Love of Followers with their Prophet

The plea of Ali bin Abdur Razzaq is valid to the extent that the companions of a Prophet have an intense love for their Prophet. We are eyewitnesses of the fact that thousands of members of our community imitated the acts of the Promised Messiah[as]. Once, someone raised the objection, in the presence of the Promised Messiah[as], that some members of his Community shaved their beard. The Promised Messiah[as] said: "Once they acquire perfect love, they will automatically start maintaining a beard because I have one; there would, then, be no need of any advice or directive".

There is no doubt that the love between a Prophet and his followers is so intense that its like cannot be found in worldly relationships. In fact, sometime, in the intensity of love, man apparently ignores sensibility. It was the habit of Ḥaḍrat Abdullah bin Umar[ra] that whenever he went for Hajj, he used to sit at one place to pass water. Someone enquired of him why he did thus. He replied, "The fact is that the Prophet[sa] once sat here to pass water. Whenever I come here, it brings to my mind the act of the Prophet[sa] and I sit here for a short time without fail."[7]

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[7] *Musnad Ahmad bin Hambal,* Vol.1, p.131, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, Published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyyah*.

In love, sometimes a person does such things in imitation as are apparently senseless. Thus, we accept that the Companions[ra] loved the Prophet[sa] and obeyed him completely. But here, the question is not whether they obeyed him due to their love for him or because they were under some pressure. The question is whether Islam gave the Prophet[sa] any power to rule a country and its people or not? Similarly, was he given power over those who disobeyed those commands? If the Holy Quran had mentioned only commands without prescribing punishments for those who did not comply, then it could be said that the Prophet[sa] issued commands and the Companions[ra] obeyed them due to their love for him. However, we see that this is not the case, because punishments are also prescribed. It is said, on committing such and such crime, one will receive this punishment, and for some other crime, one will receive that punishment. Since the Holy Quran has prescribed punishments, the rule of love is not correct in its entirety, for punishments are not prescribed when the compliance of commands is attached with love only.

Islam has not simply given some commands, but it has also detailed the organization of government. Where details are given, there it has kept the door of consensus open for people so that rational mental faculties may not go to waste. Therefore, in some matters, Ḥaḍrat Abu Bakr[ra] applied his judgment and presented the real Islamic issue before people.

Similarly Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra] guided people according to the prevailing circumstances. Indeed, there are some matters which are still under consideration.

Issue of Consent upon Reaching Puberty

For instance, when the *Nikāḥ* (announcement of marriage) of a daughter is agreed by her father before the daughter's age of puberty, does she have the right to nullify it upon attaining puberty or not? This is a question which continuously arises. It is mentioned in the old books of *Fiqah* (Islamic jurisprudence) that if a father makes the *Nikāḥ* of his daughter, then she has no right to break it on attaining puberty, but I have concluded that a girl has that right, and if she does not like the match, she can refuse it. Similarly, there are so many issues of *Fiqah* which continuously arise, and a number of them will come up in the future.

We are not concerned with details of whether Islam gave a specific form of government to the Prophet[sa], because there are various forms of government. The form of the government of England is different from America, America's from Russia, and Russia's from Germany. However, due to these differences, we cannot say that one is a government and that the other is not. Government means that a specific organization should be chosen and established within national boundaries, and the reigns of the people should be entrusted in the hands of a

person or a party. Thus, we have to look at whether Islam enjoins an organization or not, irrespective of how different it may be from others, and whether the Prophet[sa] implemented that organization or not.

Islam Ordains a National and Legal Organization

There is no doubt that Islam does not favour kingdoms, for kingship has a specific significance which Islam does not permit. The Prophet[sa] said, concerning himself, that he was not a king, and he did not use the word king for his Khulafā'. However, this does not mean that Islam does not favour any religious national organization. If some form of an organization is proven from the Holy Quran and Islam, then we can say that though Islam opposes kingdoms, it establishes a specific form of organization in its place, and that is a part of the religion of Islam. As it is religious, its establishment is essential for Muslims as far as they have power. Government is, in fact, a name of national boundaries and the implementation of specific rules within it. It is not the name of a particular form. National boundaries and enforcement of specific rules are proven from the Holy Quran, as is clear from the verses which I have just quoted above. Since the elements of a national boundary, a specific law, citizenship, treaties, and foreigners are found, a particular form of government is proven. We do not call it a kingdom because that

word has a connotation which Islam does not approve of; nevertheless, the institution of a national and legal organization is proven. This is what we wish to prove; and we believe that Khilāfat is essential to establish that organization. Thus, Khilāfat is an Islamic organization, and not the outcome of an interim policy.

I agree that if the need for Khilāfat were denied, that would support the logic of Ali bin Abdur Razzaq. In one way or the other, that would also lead to rejection of the organization established by the Holy Prophet[sa]. Those who deny Khilāfat without accepting this viewpoint are either fools or want to deceive people. Since it is proven that the Holy Quran ordains that national affairs and national organizations are a part of religion, and the fact that the Holy Prophet[sa] implemented them makes them religious, his directives and guidance in these matters is sunnah, which is to be followed in the same way as the commands of *Ṣalāt* and Fasting etc. The demand for any concession in these is also a demand for a concession in the faith of Islam. This logic simultaneously affirms that as the commands of *Ṣalāt* and Fasting did not come to an end after the life of the Prophet[sa], so the commands concerning the nation's and country's organization have also not come to an end after his death. *Ṣalāt* and Fasting are necessary for the spiritual progress of a person, also necessary is the organization to enforce rules for the progress of a

country. As the assembly in *Ṣalāt* is a congregational worship that should be continued through his successors after him, similarly, other affairs should also be performed through his successors. The commands of *Ṣalāt* and Fasting, given by God Almighty, do not mean that after the death of the Prophet[sa] there is no need to perform *Ṣalāt* and Fasting. Similarly, the Islamic directives to establish an organization do not mean that they will be impracticable later on. After the expiry of the first Imam, a second is appointed in his place. Similarly, the injunctions pertaining to the organizational system should remain in force through successors.

Reasons for Mutiny of Arabian Tribes

I think that it was due to this confusion—that the commands related to the organization were concerned only with the life of the Prophet[sa]—that the Arab tribes rebelled after his death. They refused to pay Zakat. Their logic was that God Almighty did not authorize any one else to collect Zakat except the Prophet[sa]. He said:

خُذۡ مِنۡ اَمۡوَالِہِمۡ صَدَقَةً

"O' Muhammad[sa], take a part of their wealth as Zakat." There is no mention of any one else being authorized to collect Zakat after him.

The Muslims did not accept their plea, although here, the Prophet[sa] is particularly addressed. The

major argument of the apostates was that: “Only the Prophet[sa]—and no one else—was authorized to collect Zakat”. This was the cause of their going astray. They thought that the commands related to the organization were not forever, but that they were concerned only with the life of the Prophet[sa]. As I have proven, this idea is wrong. The fact is that just as the commands of *Ṣalāt* and Fasting have not come to an end after the Prophet[sa], so the commands related to a nation’s and country’s organization would not come to an end after his death. Like the assembly of *Ṣalāt*, which is a collective act of worship, other commands should also remain in practice through deputies among the Muslims.

The Details of Issue of Khilāfat

After this discussion of basic principles, I now address the details of the issue of Khilāfat. One should remember that a Prophet has a very close relationship with God Almighty. It is so intense that some people make the mistake of thinking that he himself is God, a type of mistake which the Christians made. Those who do not make this mistake consider a Prophet to be a human being. Due to the intensity of the attachment of a Prophet with God and the manifestations of His love, it never occurs to the followers that he will eventually die. It is not that they consider the Prophet immortal, but due to the intensity of their love, they presume that they will die first and

that Allah, the Almighty will greatly prolong the life of the Prophet. Therefore, there has never been any Prophet about whom his followers ever presumed that he will die and they will remain alive. Rather, every person (except those of little faith) presumes that the Prophet will remain alive and that they will die. This is why also adherents never discussed what would happen after the Prophet. At other times, people may discuss the consequences of the death of a certain person, but they have no such apprehensions during the life of a Prophet. The reason for this, I have already mentioned, is intense love. We also have personal experience of this.

A Personal Experience

Among us, there was no Ahmadi—except those whose hearts were diseased or whose faith was imperfect—who ever thought that the Promised Messiah[as] would die and that he would outlive him. Young or old, children or elderly, men or women, all thought that they would die first and the Promised Messiah[as] would remain alive. Due to the intensity of love and the close relationship that a Prophet has with God Almighty, his followers always imagine that Allah, the Almighty would bestow great longevity upon His Prophet. No one thinks that a Prophet will live forever, but they do think that they will die first and that the Prophet of God Almighty will continue to live in this world. Thus, on many occasions, young

men of eighteen to twenty came to the Promised Messiah[as] and respectfully requested him to lead their funeral on the event of their death. We were surprised to hear young men making that request to the Promised Messiah[as]—who was over seventy and not in good health—to lead the funeral on their deaths, as though they were sure that he would remain alive and they would die in his presence. Consequently, the thought would come to the minds of hundreds of people, ten to fifteen days after his death, that the Promised Messiah[as] has not yet died. My own condition was such that, three days after the death of the Promised Messiah[as], I was on a walk with my friend to Dārul-Anwār. In those days, there was a preposition under discussion and it was considered very important. On my way back, I began pondering and meditated quietly. Instantly, a subtle point occurred to me, and I exclaimed that I have found the solution and will mention it to the Promised Messiah[as] on reaching home, and I will tell him that on his demise, the enemies had made a query and I have found the answer, although at that time, three days had passed since his demise. Those who have tasted this love know what they thought in the lifetime of the Promised Messiah[as], and what the condition of their heart was on his death. The same was the condition of the Companions[ra] of the Holy Prophet[sa]. Their love with the Prophet[sa] was unprecedented in history. It was very difficult for the Companions[ra] to believe that the Holy Prophet[sa] would

die and they would live, though they did not consider him God. They considered him a human being, but due to the intensity of their love, they could not expect such a thing to happen in their lifetime. What happened at the time of his death is a very clear illustration of this point.

Condition of Companions[ra] on the Death of the Holy Prophet[sa]

Aḥādīth and history reveal that when news of the death of the Prophet[sa] spread, Ḥaḍrat Umar[ra] stood up with sword in hand and said that the rumour was a mischief of the hypocrites; rather, the Prophet[sa] was alive and had not died, he had gone to heaven to receive some command of God and would return in a short time and punish the hypocrites. He was so strong in his assertion that he declared that if anyone said that the Prophet[sa] had died, he would kill him. After this, he paced back and forth in the mosque—impassioned and enraged—with sword in hand.[8] This assertion appealed to the people so much that none of them felt any need to contradict it, even though it is clearly mentioned in the Holy Quran, about the Prophet[sa], that:

اَفَاۡئِنۡ مَّاتَ اَوۡ قُتِلَ انۡقَلَبۡتُمۡ عَلٰۤى اَعۡقَابِكُمۡ

(Āl-e-'Imrān, 3:145)

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[8] *As-Sīratul Ḥalbiyyah,* Vol. 3, p. 500, by Abul Farj Nuruddin Ali bin Ibrāhīm bin Ahmad, Published by Dārul Kutubil 'Ilmiyyah Beirut, Lebanon. First edition, AH. 1422, AD. 2002.

"If Muhammad[sa], the Messenger of Allah, dies or is martyred, will you turn back on your heels?"

Despite a clear mention of this point in the Holy Quran, which revealed the death of the Prophet[sa], the Companions[ra] were so shocked on his demise that many of them presumed that he had not died and treated the news as a rumour spread by the hypocrites. The reason for this was that they could not conceive, in the intensity of their love with the Prophet[sa], that he would die and they would live. Some of the Companions[ra], who were of a cooler temperament, feared that the people were being put to trial. They hurriedly brought Ḥaḍrat Abu Bakr[ra]. When he arrived at the mosque, he saw the Companions[ra] exclaiming that the hypocrites were liars and that the Holy Prophet[sa] had not died but was alive. It was as if a condition of madness had overwhelmed them, just as I mentioned earlier, that I thought of telling the Promised Messiah[as] the reply of the query raised by his enemies on his death. When Ḥaḍrat Abu Bakr[ra] saw this condition of the people, he went to the room where the holy remains of the Prophet[sa] had been laid. He enquired from Ḥaḍrat Ayeshah[ra] the condition of the Prophet[sa]. She told him that he had passed away. On hearing this, Ḥaḍrat Abu Bakr[ra] raised the cloth from the face of the Prophet[sa], kissed his forehead, and said, "Allah, the Almighty will not combine two deaths upon you", meaning that it is impossible that

on one side, you should pass away, and on the other, that death should also overtake your nation, and that they deviate from true faith. Then he came out, and standing upon the pulpit, he addressed the people that Muhammad[sa], the Messenger of Allah, had died, and he recited,

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ
مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ

(Āl-e-'Imrān, 3:145)

After this, he said with great force, "O People! Muhammad, no doubt, was the Messenger of Allah, but now he has passed away. If any one of you worshipped Muhammad[sa], the Messenger of Allah, they should know that he has passed away, but if you worship God, then know that your God is alive and that death will never overtake Him." Ḥaḍrat Umar[ra], who was standing by leaning on his sword, waiting that when Ḥaḍrat Abu Bakr[ra] descends from the pulpit he would behead him, heard this verse and a veil was immediately removed from his eyes. His knees began trembling, his hands began shivering along with his body, and he fell to the ground out of weakness. The other Companions[ra] also admitted that their eyes had been veiled, but when they heard this verse from Ḥaḍrat Abu Bakr[ra], everything became clear to them. Their whole world became dark and they wandered the streets of Medina weeping, and reciting:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ

مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ [9]

The couplet of Ḥaḍrat Ḥassān[ra] also reveals this condition:

كُنْتَ السَّوادَ لِنَاظِرِیْ فَعَمِیَ عَلَیْکَ النَّاظِرُ
مَنْ شَاءَ بَعْدَکَ فَلْیَمُتْ فَعَلَیْکَ کُنْتُ اُحَاذِرُ [10]

"O' Prophet of God! You were the pupil of my eye. Now, on your death, my eye has become blind. It was only you concerning whom I feared death. Now, after your demise, whoever may die, I cannot have any concern."

No Consideration on Succession of a Prophet in his Lifetime

When the condition of the hearts and minds of people in the life of a Prophet is such, it can be understood that God and His Prophet save them from the agony of facing it. This sensitive issue, of what will happen after the death of a Prophet, is stated in subtle words. The nation does not give much attention to this issue, nor does it ponder over what will happen after the Prophet. It is not proven from any source that

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[9] *As-Sīratun Nabawiyyah,* Vol. 4, pp. 182-183, by Abu Muhammad Abdul Mālik bin Hishām bin Ayyūb Al-Himyarī Al-Mu'āfirī, published by Dārul Kutubil 'Ilmiyyah, Beirut, Lebanon. First edition, AH. 1420, AD. 2000.

[10] *Sharha Dīwān Ḥassān bin Thābit Al-Anṣārī,* p.165. Edited by Abdur Raḥmān Al-Barqūtī. Published by Al-Maṭba' Raḥmāniyyah, Egypt. AH 1347, AD 1929.

the Prophet[sa] was ever asked, "O Messenger of Allah, when you pass away, then what will happen? Will there will be Khilāfat, or parliament, or a committee to look after the affairs of the Muslims?" Only a hard-hearted person can speak on such matters, or one who is devoid of love for a Prophet and unaware of his greatness. The *Aḥādīth* show that the Companions[ra] enquired from him about many problems and received information by putting questions, but the issue of succession was one which the Companions[ra] could not ask about, nor could they think of it, for they thought that he would outlive them. Thus, this issue, to some extent, remained veiled, and the death of the Prophet[sa] was the real time of its disclosure.

These were the state of affairs at the time of the death of the Prophet[sa]. Upon his demise, the Companions[ra] felt a great shock. It was the first time they realized that it was possible for the Prophet[sa] to be separated from them; for the first time, the importance of their need for an organization, in accordance to the ways and wishes of the Prophet[sa], dawned upon them in its true significance, and they began to reflect on its different aspects. No doubt, the details of the organization are present in the Holy Quran, but they remained veiled to them and they never discussed them. They read them in some other context. They did not interpret them in such ways as would reveal to them what they should do after the death of the Prophet[sa].

Every Prophet has Two Lives (I) Personal, (II) National

There is Divine wisdom working behind this devoted love, because there are two lives of a Prophet—one is personal and the other is national. Allah, the Almighty initiates both these lives by revelation. The personal life of a Prophet starts with revelation as follows: When he is thirty or forty years old, revelation begins descending upon him, and he is called a Messenger for the guidance and purification of people. As a result of these revelations, he sees extraordinary blessings of Allah, the Almighty descending upon him, and feels a new vigour, a new life, and new nobility.

The national life of a Prophet also starts with revelation. When he passes away, the organization which is initiated after his demise is not based on any ready-made scheme. Rather, an instant change occurs, and Allah, the Almighty diverts the hearts of people toward that organization by an indirect revelation.

Prophet's Personal Life is First Manifestation of Divine Power and his National Life is Second

Just as Allah, the Almighty starts the personal life of a Prophet with revelation, in the same way, his national life, which starts after his demise, begins with revelation. Thus, there is a resemblance between the two. This is why the Promised Messiah[as] has named it

the Second Manifestation of Divine Power. The First Manifestation of Divine Power is the personal life of the Prophet, and the Second Manifestation is his national life. Since Allah, the Almighty lays the foundations of his national life with revelation and by His Divine Power, He keeps its details veiled from the eyes of people in the life of the Prophet. When the Prophet passes away, Allah, the Almighty diverts the attention of people to the details of this life by indirect revelation. It is stated in the Gospels that after the demise of 'Īsa[as] (Jesus Christ), his disciples gathered at one place, and the Holy Spirit descended upon them and they started speaking many different languages. Though the authors of the Gospels have turned it into an absurd story, the incident makes it clear that after the assumed demise of Christ, there was a sudden change in the hearts of the disciples, of which they had no hint of before. They had to attribute this change to Divine Power. In short, Allah, the Almighty starts the new life of a Prophet like the personal one, with His revelation and Divine Power. That is why the details of his new life are kept veiled from the eyes of people during the life of Prophet.

A Look in the Dispute of "*Qirṭās*" [Folio]

Here I want to mention an interesting incident. There has been a prolonged dispute between the Shias and Sunnis, which is called the dispute of *Qirṭās* [folio]. It is mentioned in *Aḥādīth* that when the Holy

Prophet[sa] was suffering severely in his final illness, he asked the Companions[ra] to bring a folio, a pen, and inkpot, so that he might dictate for them something which would keep them rightly guided. The Shias assert that the Holy Prophet[sa] wanted to dictate that Ḥaḍrat Ali[ra] would be the Khalīfah after him, and that he should be honoured as their Imam. They say that Ḥaḍrat Umar[ra] did not let him dictate, and asked the people to leave the matter, saying that the Holy Prophet[sa] was in great suffering, and it was not advisable to trouble him, and that the Holy Quran being sufficient as guidance, nothing else was required. The Shias call this the connivance of Ḥaḍrat Umar[ra], that in order to usurp sovereignty from Ḥaḍrat Ali[ra], he did not let the Holy Prophet[sa] dictate a will. They say that if he had let the Holy Prophet[sa] dictate a will, he would have dictated in favour of Ḥaḍrat Ali[ra]. There are many answers to this objection, but I will give only two at this time.

First, if the Holy Prophet[sa] wanted to dictate a will of Khilāfat in favour of Ḥaḍrat Ali[ra], then why, on the intervention of Ḥaḍrat Umar[ra], did he not ask again for the pen and inkpot? He, after all, should know that the attempt of Ḥaḍrat Umar[ra], being an enemy of Ḥaḍrat Ali[ra] (God forbid), could not benefit Ḥaḍrat Ali[ra] in any way. In such a situation, the Holy Prophet[sa] would have surely asked of Ḥaḍrat Umar[ra] the reason for his conduct. He, no doubt, was suffering, but he did not take any notice of it. He could have ordered that the

pen and inkpot be brought quickly, so that he might dictate something, but he did not ask for the pen and inkpot a second time. When Ḥaḍrat Umar[ra] said that the Book of God was sufficient as guidance, the Holy Prophet[sa] kept quiet. It clearly means that the Holy Prophet[sa] wanted to dictate the same thing as was stated by Ḥaḍrat Umar[ra]. After hearing the commitment of the Companions[ra] to act according to the Book of God, the Holy Prophet[sa] felt no need to dictate a separate will. Therefore, this incident does not convict Ḥaḍrat Umar[ra] in any way, rather it shows how close his thinking was to that of the Holy Prophet[sa].

The second answer, which provides great historical evidence as a conclusive rebuttal of the baseless ideas of the Shias, is the following: On such occasions, a will is dictated by a person who is on his death bed. If the will is not dictated at that time, then there no opportunity is left to do so. However, a person who has hope that Allah, the Almighty will grant him recovery from a simple ailment gives no importance to a will and considers it useless to trouble himself with it. When we consider these incidents in light of the circumstances which the Companions[ra] faced on the demise of the Holy Prophet[sa], we find that Ḥaḍrat Umar[ra] had no notion of taking sovereignty in his hands when the Holy Prophet[sa] was about to depart. When the Holy Prophet[sa] passed away, the shock was so severe and sudden, and so contrary to expectations,

that it made Ḥaḍrat Umar[ra] somewhat senseless, and he did not believe in any way that the Holy Prophet[sa] had passed away. He was the one who, even after the demise of the Holy Prophet[sa], did not believe that he had passed away, and whose heart was full of the hope of his revival, and who came forward with a sword in his hand announcing that whoever would say that the Holy Prophet[sa] had died would be killed. How can it be imagined that such a person assumed that the Holy Prophet[sa] was about to die and stopped him from dictating something in favour of Ḥaḍrat Ali[ra]. Rather, when we consider events from the perspective of the Shias, we find that certain doubts may possibly be raised against Ḥaḍrat Ali[ra], who appeared to be expecting the demise of the Holy Prophet[sa]. On the other hand, Ḥaḍrat Umar[ra], in the intensity of love, appeared to be expecting his recovery from what he believed was a simple ailment, and hoping that he would not die. Thus, this situation, from the Shia perspective, raises some questions about Ḥaḍrat Ali[ra]. However, it does not malign Ḥaḍrat Umar[ra]; indeed, it proves his nobility, righteousness, and excellence.

Allah, the Almighty Starts National Life of a Prophet with Revelation

I was pointing out that after the demise of a Prophet, Allah, the Almighty starts his national life by revelation. Therefore, Allah, the Almighty keeps the establishment of Khilāfat and its details veiled until

the demise of the Prophet. In the circumstances under which the Holy Prophet[sa] passed away, some Companions[ra] initially considered that he had not passed away, but when they came to know of his demise, they were struck with shock and grief. They started agonizing over what should be done and what steps should be taken to continue the mission of the Holy Prophet[sa]? In such confusion and pain, they moved here and there, and consequently, in a short time, they were divided into two groups, which, later on, became three.

Three Groups of Companions[ra] after the Demise of the Holy Prophet[sa]

One group thought that, after the Holy Prophet[sa], there should be a person who would establish an Islamic system. They thought that as the family members of the Holy Prophet[sa] were considered the best judges of his wishes, thus, a Successor should be from the family of the Holy Prophet[sa], and not from any other family. They believed that if a Successor were chosen from another family, people would not obey him, and thus the Islamic organization would be jeopardized. If the Khalīfah was chosen from his family, then the people, who were used to obeying the family of the Holy Prophet[sa] would obey him willingly as well, just as when a king dies and his son becomes his Successor people obey him willingly, just as they obeyed the father.

The other group thought that the condition of choosing from the family members of the Holy Prophet[sa] was not necessary. The purpose was to have a Successor to the Holy Prophet[sa]. They thought that whoever was more competent should be entrusted with the responsibility.

This second group was further divided in two sections. Although they agreed that there should be a Successor of the Holy Prophet[sa], they differed on which people the Successor should be from. One group was in favour of a person who had been under his supervision for a long time, and for this, the deserving person should be from the *Muhājirīn* [Immigrants], and especially the Quraish, whom the Arabs would obey willingly. The other group thought that, as the Holy Prophet[sa] passed away in Medina where the *Anṣār* [Helpers] were in majority, they could fulfil this obligation best.

Dispute between *Muhājirīn* and *Anṣār*

A dispute arose between the *Anṣār* and *Muhājirīn*. The *Anṣār* thought that, as the Holy Prophet[sa] lived among them during that part of his life which was related to an organizational system, and as there had been no such system in Mecca, they could understand the system better than any one else and were thus entitled to Khilāfat. Their second argument was that as the territory, i.e. Medina, belonged to them, their word would carry more weight than that of the

Muhājirīn. Therefore, they thought that the Successor of the Holy Prophet[sa] should be from the *Anṣār* and not from the *Muhājirīn*. Contrary to this, the *Muhājirīn* said that their companionship with the Holy Prophet[sa] was longer than that of the *Anṣār*, thus, they could understand the religion better. People were still considering this dispute and had not yet resolved it when the group in favour of the *Anṣār* gathered in the verandah of Bani Sa‘dah and started consulting with one another. They were inclined towards the appointment of Sa‘d bin Ubadah, leader of Khazraj and a recognized Chief, as Khalīfah. During this discussion, the *Anṣār* argued that they were the owners of the country, its lands, and its properties; therefore, it is better for Islam that the Khalīfah be from them. They thought no person more competent for the post than Sa’d bin Abadah. While this discussion was taking place, some said: What if the *Muhājirīn* reject this arrangement. Someone said that they would reply مِنَّا اَمِيْرٌ وَمِنْكُمْ اَمِيْرٌ "*one Amīr from us and one from you*". Sa’d, who was a wise man, called this the first weakness; saying that مِنَّا اَمِيْرٌ وَمِنْكُمْ اَمِيْرٌ "*one Amīr from us and one from you*", denotes complete ignorance about the concept of Khilāfat. Such a situation would hurt Islam. When the *Muhājirīn* learned of what was happening, they went there in a hurry, for they knew that if the Khalīfah was not from the *Muhājirīn*, the Arabs would not submit to him. No doubt, the *Anṣār* were the majority in Medina, but all

of Arabia honoured the nobility and greatness of the Meccans. The *Muhājirīn* thought that if the Khalīfah were from the *Anṣār*, the Arabs would be put to a great crisis and there might be many who would not be able to preserve their faith in the face of such a crisis. Consequently, all of the *Muhājirīn* went there, and among them were Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], and Ḥaḍrat Abu Ubaidah[ra].

Ḥaḍrat Umar[ra] later recalled: "I had prepared an eloquent speech for this occasion. I had planned to deliver it immediately upon arrival so that it would convince all of the *Anṣār*, and they would have no alternative but to elect a Khalīfah from the *Muhājirīn* rather than *Anṣār*. When we arrived, Ḥaḍrat Abu Bakr[ra] stood up to make an address, and I did not expect anything exceptional from him, but by God, he presented all the points that I myself had thought of. In addition, he put forth more of his own arguments. Then I understood that I was no match to Ḥaḍrat Abu Bakr[ra]." [11]

The *Muhājirīn* pointed out the necessity of an Amīr from the Quraish, and quoted a saying of the Holy Prophet[sa], اَلْاَئِمَّةُ مِنَ الْقُرَيْش "The Amīrs should be from Quraish". [12] They also pointed out that they

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[11] *Al-Kāmil fit Tārīkh*, Vol. 2, pp.328, 329, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

[12] *Musnad Ahmad bin Hambal,* Vol.3, p.129, Hadith No. 12332, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, Published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyyah*.

were the first to accept Islam and narrated the sacrifices that they had made for Islam. Habāb bin al-Mundhir of Khazraj opposed this, and said that they could not accept a Khalīfah from the *Muhājirīn*, and that if the *Muhājirīn* could not agree to this and strongly insisted upon their view, then مِنَّا اَمِيْرٌ وَمِنكُمْ اَمِيْرٌ, "one *Amīr* from us and one from you" should be acted upon. Ḥaḍrat Umar[ra] asked him to be careful of what he was saying and pointed out that the Holy Prophet[sa] has said that having two *Amīrs* at one time is unlawful.[13] (This indicates that there were such traditions in which the Holy Prophet[sa] had elaborated the system of Khilāfat, but, in his lifetime, the Companions[ra] did not pay much attention to them. The reason for this is the Divine wisdom that I have mentioned before.) Thus, Ḥaḍrat Umar[ra] concluded that the demand of making one *Amīr* from each group did not satisfy reason or sharia.

Election of Ḥaḍrat Abu Bakr[ra]

After some discussion, Ḥaḍrat Abu Ubaidah[ra] stood up and addressed the *Anṣār* saying: You were the first people outside Mecca who accepted Islam; now do not be the first to pervert the principles of religion after the demise of the Holy Prophet[sa]. This had such a deep impact on them that Bashir bin Sa'd Khazraji stood up and addressed his people: "This is

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13 Ibid p.329.

true that the help and support that we offered and the services we rendered to the Holy Prophet[sa] were not for any worldly gains or to attain sovereignty after him. They were only for the sake of God. The main concern now is not about the right to Khilāfat but about the obligation to Islam. From this perspective, the Amīr should be from the *Muhājirīn*, for they were blessed with the company of the Holy Prophet[sa] for a long time." The debate continued for some time, and within half an hour or so, the people came around to the view that the Khalīfah should be from the *Muhājirīn*. Then Ḥaḍrat Abu Bakr[ra] nominated Ḥaḍrat Umar[ra] and Ḥaḍrat Abu Ubaida[ra] for this post, and asked everyone to enter into the *Bai'at* (allegiance) of any one of them, but both declined the proposition and said that they would pledge allegiance to the person whom the Holy Prophet[sa] made the Imam of *Ṣalāt*, and who was the best among the *Muhājirīn*. In other words, there was no one better suited to Khilāfat than Ḥaḍrat Abu Bakr[ra]. On this, the people started taking the pledge of *Bai'at* at the hand of Ḥaḍrat Abu Bakr[ra]. Ḥaḍrat Umar[ra] was the first to take the *Bai'at*, then Ḥaḍrat Abu Ubaida[ra] and after him, Bashir bin Sa'd Khazraji[ra]. After them, the tribe of Aus and the people of Khazraj started taking *Bai'at*. The people were so enthusiastic, that in their eagerness, they nearly trampled Sa'd, who was ill and was unable to get up. Within a short time, all except Sa'd and Ḥaḍrat Ali[ra] took the *Bai'at*. Sa'd's son also took the *Bai'at*.

Ḥaḍrat Ali[ra] did the same after a few days. According to some traditions, Ḥaḍrat Ali[ra] took *Bai'at* after three days, and according to others, after six months. The traditions mentioning six months also add that Ḥaḍrat Ali[ra] could not take the *Bai'at* of Ḥaḍrat Abu Bakr[ra] because he was busy looking after Ḥaḍrat Fatimah[ra] who was ill at that time. When he came to Ḥaḍrat Abu Bakr[ra] to take the *Bai'at*, he apologized for the delay, due to the illness of Ḥaḍrat Fatimah[ra].[14]

Election of Ḥaḍrat Umar[ra]

On his deathbed, Ḥaḍrat Abu Bakr[ra] sought the advice of the Companions[ra] on who should be appointed the next Khalīfah. The majority gave their opinion in favour of Ḥaḍrat Umar[ra]. Some of them raised only one concern, that Ḥaḍrat Umar[ra] was very strict by nature and he might be hard on people. Ḥaḍrat Abu Bakr[ra] said that the harshness of Ḥaḍrat Umar[ra] would vanish when he is burdened with the responsibility. Thus, all the Companions[ra] agreed upon the Khilāfat of Ḥaḍrat Umar[ra]. As the health of Ḥaḍrat Abu Bakr[ra] was very poor, he, with the support of his wife Asma[ra], with trembling hands and feet, went to the mosque and addressed all the Muslims, and said, "I have continuously deliberated on who

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[14] *Al-Kāmil fit Tārīkh*, Vol. 2, p. 331, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

should be your Khalīfah after my demise. After much contemplation and prayer, I have decided to nominate Ḥaḍrat Umar[ra] as Khalīfah. So Ḥaḍrat Umar[ra] will be the Khalīfah after me."[15] All of the Companions[ra] and others agreed to this Khilāfat and took *Bai'at* of Ḥaḍrat Umar[ra] after the demise of Ḥaḍrat Abu Bakr[ra].

Election of Ḥaḍrat Usman[ra]

When Ḥaḍrat Umar[ra] was injured and realized that his demise was imminent, he nominated six persons and advised them to elect the Khalīfah from among themselves. They included Ḥaḍrat Usman[ra], Ḥaḍrat Ali[ra], Ḥaḍrat Abdur Rahman bin 'Auf[ra], Ḥaḍrat Sa'd bin Al-Waqqāṣ[ra], Ḥaḍrat Zubair[ra], and Ḥaḍrat Talhah[ra][16]. In addition to them, he included Ḥaḍrat Abdullah bin Umar[ra] as advisor, but did not declare him as entitled to Khilāfat. He also admonished that these people should give their verdict within three days, and Suhaib[ra] should lead the prayer during that period of time. He appointed Miqdād bin Al-Aswad[ra] to oversee the consultation and election process and directed him to gather the Electoral College at one place and to guard them. He issued more directions, the people should take the *Bai'at* of the person who is elected by the majority of votes, and if any one

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[15] *Al-Kāmil fit Tārīkh*, Vol. 2, p. 425, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

[16] Ibid, p. 66.

declines to do so, then he should be killed. If there be three votes on each side, then Ḥaḍrat Abdullah bin Umar[ra] would recommend who the Khalīfah should be. If the members of Electoral College do not agree to the decision of Abdullah bin Umar[ra], then the person favoured by Abdur Rahman bin 'Auf[ra] should be appointed as Khalīfah.

These five persons discussed this matter (as Talhah[ra] was not in Medina at that time), but could not come to any conclusion. After a very long time, Ḥaḍrat Abdur Rahman bin 'Auf[ra] asked if anyone wanted to withdraw his name, but all of them remained quiet. On this, Ḥaḍrat Abdur Rahman bin 'Auf[ra] withdrew his name, then Ḥaḍrat Usman[ra] withdrew his name, and then two others did the same. Ḥaḍrat Ali[ra] remained quiet. Finally, the members of the Electoral College took a pledge from Ḥaḍrat Abdur Rahman bin 'Auf[ra] that he would be completely impartial, and entrusted the responsibility of making the decision to him. For three days, Ḥaḍrat Abdur Rahman bin 'Auf[ra] visited every house in Medina to obtain the opinion of every man and women about the issue. All of them expressed their agreement to the Khilāfat of Ḥaḍrat Usman[ra]. Thus, he gave his verdict in favour of Ḥaḍrat Usman[ra] and he became the Khalīfah.

Election of Ḥaḍrat Ali[ra]

After this, Ḥaḍrat Usman[ra] was martyred and the Companions[ra] who were present in Medina—witnessing that discord was spreading among the Muslims—persuaded Ḥaḍrat Ali[ra] to accept the *Bai'at* of the people. On the other hand, some miscreants also rushed to Ḥaḍrat Ali[ra] and told him that the Islamic state was facing the risk of destruction. They pleaded that he should accept the *Bai'at* of the people in order to dispel fear and to establish safety and peace. In short, he was compelled to accept the *Bai'at* and he took the responsibility after declining many times. Some of the eminent Companions[ra] were not present in Medina, and some were forced to take the *Bai'at*. It is related that Hakim bin Jablah and Malik Ashter were sent with some aides to force Ḥaḍrat Talhah[ra] and Ḥaḍrat Zubair[ra] to take the *Bai'at* at the point of the sword. They brandished their swords before them and asked them to take the *Bai'at* of Ḥaḍrat Ali[ra] or they would kill them. According to some traditions, they were brought dragging on the ground for *Bai'at*. Obviously, such an expression of allegiance cannot be called *Bai'at*. Further, they took the *Bai'at* on the condition that Ḥaḍrat Ali[ra] would take revenge from the murderers of Ḥaḍrat Usman[ra]. However, later, when they felt that Ḥaḍrat Ali[ra] was not taking any prompt action, they abandoned their *Bai'at* and went from Medina to Mecca.

Declaration of Jihad by Ḥaḍrat Ayeshah[ra]

A group from those who were involved in the murder of Ḥaḍrat Usman[ra] convinced Ḥaḍrat Ayeshah[ra] to declare Jihad to get revenge for the blood of Ḥaḍrat Usman[ra]. Thus, she issued a declaration of Jihad and called on the Companions[ra] for help. Ḥaḍrat Talhah[ra] and Ḥaḍrat Zubair[ra] joined her. As a result, the armies of Ḥaḍrat Ali[ra] and Ḥaḍrat Ayeshah[ra], Ḥaḍrat Talhah[ra], and Ḥaḍrat Zubair[ra] fought a battle called the Battle of Jaml. In the very beginning of the war, Ḥaḍrat Zubair[ra], on hearing a prophecy of the Holy Prophet[sa] from Ḥaḍrat Ali[ra], left the battle and swore not to fight against him. He admitted that he was wrong in his interpretation. Ḥaḍrat Talhah[ra] also gave the pledge of *Bai'at* of Ḥaḍrat Ali[ra] before his demise. It is mentioned in traditions that when Ḥaḍrat Talhah[ra] was dying from mortal wounds, somebody passed by him, and he asked that person which group he belonged to. He told him that he belonged to Ḥaḍrat Ali's[ra] group. On this, Ḥaḍrat Talhah[ra] put his hand in his hand and said, "Your hand is the hand of Ḥaḍrat Ali[ra], and I enter into the *Bai'at* of Ḥaḍrat Ali[ra]".[17] In short, the differences of the Companions[ra] were settled at the time of the battle of Jaml, but the

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17 *Al-Kāmil fit Tārīkh*, Vol. 3, p. 243, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

dispute of Ḥaḍrat Muawiyah[ra] remained unsettled, and that became the cause of the battle of Ṣafīn.

Battle of Ṣafīn

In this battle, the comrades of Ḥaḍrat Muawiyah[ra] made a clever move and raised the Qurans on their spearheads, and declared that they would consent to the verdict of the Quran, and for this, arbiters should be appointed. On this, the mischievous people who were involved in the conspiracy of Ḥaḍrat Usman's[ra] murder, and who, just after his martyrdom, associated themselves with Ḥaḍrat Ali[ra] to protect themselves, started pressuring Ḥaḍrat Ali[ra] to appoint arbiters. Ḥaḍrat Ali[ra] refused vehemently, but the mischievous persons, and other weak-natured persons who fell prey to their connivance, forced Ḥaḍrat Ali[ra] to appoint arbiters. Ḥaḍrat 'Amr bin Al-'Āṣ from the side of Ḥaḍrat Muawiyah[ra], and Ḥaḍrat Abu Musa Ash'ari from the side of Ḥaḍrat Ali[ra], were appointed arbiters. The issue to be settled was the murder of Ḥaḍrat Usman[ra], under the condition that the decision would be according to the Holy Quran. However, 'Amr bin Al-'Āṣ and Abu Musa Ash'ari, after consultation, decided that Ḥaḍrat Ali[ra] and Ḥaḍrat Muawiyah[ra] should be dissolved from their offices, for it was they who had put all the Muslims to trouble, and then, the Muslims should be allowed to decide freely to elect the Khalīfah of their choice. They were not appointed to make a decision in this respect.

Nevertheless, they called upon an assembly of people to announce their decision. Ḥaḍrat ‘Amr bin Al-‘Āṣ asked Ḥaḍrat Abu Musa Ash‘ari to announce his decision first, and said that he would do the same after him. Ḥaḍrat Abu Musa announced the dismissal of Ḥaḍrat Ali[ra] from his office. After this, Ḥaḍrat ‘Amr bin Al-‘Āṣ stood up and said, Abu Musa has dismissed Ḥaḍrat Ali[ra] from his office, and I agree with him in this respect and remove Ḥaḍrat Ali[ra] from Khilāfat, but I do not dismiss Muawiyah, rather, I reinstate him to his office. (Ḥaḍrat ‘Amr Bin Al-‘Āṣ himself was a very pious man, but, at this time I do not want to enter into a discussion of the reasons behind his decision.) On this, the companions of Ḥaḍrat Muawiyah[ra] started saying that the arbiters had given their verdict in favour of Ḥaḍrat Muawiyah[ra] instead of Ḥaḍrat Ali[ra]. However, Ḥaḍrat Ali[ra] refused to accept this decision, because the arbiters were not appointed for this purpose, and their decision was not based on any Quranic injunction. On this, the same hypocrite associates of Ḥaḍrat Ali[ra], who had pressured him to appoint arbiters, started questioning him as to why arbiters were appointed when there could not be any arbiter in religious matters. Ḥaḍrat Ali[ra] replied that first of all, there was a provision in the agreement that the decision would be according to the Quran, which had not been followed, and secondly, the arbiter was appointed on their demand, and now they were questioning the authenticity of that

appointment. They responded, "We committed a mistake, and we do cut a sorry figure, but the question is, why did you listen to us? Therefore, we have become sinners and so have you. Now, we have sought Allah's forgiveness, so you should do the same. You should confess that whatever you did was not lawful." Their purpose was that in the case of Ḥaḍrat Ali's[ra] denial, they would separate themselves from his *Bai'at*, under the pretext that since he acted against Islam, they could not remain in his *Bai'at*. Even if he admitted his mistake and repented by seeking Allah's forgiveness, his Khilāfat would become null and void, because such a person who committed an immense mistake could not remain Khalīfah. On hearing these arguments, Ḥaḍrat Ali[ra] replied, "I have not committed any mistake. The matter for which I appointed an arbiter was within the provisions of Islamic sharia. Furthermore, at the time of their appointment, I clearly mentioned that I shall accept their decision if and only if it is based on the Quran and *Aḥādīth*. Otherwise, it would not be binding on me. As they did not follow this condition and did not give their verdict on that matter for which they were appointed, therefore, their decision is not binding on me." However, the hypocrites did not accept the plea of Ḥaḍrat Ali[ra] and separated themselves from his *Bai'at*. They were called the *Khawārij* (Secessionists). They made this innovation in religion, that no Khalīfah is worthy of utter submission on the

part of the people, and that all decisions should be according to the verdict of the majority of Muslims, because to honour a ruler as worthy of complete submission from the people is against this verse[18]: لَاحُكْمَ اِلَّاللّٰہ "There is no judge except Allah."

The Doctrine of Unelected Khilāfat of Ḥaḍrat Ali[ra]

This was the first disagreement in the matter of Khilāfat. At that time, the people who were in favour of Ḥaḍrat Ali[ra] started refuting those objections. While doing so, the prophecies of the Holy Prophet[sa] about Ḥaḍrat Ali[ra] were also discussed in detail, and some of the miscreants stressed that debate on Khilāfat was unnecessary because the Khilāfat of Ḥaḍrat Ali[ra] was based, not on an electoral decision, but on the prophecies of the Holy Prophet[sa] about him. Therefore, he was the Khalīfah appointed by the Holy Prophet[sa] without the need for any electoral decision.

This is the same as if someone, while discussing me as Muṣleḥ Ma'ūd [the Promised Reformer], should say that he pledges allegiance to me as Khalīfah because there are prophecies of the Promised Messiah[as] about me, and not because my Khilāfat was established through the majority vote of the

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18 *Al-Kāmil fit Tārīkh*, Vol. 3, p. 335, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

Community. The moment anyone starts thinking on these lines, he will start moving toward destruction. It is because, by doing so, the feeling for the sanctity of the system of Khilāfat gives way to the idea of *Imāmat* of one appointed person.

In short, some of the "*Ghālīs*"[19] [extremists] presented an interpretation from the prophecies of the Holy Prophet[sa] that Ḥaḍrat Ali's[ra] Khilāfat was only due to those prophecies, and not because of any election. Gradually, they inclined more and more towards the view that Ḥaḍrat Ali[ra] was, in fact, an Imam by appointment. To them, the concept of Khilāfat, as had been generally believed by the Muslims, was invalid. Instead, whenever there is a need, an Imam is appointed by the special command of God Almighty, and he becomes the source of guidance and direction for the people.

Three Groups of Muslims in Reference to Khilāfat

Due to these differences concerning Khilāfat, the Muslims were divided into three groups with different concepts, as following:

(1) "Khilāfat is in the sense of Succession, and there should be a Successor to the Holy Prophet[sa]. The method of the appointment of a Khalīfah is that he should be elected by the majority of the Muslims, or

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[19] Literally, those who exceeded the limits. (Publishers)

in accordance with an electoral process agreed by the ummah. Such a person is appointed as Khalīfah and submission to him is obligatory on Muslims." The group holding this belief is called Sunni.

(2) "Authority belongs to God. To consider a human being worthy of obedience amounts to apostasy. Decisions should be based on the opinion of the majority, and Muslims are at liberty to appoint whomsoever they desire." Those who hold these views are referred to as *Khawārij* (Secessionists.)

(3) "The people do not appoint an Amīr (leader), rather, it is God Who appoints the Amīr. He appointed Ḥaḍrat Ali[ra] as Imam, and after him, appointed eleven more Imams. The last Imam is still alive, but is hidden." This group holding these beliefs is referred to as Shia. Among them, there is a sect that believes in the continuous necessity of a living and visible Imam. They are referred to as *Ismā'īliyyah Shia*.

Khilāfat-e-Ahmadiyya

This is the history of the Khilāfat immediately after the Holy Prophet[sa]. Now I turn to the Khilāfat which was established after the Promised Messiah[as]. The Ahmadiyya Jamā'at was in the same state of mind during the lifetime of the Promised Messiah[as] as were the Companions[ra] of the Holy Prophet[sa] during his lifetime. All of us believed that the Promised Messiah[as] would not die as yet. As a result, we never thought, even for a moment, about what would

happen after his demise. I, at that time, was not a child. I was a young man, I used to write articles, and was editor of a magazine. I say on oath that I never thought, for a minute, or even for a second, that the Promised Messiah[as] would die, even though, in the last years of his life, there were a series of revelations about his demise. In his last days, such revelations increased manifold. Despite the fact that there were revelations and visions specifying the date etc. of the demise of the Promised Messiah[as], and we used to read *Al-Waṣiyyat* (The Will), we still presumed that these things would probably happen after two centuries. Thus, the thought of what would happen after the demise of the Promised Messiah[as] never crossed our minds. Since we had assumed that he would not die in our lifetime, it was difficult for us to accept the reality of his demise when it happened. I clearly remember that after his demise, he was given a bath and was wrapped in the shroud. As is common, that one's clothes and moustache etc. move with the blowing of the wind, some of the companions would come running, saying that the Promised Messiah[as] was alive, and his clothes or moustache was moving. Some said that they saw his shroud moving. Anyhow, the body of the Promised Messiah[as] was brought to Qadian and was placed inside a house in a garden. Around eight or nine o'clock, Khawaja Kamaluddin arrived in the garden, took me aside, and asked me, "Miyāń! Have you thought of what would happen

after the demise of the Promised Messiah[as]?" I replied to him, "Something should happen, but as to what it should be, I cannot say anything".

He said to me, "In my opinion, we should give *Bai'at* to Ḥaḍrat Maulawī Ṣāḥib[ra]". At that time, due to my age and lack of knowledge, I said, "the Promised Messiah[as] did not mention anywhere that we should take the *Bai'at* of someone after him, so why should we take the *Bai'at* of Ḥaḍrat Maulawī Ṣāḥib[ra]"? (Though it was mentioned in *Al-Waṣiyyat*, it did not occur to me at that time). On this, he started arguing that the Community would be destroyed if the *Bai'at* was not taken at the hand of one person. He added that after the demise of the Holy Prophet[sa], the people took the *Bai'at* of Ḥaḍrat Abu Bakr[ra], so the same should be done now, and there is no one more suitable in the Jamā'at than Ḥaḍrat Maulawī Ṣāḥib. He also told me that Maulawī Muhammad Ali Ṣāḥib had the same viewpoint. Finally, the whole Community unanimously requested Ḥaḍrat Khalīfatul Masīḥ I[ra] to accept the *Bai'at* of the people. Then, all the people gathered in the garden and Ḥaḍrat Khalīfatul Masīḥ I[ra] addressed them and said, "I have no wish for *Imāmat* (leadership), and in my opinion, the *Bai'at* of someone else should be taken". For this purpose, he first proposed my name, then the name of our maternal grandfather, Mir Nasir Nawab Ṣāḥib, then the name of our brother-in-law, Nawab Muhammad Ali Khan Ṣāḥib, and then the names of

some other people, but we all unanimously told him that he himself was entitled to the post of Khilāfat. Then, everyone took *Bai'at* on his hand.

The Authority of the Khalīfah

About fifteen to twenty days after the *Bai'at*, Maulawī Muhammad Ali Ṣāḥib met me and said, "Miyāń! Have you ever considered how the organization of the Community would function"? I replied, "What is the point of pondering over this issue, for we have taken *Bai'at* at the hand of Ḥaḍrat Maulawī Ṣāḥib[ra]". On this, he said, "This is the relationship between a '*Pīr*' (spiritual mentor) and '*Murīd*' (follower of a 'spiritual mentor'), and the question remains, how will the organization of our Jamā'at operate"? I said, "I do not see this matter worthy of discussion, as we have taken the *Bai'at* of one person, and he can better explain which type of system should be established in the Jamā'at, and there is no need for us to interfere in this matter". He stopped his argumentation, but added that the point required further consideration.

Some Questions Presented by Mīr Muhammad Isḥāq Ṣāḥib[ra] to Ḥaḍrat Khalīfatul Masīḥ I[ra]

After a few days, when questions about the authority of the Khalīfah, and whether the Khalīfah or Sadr Anjuman Ahmadiyya has ultimate authority

gained greater attention of people, Mīr Muhammad Isḥāq Ṣāḥib[ra] submitted some questions in writing to Ḥaḍrat Khalīfatul Masīḥ I[ra] and requested him to elaborate on them. Ḥaḍrat Khalīfatul Masīḥ I[ra] sent those questions to the other chapters of the Jamā'at. He fixed a date for the assembly of the representatives of various Jamā'ats so that a decision could be made in this respect after consultation. I was unaware of these events until I saw a dream.

A Dream

I saw that there was a huge house, a part of which was complete, and the other was incomplete. On the side which was incomplete, the rails had been laid, but the bricks had yet to be placed and covered with soil. On that side of the building, four or five of us were standing, and Mīr Muhammad Isḥāq was among them. Suddenly, we saw some hay on those rails, and Mīr Muhammad Isḥāq immediately brought out a matchstick from a match box and said, "I wish to burn this hay". I asked him not to do so, but he did not stop. Then I told him strongly that it would one day be burnt, but the time had not yet come, and then I turned my face away. After a while, I heard some noise and turned back. I saw that Mīr Muhammad Isḥāq was trying to light matchsticks, one by one, in order to set the pile of hay on fire by striking them against the box, but to no avail. On seeing this, I rushed to him, but before I could reach there, a match had become lit

and the hay was set on fire. I jumped into the fire and extinguished it quickly, but the tips of a few rails were burnt away in the meantime. I wrote my dream to Ḥaḍrat Khalīfatul Masīḥ I[ra]. He looked at me and said that the dream had already been fulfilled. I asked him for details. He said that Mīr Muhammad Isḥāq had given him some questions in writing which he had sent to other chapters of the Jamā'at outside Qadian, and he thought that it would give way to a grave crisis. Even then, I could not find out the type of questions put forth by Mīr Muhammad Isḥāq. Afterward, I inquired from my friends about those questions, and they told me the questions were related to the subject of Khilāfat. Those questions created a great disturbance in the Jamā'at, and answers to those questions started coming in from all sides. At that time, the way these people [those against Khilāfat] tried to deceive the Jamā'at was evident from the fact that they continuously tried to convince the Jamā'at that Ḥaḍrat Khalīfatul Masīḥ I[ra] held the same view as they did. They would say that they were grateful to God that this question was raised in the lifetime of a very selfless person, and had it been raised later, it would have created a great turmoil. Some of them would say that it was good that many Companions[ra] of the Promised Messiah[as] were still alive, and that they were about to decide that the true Successor of the Promised Messiah[as] was the Anjuman. In short, they tried their best to convince the Jamā'at that (God

forbid) Ḥaḍrat Khalīfatul Masīḥ I[ra] was in complete agreement with their views. However, at that time, there was a great commotion in the Jamā'at, and it seemed as if there would be a dangerous revolt against the Khalīfah of that time.

Assembly of Representatives of Outside Jamā'ats in Qadian

At last, the day fixed by Ḥaḍrat Khalīfatul Masīḥ I[ra] for this purpose arrived. The representatives of the Jamā'ats from outside were asked to assemble in Qadian. On that day, I was strolling in my veranda waiting for the *Fajr* Prayer and the people were waiting in the mosque for the arrival of Ḥaḍrat Khalīfatul Masīḥ I[ra]. I heard the voice of Sheikh Rahmatullah Ṣāḥib, who was saying with great excitement, "By God! The Jamā'at is being ruined for the sake of a boy". At first, I assumed that he was probably referring to Mīr Muhammad Isḥāq, but then I heard Sheikh Rahmatullah saying, "How can the Jamā'at agree to enter into the servitude of a boy"? This surprised me more, and I started wondering that Mīr Muhammad Isḥāq had only asked a few questions, which had nothing to do with the Jamā'at being in slavery or not. Despite the fact that I pondered over this matter intensely, I could not comprehend who that child could be. After the *Fajr* Prayer, I related this whole incident to Ḥaḍrat Khalīfatul Masīḥ I[ra] and asked him who that child

might be. Ḥaḍrat Khalīfatul Masīḥ I[ra] looked at me with a smile and said, "Don't you know? You are that child". Perhaps Sheikh Rahmatullah assumed that I had dictated all those questions which had caused the uproar in the Jamā'at.

Address of Ḥaḍrat Khalīfatul Masīḥ I[ra] on the Issue of Khilāfat

After this, Ḥaḍrat Khalīfatul Masīḥ I[ra] arrived for his address. I had already seen a dream about that speech. I saw that in a Jalsa, Ḥaḍrat Khalīfatul Masīḥ I[ra] was delivering a speech on the issue of Khilāfat. It seemed as if an army had attacked him. At that time I also arrived at the Jalsa [in the dream] and stood on his right side and said, "Ḥuḍūr! Do not be worried. We are at your service and are ready to sacrifice our lives for your well-being. Someone can come near you only after killing all of us, and no one can harm you in any way in our presence." I had narrated this dream to Ḥaḍrat Khalīfatul Masīḥ I[ra]. When I came to attend the Jalsa, this dream slipped out of my mind and I sat on the left side of Ḥuḍūr. On this, he said, "Miyāń! Move to my right side". He further added, "Do you know why I have asked you to sit on my right side"? I expressed my unawareness. Then he reminded me of my dream and said: "It is due to your dream that I have asked you to sit on my right side".

When he came forward to make his speech, he did not stand on the proposed location. Rather, he stood

on that side of the Mosque which had been built by the Promised Messiah[as]. He expressed his anger, and said to the people, "Your actions have caused me so much pain that I have not stood in that part of the Mosque which was built by you, but have preferred to stand in the portion built by my mentor [the Promised Messiah[as]]". After this, he explained the issue of Khilāfat in light of the Holy Quran and *Aḥādīth*. He said, "people usually say that the job of Khalīfah is only to lead the *Ṣalāt*, the funeral prayers, and to administer the marriage vows of people, and that it has nothing to do with the organization [of the Jamā'at]. This is sheer impertinence. These functions could be carried out even by a *mullah*, and there is no need of a Khalīfah for this." The people who heard that speech know very well that it was so full of grief and passion that the listeners were virtually choked due to excessive crying.

Renewal of the *Bai'at* of Khawaja Kamaluddin and Maulawī Muhammad Ali

After the speech, Ḥuḍūr[ra] asked Khawaja Kamaluddin, Maulawī Muhammad Ali, and Sheikh Yaqub Ali to take *Bai'at* again, and they did accordingly. I did not realize that their *Bai'at* was taken due to their offence, and so I also advanced my hand for. However, Ḥaḍrat Khalīfatul Masīḥ I[ra] pushed my hand back and said, "You have nothing to do with this. They have committed an offence, so they

are renewing the *Bai'at.* What crime have you committed?"

The purpose of renewing the *Bai'at* of Sheikh Yaqub Ali was that he had arranged a meeting in which he condemned those people who had humiliated the system of Khilāfat. Though it was an act of goodness, Ḥaḍrat Khalīfatul Masīḥ I[ra] said, "Since he was not assigned this job, he had no right to convene a meeting on his own". Thus, *Bai'at* was renewed by these three persons and they repented before all the gathering. After the Jalsa was over and the people went to their homes, the dissidents started making plans against Ḥaḍrat Khalīfatul Masīḥ I[ra] more actively. Maulawī Muhammad Ali Ṣāḥib started saying that he had been humiliated to such an extent as he could no longer live in Qadian. Doctor Khalīfah Rashiduddin (deceased) was very close to Maulawī Muhammad Ali in those days. One day, he came to Ḥaḍrat Khalīfatul Masīḥ I[ra] in great distress. By chance, I was also there. As soon as he arrived, he exclaimed, "Ḥuḍūr! Please do something as the situation has become quite grave". Ḥaḍrat Khalīfatul Masīḥ I[ra] asked what had happened. He said, "Maulawī Muhammad Ali is saying that he has been greatly humiliated here and he cannot live in Qadian under any condition. Ḥuḍūr! You must do something to persuade Maulawī Muhammad Ali to stay lest he should depart." Ḥaḍrat Khalīfatul Masīḥ I[ra] said, "Doctor Ṣāḥib! Go and tell Maulawī Ṣāḥib that

tomorrow is still far, if he wants to depart, then he should do so today”. Doctor Ṣāḥib, who was under the impression that a crisis would ensue if Maulawī Muhammad Ali left Qadian, was shocked to hear this reply. He said, “Ḥuḍūr! It will give way to a grave crisis”. Ḥaḍrat Khalīfatul Masīḥ I[ra] replied, “I do not care for this, and I am a Khalīfah appointed by God. I am not going to yield to such threats.” On hearing this reply, Maulawī Muhammad Ali Ṣāḥib was silenced, and he never expressed any intention of leaving Qadian during the life of Ḥaḍrat Khalīfatul Masīḥ I[ra]. However, they kept on scheming behind the scene and tried to create disorder in the Jamā‘at through various intrigues. These are long stories and cannot be narrated in detail at this time.

Proposal to Publish an Announcement during Illness of Ḥaḍrat Khalīfatul Masīḥ I[ra]

When Ḥaḍrat Khalīfatul Masīḥ I[ra] was sick in his terminal illness, we were all naturally restless. We were all awaiting the next day with much concern. As there was no direct supervision of the people due to his illness, and the debate on controversial issues was growing, I wrote an announcement, the gist of which was that discussions on controversial issues should be stopped due to the illness of Ḥaḍrat Khalīfatul Masīḥ I[ra] and should not be resumed until he recovers completely and is able to oversee such discussions personally. After writing this announcement, I gave it

to Mirza Khuda Bukhsh and asked him to take it to Maulawī Muhammad Ali for his signature; that as a result, the people who hold the same point of view as I do and those who are in favour of the viewpoint presented by Maulawī Ṣāḥib will abstain from such discussions and thus any disturbance would be avoided. This happened one or two days before the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]. Instead of signing the notice, Maulawī Muhammad Ali sent a reply that the public is unaware of the differences in the Jamā'at, and publication of any such announcement would give the enemies a chance to laugh at us. He further said that in his opinion, it was better to arrange a gathering in which he and I should deliver speeches to convince people not to discuss such issues at all. Thus, a gathering was arranged in Masjid Nūr. Maulawī Muhammad Ali Ṣāḥib wanted me to speak first, so whatever I had written in the announcement, I mentioned in my speech and stressed upon unity. After my speech, Maulawī Muhammad Ali stood up, and instead of giving any advice, he started scolding the people, saying that they were foolish to make accusations against him and Khawaja Ṣāḥib for no reason, and should desist from them. He was very harsh in his criticism. As a result, instead of fostering unity, the meeting flared disunity, and people developed feelings of resentment against them.

Attempt to Save the Jamā'at from Disunity

As the physical condition of Ḥaḍrat Khalīfatul Masīḥ I[ra] was deteriorating, everyone was concerned what would happen after him. For me, the only question was that of the unity of the Jamā'at. I was not concerned from which side the Khalīfah would be. Although, apparently, the companions of Maulawī Muhammad Ali believed in the Prophethood of the Promised Messiah[as], yet, they believed that they could not enter into the Jamā'at of a person whose beliefs were different from theirs, because that would destroy Ahmadiyyat. To the contrary, I started convincing my friends that if there is even a small chance of discord after the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra], we should pledge *Bai'at* to anyone from those people in order to save the Jamā'at from dissension. Thus, I convinced my friends that if the only bone of contentions were that the Khalīfah should be from their faction, then we should be mentally prepared to pledge *Bai'at* at the hand of one of them.

Demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]

On March 13th, 1914, Ḥaḍrat Khalīfatul Masīḥ I[ra] passed away. After leading the *Jum'ah* (Friday) Prayer, I was on my way in the car of Nawab Muhammad Ali Khan when I received the news of his demise. In this way, another dream of mine was fulfilled, in which I had seen that I was travelling in a

car towards my house, and someone informed me of the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]. I had interpreted my dream that I would be on a journey at the time of demise of Ḥaḍrat Khalīfatul Masīḥ I[ra]. However, God the Almighty fulfilled it in a different way. When I arrived home after leading the *Jum'ah* Prayer, the servant of Nawab Muhammad Ali Khan brought his message for me that he was waiting for me outside in his car. I drove with him in his car, and on the way, I received news of the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra].

Request for Prayers

After the demise of Ḥaḍrat Khalīfatul Masīḥ I[ra], telegrams were sent to all chapters of Jamā'at. I asked the members of the Jamā'at to pray constantly, observe *Tahajjud* prayer, and those who can, observe a fast the next day that Allah, the Almighty may guide our Jamā'at to the right path in this time of crisis and save us from taking any step in a wrong direction.

Unanimous Decision of the Family of the Promised Messiah[as]

The same day, I gathered all of my relatives and asked them for their viewpoint on this controversy. They insisted that the Khalīfah should be one who has the same beliefs that they have. However, I pleaded with them: "The real need of the hour is unity. There is no doubt that the Khalīfah is a religious requisite,

but dissension in the Jamā'at is not good either. So if they agree with us that a Khalīfah needs to be selected, then it would be pertinent to decide by common vote. In case of any dispute, Khalīfah should be someone who is considered impartial by both sides. If this is not acceptable to them, then *Bai'at* should be pledged to a person from their side, even if it be Maulawī Muhammad Ali himself." It was very hard for me to convince them, but on my persistence, the whole of our family agreed to it.

My Meeting with Maulawī Muhammad Ali

After this, I met with Maulawī Muhammad Ali and told him that I wanted to discuss some issues with him. Then we walked towards the woods. Maulawī Muhammad Ali said to me, "We should not take any decision hurriedly after the demise of Ḥaḍrat Khalīfatul Masīḥ, because there is dissension in the Jamā'at and some disturbance is in the offing. Therefore, we should work amicably after negotiating thoroughly." I told him that people would gather in large numbers by the next day. Therefore, we should discuss it tomorrow. Maulawī Ṣāḥib again said, "There is no rush and we should give the Jamā'at four to five months to ponder over this issue. Then we should take action according to what is decided." I said to him, "What if a dissention breaks out in the Jamā'at? Who will be responsible? There will not be a leader and a guide for the Jamā'at, and in that case,

who will resolve the disputes of the people, and to whom will they turn for their complaints? There never is a fixed time for any disturbance. It is possible that it may happen tonight. As a result, we should dismiss the proposition that the Khalīfah should not be elected but after five months. However, we should discuss who the Khalīfah should be." I even assured Maulawī Muhammad Ali that I, along with my fellows, were ready to pledge *Bai'at* to any person from his side. Maulawī Ṣāḥib argued that it was a complicated matter and asked me to ponder over it before its discussion the next day. Then we departed.

A Tract of Maulawī Muhammad Ali

That night when I woke up for *Tahajjud* Prayer, Bhā'ī Abdur Rahman Qadiani gave me a tract and told me that it was distributed among those Ahmadis who were coming from outside Qadian. When I read it, I found that it was written by Maulawī Muhammad Ali. In it, he had stressed that Khilāfat should not be continued any longer. He added that he took the *Bai'at* of Ḥaḍrat Khalīfatul Masīḥ I[ra] as a spiritual mentor, "*Pīr*", and not as a Khalīfah. It was also written that there could be an *Amīr* of the Jamā'at, but his obedience should not be mandatory on the Jamā'at, and such an *Amīr* should not declare non-Ahmadis as kafir [infidel], and he should be above forty years of age. The real purpose behind these conditions was that if a Khalīfah was to be made, it

should be Maulawī Muhammad Ali, because he was more than forty years of age at that time and he did not call non-Ahmadis kafir.

The Consent of Ninety Percent of the Members of the Jamā'at on Khilāfat by Election

When I read that tract and apprehended the upcoming crisis, I immersed myself in prayers and awoke the others in the room. I informed them of the tract and enjoined them to pray. Thus, all of us prayed and observed a fast. The majority of the Ahmadis of Qadian participated in prayers and observed a fast. In the morning, some people, realizing that Maulawī Muhammad Ali had not only deceived them, but also had degraded the wills of the Promised Messiah[as] and Ḥaḍrat Khalīfatul Masīḥ I[ra] circulated a paper among people to ascertain the trend of the Jamā'at. In that paper, it was asked if the Jamā'at wanted to have a similar Khalīfah as Ḥaḍrat Khalīfatul Masīḥ I[ra], and if they had pledged the *Bai'at* to Ḥaḍrat Khalīfatul Masīḥ I[ra] in the position of a Khalīfah or merely as a spiritual mentor or an ascetic. We learnt from the signatures of people that more than ninety percent of the Jamā'at agreed that there should be a Khalīfah and his functions should be the same as Ḥaḍrat Khalīfatul Masīḥ I[ra] had.

Second Round of Discussions with Maulawī Muhammad Ali

At about ten o'clock, I received a message from Maulawī Muhammad Ali saying that he wanted to further discuss the matter of the previous day. Therefore, I called for him and we began talking. I emphasized that the issue of Khilāfat should not be discussed, because by entering into the *Bai'at* of a Khalīfah he had accepted the principle that Khilāfat would continue in the Jamā'at after the Promised Messiah[as]. The only debatable issue was who the Khalīfah should be. He stuck to his view and said again and again that there should not be any hurry in this matter and the Jamā'at should be allowed to think over it for four to five months. On this, my reply was the same as I had already given him. Moreover, I asked him what would happen if the dispute remained unresolved after four or five months. If it was to be decided by the majority vote of the Jamā'at, then it should be done right now. When it appeared as if this discussion would never end, I asked Maulawī Muhammad Ali to seek advice from the people gathered outside. On this, Maulawī Ṣāḥib abruptly said, "Miyāń Ṣāḥib! Do you know whom they will elect as Khalīfah"? I said, "It is not the concern of the people, as I myself have decided to enter into the *Bai'at* of any person from your side, and all of my fellows are also ready to do so". However, he stuck to his point that it was in my knowledge as to who would

be elected by the people as Khalīfah. On this I got up disappointed, because the members of the Jamā'at who were outside were so enthusiastic that they were about to break open the doors and were continuously saying, "We cannot wait any more as the Jamā'at is without any leader and you people are not resolving the issues". Finally, I said to Maulawī Ṣāḥib, "We deem it necessary that there should be a Khalīfah. So you can do as you please, but we are going to elect a Khalīfah after seeking advice from the people." Then I got up and the meeting ended.

Establishment of the Second Khilāfat

After '*Asr* prayer, Nawab Muhammad Ali Khan read the will of Ḥaḍrat Khalīfatul Masīḥ I[ra] and requested the people to nominate his Successor. All of them unanimously proposed my name, and thus, the second Khilāfat was established.

I heard later that Maulawī Muhammad Ali also stood up at that time to say something, but someone pulled his coat and asked him to sit down. All this happened according to the will of Allah, the Almighty. He appointed whomsoever He willed as the Khalīfah.

Real Meaning of Some Sayings of Ḥaḍrat Khalīfatul Masīḥ I[ra]

These people used to convey a different image of themselves to Ḥaḍrat Khalīfatul Masīḥ I[ra]. Therefore,

in the lectures of Ḥaḍrat Khalīfatul Masīḥ I[ra], it was sometimes said that: the Lahori people should not be mistrusted; the presumption that they are against Khilāfat is not true. This is because they repeatedly conveyed to Ḥaḍrat Khalīfatul Masīḥ I[ra] that whatever was thought about them was false and they were the upholders of Khilāfat from the depths of their hearts. See how their falsehood has now been exposed. They vehemently deny the very things, which they used to affirm on oath.

In short, after accepting the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I[ra], they, like the secessionists, started chanting:

اَلْحُكْمُ لِلّٰهِ وَالْاَمْرُ شُوْرٰى بَيْنَنَا[20]

i.e. "Final decision belongs to Allah alone; consultation should be the basis of decisions". Nevertheless, Allah, the Almighty caused them to fail and the Jamā'at gathered around me. Some people also left thereafter, for their own interests, and began the same chant. Allah, the Almighty has kept them unsuccessful so far, and we pray that Allah, the Almighty save the Jamā'at from their mischief in the future also.

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20 Ḥuḍūr has here given the implied meanings of what Khawārij said. Actual words given in *Al-Kāmil fit Tārīkh* are لَاحُكْمَ اِلَّالِلّٰه and وَالْاَمْرُ شُوْرٰى in Vol. 3, pp. 334, 326, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

Quranic Injunctions about Khilāfat

That was the history of Khilāfat. Now we will see the guidance concerning this matter in the Holy Qurān and *Aḥādīth*. Has Islam ordained any organization to be established after the Holy Prophet[sa] or not? If so, what is it?

When we reflect upon this matter, the first fundamental injunction we find in the Holy Quran is:

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ
وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰٓؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا
سَبِيْلًا ﴿٥٢﴾ اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ۭ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ
نَصِيْرًا ﴿٥٣﴾ اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ
نَقِيْرًا ﴿٥٤﴾ اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ
فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٥﴾
فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۭ وَكَفٰى بِجَهَنَّمَ
سَعِيْرًا ﴿٥٦﴾ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ۭ كُلَّمَا
نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ۭ
اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ﴿٥٧﴾ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ
اَبَدًا ۭ لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۡ وَّنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ﴿٥٨﴾
اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ
بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۭ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۭ اِنَّ اللّٰهَ

كَانَ سَمِيْعًا بَصِيْرًا ۝٥٩ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِى الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝٦٠

(Al-Nisā', 4:52-60)

Allah, the Almighty says:

People of the Book are forsaking the truth by practicing falsehood, deceit, and infidelity. Whenever a comparison of believers and non-believers is made, they say that the believers are evil people and that the infidels are better than they are. The same is the case of those who stopped paying allegiance to Khilāfat {dissentients}. In their enmity with us, they consider other Muslims better than us, and even perform their *Ṣalāt* behind them. Whenever something comes up, they say,

هٰۤؤُلَاۤءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا

These Muslims are better than Ahmadis.

Allah, the Almighty tells them:

اُولٰۤئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ

As you keep believers away and bring non-believers closer to you, so this day Allah says to you, move away from us.

وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا

People merely curse verbally. Whenever they want to curse someone they say, "Curse be upon you". However, when Allah curses someone, then for him there is no helper.

Look at the Jews. Allah, the Almighty cursed them, and how disgraceful is their condition. Despite the fact that they have great wealth and property, various nations rise in different periods of time and continuously disgrace and debase them. The same is the case with dissentients. At the time when I accepted *Bai'at*, there were about two thousand persons gathered in Qadian, and all of them took my *Bai'at* except fifty to sixty people. Nevertheless, *Paighām-e-Ṣulḥ* wrote:

> "About half of the Jamā'at members present, did not take the *Bai'at* and left the mosque lamenting."[21]

Then, the same paper, *Paighām-e-Ṣulḥ*, declared about me:

> "So far, hardly a twentieth of the community has accepted him as Khalīfah."[22]

In their opinion, five percent of people were with us and ninety five percent were with them. However, now the situation is entirely different, as they have written repeatedly that the majority of the Jamā'at is with Khilāfat. Actually, they have now reversed the

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21 *Paighām-e-Ṣulḥ*, Lahore, March 22, 1914.

22 *Paighām-e-Ṣulḥ*, Lahore, May 5, 1914.

logic of their arguments. Earlier, they argued, as an evidence of their truthfulness, that the majority of Jamā'at was with them. However, when God Almighty turned us into the majority, they have started saying that consensus of the majority of any Jamā'at on some issue is not proof of its truthfulness, for it is clearly mentioned in the Holy Quran,

اَكۡثَرُهُمۡ فٰسِقُوۡنَ

"And most of them are perfidious." (Al-Taubah, 9:8)

As long as they were in the majority, their argument was that the majority of the believers of a Prophet could not be erring. When we became the majority, they declared us as an example of اَكۡثَرُهُمۡ فٰسِقُوۡنَ, "most of them are perfidious". However, they have admitted that their helpers have disappeared, and this is what is mentioned in the above quoted Quranic verse.

Then Allah, the Almighty says:

اَمۡ لَهُمۡ نَصِيۡبٌ مِّنَ الۡمُلۡكِ فَاِذًا لَّا يُؤۡتُوۡنَ النَّاسَ نَقِيۡرًا

These people are lamenting with jealousy that they could not get authority and power. However, if they had been given authority over the whole world, they would not have given even a trifle to the people. نَقِيۡرًا refers to the hollow at the back of date-stone. This means that they are greedy by nature. The same stinginess—asking "why has a boy been appointed as

Khalīfah"?—has consumed the dissentients [*Paighāmīs*].

Allah, the Almighty further says:

فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿۵۵﴾

You, who are avaricious by nature, say, why they received rule and power. Ponder over the fact! Who did get authority and sovereignty before? Were not the descendants of Ibrāhīm[as] (Abraham) given the sovereignty before? If so, then of what use is your jealousy? God gave authority and sovereignty to the descendants of Ibrāhīm[as] (Abraham) before, and He will give authority and sovereignty to the descendants of Ibrāhīm[as] (Abraham) again.

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَ مِنْهُمْ مَّنْ صَدَّ عَنْهُ ؕ
وَكَفٰى بِجَهَنَّمَ سَعِيْرًا

We have given rule to the descendants of Ibrāhīm[as] (Abraham) before. Those who recognized their government were honoured, and those who denied it were punished.

It is mentioned that the government that will be given to the descendants of Ibrāhīm[as] (Abraham) will be a source of mercy and blessing for the people. As long as they remain under this blessing and do not try to flee from this government, they will remain in comfort and peace. However, if they deny it, then Allah, the Almighty will put them to such a calamity

from which there will be no way out, and they will suffer forever.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ ۗ إِنَّ اللّٰهَ كَانَ عَزِيزًا حَكِيمًا

It is a part of human nature that when one becomes used to a punishment, the pain is not felt as severely as it was in the beginning. A king can be cruel, but after some time, his cruelty is not felt as it was in the beginning, and the king himself gets somewhat lenient. However, when another cruel king replaces him, then his cruelty feels very painful. Thus, it is mentioned that if you reject this prize, then you will be ruled by cruel kings and their governments will be replaced rapidly so that you may receive the punishment of your deeds:

وَالَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِي
مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِينَ فِيهَا اَبَدًا ۖ لَهُمْ فِيهَا اَزْوَاجٌ مُّطَهَّرَةٌ ۫
وَّنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

However, those who believe and do good deeds shall be blessed with the most dignified rule, and in those gardens, they will have their spouses with them and they will have a long period of comfort and peace. In fact, there is a prediction of the establishment of an Islamic government in these verses, and it is made clear that Jews, who oppose it, will suffer great loss and will remain in torment forever. However, Allah,

the Almighty will vouchsafe heavenly life on those believers who will acknowledge this blessing and their spouses will also be with them.

An Unfair Objection of Enemies of Islam on the phrase "Pure Spouses"

Some ignorant enemies of Islam raise objection on the words of اَزْوَاجٌ مُّطَهَّرَةٌ, "pure spouses" that Islam presents paradise as a house of ill-fame because it mentions the presence of women in it, and says that there will also be women along with men in paradise.

These ignorant people do not realize that the wickedness of their souls shows it to them as such. Otherwise, Islam says that just as men are entitled to paradise, so are women, and that paradise is made by the cooperation of man and woman. Man alone cannot make a paradise. Thus, look at this part [of the Holy Quran] in which there is a mention of worldly governments. While alluding to those governments, Allah, the Almighty makes it clear that the participation of women is also necessary for the formation of that paradise which cannot be called complete without their presence. Thus, man and woman both create paradise together. If they do not strive collectively, paradise can never be materialized, neither in this world nor in the Hereafter. Both men and women have to strive to create a heaven on this earth and so will it be necessary in the Hereafter. If they do not make a combined effort in building that

paradise, they will never get the blessing of خٰلِدِيْنَ فِيْهَآ "dwelling there forever".

Cooperation of Man and Woman is imperative for the creation of Paradise of this World and of the Hereafter

If people had comprehended this point and allowed the participation of women in national life by understanding its importance and value, then the condition of Islam along with that of the world would not have been how it looks now. This world would have been a paradise for human beings. They would have attained the paradise in this world. The paradise of people, who get it without women, is not real, for the characteristic of a paradise is that it should be a dwelling paradise, and without women, it cannot be achieved. On one side, man makes a paradise, and on the other, woman banishes his offspring from it, for without the proper training of offspring, the eternal paradise of a nation cannot be achieved. Women play a major role in training the children. There will always be a need for the cooperation and equal participation of a woman with man for the establishment of a paradise. When a woman is educated and righteous, has love for religion and a great urge to act upon the commands of God and His Messenger, then it will be impossible that she should not try to create the same passion in her children. Thus, where the duty of men is to prepare the paradise

of today, the duty of women is to prepare the paradise of tomorrow. It is the job of men to establish paradise, and that of women is to produce new gardeners for it. If on one hand, man is busy in building paradise, and on the other hand, woman is busy in her work, or if on one hand, man protects it and on the other hand, woman produces new gardeners for its safety, then no one can destroy that paradise. Who can damage the unity, honour, and glory of that nation? However, if ever women are stopped from participating in the development of this paradise, then there would be no future owners and protectors of that paradise, and the training of the predecessors would stop. When the training of the predecessors ends and successors are not raised, the paradise can never survive. It is inevitable that Satan would destroy it.

A Magnificent Point

The Holy Quran has taught us a magnificent point, that for the establishment of national life, both men and women should strive collectively. Rest assured that you cannot establish paradise until you allow women to participate in the work. If you make the whole world to abide by *Ṣalāt* by your efforts, then it will be of little benefit when the mothers of the off spring of these worshippers will be busy in making them turn away from *Ṣalāt*. It will be as if you make a paradise and women continue destroying it. There was a relative of ours who was an ardent opponent of

religion. He always ridiculed the commands of God and His Messenger. Once he fell ill and came to Ḥaḍrat Khalīfatul Masīḥ I[ra] for treatment. During the talk, Ḥaḍrat Khalīfatul Masīḥ I[ra] asked, "Mirza Ṣāḥib, do you ever feel envious of the people who come to your neighbourhood for *Ṣalāt* five times a day? Did it ever cross your mind that you should also perform *Ṣalāt*?" On hearing this, he burst into laughter and said, "Maulawī Ṣāḥib I have been right-minded since my childhood. Even in those days whenever I saw people bowing their heads down and lifting their hips up, I would laugh at their foolishness."

Now consider, when mothers start producing such "right-minded" children, can the paradise prepared with the sermons of preachers last even for a day? Or take any issue—literary, religious, political, or economic; unless you ensure the participation of woman in it, she will keep your children completely ignorant of these issues, and your knowledge will end with you. In short, Allah, the Almighty has said in these verses that it is a universal truth that man cannot get an eternal paradise without woman. Those who have called Islamic paradise a brothel have only exposed the evil in their own natures. Alluding towards paradise, Allah, the Almighty says in the Holy Quran:

(Al-Raḥmān, 55:47)

There are two Gardens for those people who have the fear of God in their hearts.

At another place it is said:

وَمِنْ دُوْنِهِمَا جَنَّتٰنِ

(Al-Raḥmān, 55:63)

For them, there will be two Gardens in this world and two in the next world, for one garden will be planted by man and one by woman. They are called جَنَّتٰنِ, [dual form for *Jannat*]. It is also called *Jannat*—paradise in the singular form. The import is that there are two paradises from one perspective, and it is one from another perspective. They are two, because one is the outcome of man's efforts and the other is a result of woman's effort. But it is also one, because it is a common paradise of both man and woman.

Then Allah, the Almighty says that these two Gardens are not only in the next world but there are also two gardens in this world. Out of these two, the creation of one is assigned to man and that of the other to woman. Thus, the believers get two Gardens in this world and two in the Hereafter, i.e. they get two types of victories: physical and spiritual, which leave an eternal impact. Allah, the Almighty points toward the same when He says:

اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ
الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا

(Al-Kahf, 18:47)

People who desire to attain worldly gains from their wealth, get a benefit for the time being. However, actions of those people who perform deeds to win the approval of God the Almighty become eternal. They not only get the immediate reward but also set in motion a perpetual stream of rewards from it.

Explanation of Hadith that "Paradise is Under the Feet of Mothers"

The *Aḥādīth* that paradise is under the feet of your mothers also indicates that the better training of a mother will breed righteous offspring and the rewards attained by the father will become eternal. But if the mother does not educate the children well, then accomplishments of father will terminate with himself and the world would be deprived of the gardens of eternity. The same theme is also expressed in the Hadith, narrated by Muawiyah bin Jahmah. He relates that a person came to the Holy Prophet[sa] and sought his permission for joining a certain Jihad. He asked whether his mother was alive. The man replied in affirmative. The Holy Prophet[sa] advised him:

فَالْزِمْهَافَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا[23]

"Go and stay with her as paradise is under her feet."

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[23] *Sunan Nasa'ī, Kitāb-ul-Jihād, Bābur-Rukhṣati fit Takhallufi liman lahū Wālidah* by Abu Abdur Raḥmān Ahmad bin Shu'aib An-Nasa'ī, Hadith No. 3104, Edition Fifth, AH 1420, Publisher, Dārul Ma'rifah, Beirut.

It appears that there were some shortcomings in him. The Holy Prophet[sa] thought that his shortcomings would be removed by the excellent training of his mother provided he lived with her. It is possible that there might be excessive zeal and passion in him and the Holy Prophet[sa] considered that if he went to Jihad then he would become more emotional by temperament. If he remained with his mother then he will have to suppress his emotions in his obedience to her, and in this way, he might be reformed. There definitely was a shortcoming in him due to which the Holy Prophet[sa] considered the training of his mother better for him than participation in Jihad. Therefore, he directed him to remain in the service of his mother. This Hadith reveals that paradise cannot be achieved without the cooperation of woman. In short, the presence of woman is not only necessary in the next paradise but also in the worldly paradise because no nation can succeed without it.

The Command to Entrust the Trusts to the Deserving

Then Allah, the Almighty says that the reward and blessing which you get will require an organization for its establishment. With obstinacy and dispersion, a nation cannot achieve this reward. Therefore, Allah tells you the way that you have to adopt for the establishment of this paradise:

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا

(Al-Nisā', 4:59)

"Verily, Allah commands you to make over the trusts to those entitled to them."

The possessions of worldly governments, wealth and property are trusts of God the Almighty vested with you. Thus, Allah, the Almighty command you to give the trusts to those entitled to them, i.e. elect those leaders who are capable of holding this trust.

Moreover:

وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ

Allah, the Almighty commands those who are entrusted with these trusts to render justice and equity.

Thus, both sides are given commands. On one side, the people are told: "O people! Allah, the Almighty commands you to entrust the authorities of government to those people who are the most competent to exercise these powers and for running the affairs of the government". Then it is said, "O administrators! Allah commands you to treat the subjects with justice and equity, and never allow injustice to come near you".

اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا

i.e. This command of Allah, the Almighty is full of wisdom, and He always commands you to do good things, and He is All-Hearing and All-Seeing.

In this way, after an organization is established, Allah, the Almighty admonishes to pay attention to the dignity of religion, which was the cause of the establishment of an organization, i.e. compliance with

the commands related to national acts of worship and national obligations. Worship and obligations are personal as well as national. For personal worship and obligations there is no need for an organization and they have nothing to do with the election of the leaders.

By saying: أَطِيْعُوا اللّٰهَ وَأَطِيْعُوا الرَّسُوْلَ "Obey Allah and obey the Messenger" after giving the injunction about the election of Amīrs, it is indicated that the purpose of the organization was to perform the national worship and obligations properly. After the organization is established, you should be engaged in activities to fulfill its purpose. Do not sit in your homes after establishing organization and put the entire burden on the Amīr. The election of the Amīrs is not to do the work but to get the work done. Therefore, when an Amīr is elected, you should devote yourself to carry out the national responsibilities. Therefore, it is said:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ
وَاُولِي الْاَمْرِ مِنْكُمْ

(Al-Nisā', 4:60)

That is, when you have elected the leaders then remember that there will be three authorities ruling over you. First the rule of Allah, second the rule of His Messenger, third the rule of the Amīr. However, it is added:

فَاِنۡ تَنَازَعۡتُمۡ فِىۡ شَىۡءٍ فَرُدُّوۡهُ اِلَى اللّٰهِ وَالرَّسُوۡلِ اِنۡ كُنۡتُمۡ تُؤۡمِنُوۡنَ بِاللّٰهِ وَالۡيَوۡمِ الۡاٰخِرِ

As the Amīrs will make various plans to fulfil these obligations so you are obligated to obey them to carry out those plans. If you, sometime, differ with them then refer the case to Allah and His Messenger, i.e. settle them in the light of the principles laid down by Allah and His Messenger, and do not follow your personal desires.

ذٰلِكَ خَيۡرٌ وَّاَحۡسَنُ تَاۡوِيۡلًا

It is the best and very rewarding in the end for you. Here Allah, the Almighty has stated it clearly that when you hand over the power of government to the most competent persons then you will have to obey their commands along with the commands of Allah and His Messenger. This is because the objectives of establishing a government have been stated first. Allah, the Almighty says that it is necessary for your progress to hand over your affairs to one person. Nevertheless, remember to prefer competency during the election lest you should cast your vote to a person who has benefited you, or is a close relative or has friendly relations with you. It usually happens in the world that at the time of vote, preference is given to one who is closer to us or is a relative or a friend and the competency of a person for the job is not considered. Thus, Allah, the Almighty made it clear that same should not be in Islamic election that you

merely elect a person who is your father or your son or your brother, rather entrust this responsibility to the most competent person whether you have relations with him or not. After this, it is mentioned that when you have elected the leaders then they will surely make plans for the progress of Islam. Therefore, We command you to obey their orders whether you fully understand them or not. However, if at any stage you differ with them then refer it to the command of God and His Messenger.

Those outside the Khilāfat are overjoyed and say that the problem is solved as it is evidently mentioned that it is not necessary to obey Khalīfah. They conclude that if the Khulafā' proceed according to sharia, people should obey them, and if not, they should be rejected. I shall, God willing, address this issue later.

Quranic Principles of Islamic Organization

Right now, I want to say that the following principles have been described as general directives related to Islamic organization in the Holy Quran:

(1) National organization is a trust because it affects not just one person but the whole nation. Therefore, while making a decision you should prefer national interest and benefits to your personal desires.

(2) An organization is required for the fulfilment of this trust; people cannot execute it on individual

level. Therefore, there should be an executive for its performance.

(3) The nation should elect these executives.

(4) During the election, it should be kept in mind that the elected persons are competent to fulfil these trusts. Apart from it, no other element should be taken into consideration.

(5) Those who are assigned to such positions will not be the master of national affairs but the executives, because it is said: اِلَىٰٓ اَهْلِهَا i.e. that they will not inherit the ownership from their forefathers but should be competent for the service.

These commands are not purely for religious organization. It is evident from the words that these are the universal commands valid for both types of organization religious and worldly. Hence, Islam does not consider kingship a part of its organization, but it accepts a system based on the electoral process and stresses that all individuals should obey the people who are duly assigned to these functions.

Does Islam Acknowledge a Certain Type of Pure Worldly Government?

If it is asked whether Islam acknowledges a certain type of pure worldly government or not? The answer to it is that in the presence of all the means available for its support, Islam does not endorse any purely worldly organization. But it also does not ignore the

prevailing circumstances. It is possible that the ideal organization which Islam envisions may not be enforceable under certain circumstances. In such a state of affairs there may arise a need for some worldly organizations. For instance, if the majority of Muslims comes under the rule of a government of the non-believers, and are deprived of their liberty, independence and collective power, then those countries where Islam is in power, cannot establish a combined religious and worldly organization because the majority of Muslims cannot follow it. In such constrained circumstances, there is a provision for the establishment of purely worldly organization, which will follow the principles of Islam, mentioned before.

Interpretation of Purely Worldly Organization

Purely worldly organization does not mean that it will not enforce those rules of Islamic organization which deal with the government. It, in fact, means that its rules will not be religiously binding for the whole Islamic world, because neither the majority of the Muslims will be able to abide by them due to political circumstances nor will the majority of Muslims be involved in the establishment of this organization.

Therefore, in such circumstances it would be permissible to establish a separate purely religious organization. It would not only be lawful but also necessary that a separate purely religious organization

be established which is affiliated to that Islamic organization which, in turn, should be linked not with any government but with a spiritual organization of Islam so that the other governments do not interfere. Since it would be a spiritual organization and will not meddle with the affairs of the government, such an organization would be able to unite the Muslims living in other countries and Islam would be saved from disarray. If the Muslims had acted upon the theme of this verse, they would have surely been saved from the degradation in the last period.

A Regrettable Mistake of Muslims

Muslims committed a mistake during the period of their decline. They presumed that since they could not establish an organization in the whole world to address both the religious and the secular, there was no scope for them to establish a purely religious organization. They also presumed that these two organizations could not be separated under any circumstances. When establishment of one organization became impossible, they abandoned the other too. It was the duty of the Muslims that after the institution of Khilāfat came to an end, they should have made a centre for their national endeavours including the propagation of Islam in the whole world. Under this centre, they could have established the preaching missions in the whole world for the improvement of the morals of the people, teaching the

Quran, and to convert the non-Muslims to Islam, and strive collectively for their common national interests. However, they presumed that there was no scope of the establishment of any religious organization. As a result, they continued to decline day by day. If, after their failure to establish an organization comprising religious and worldly affairs, they had established a purely religious organization, they would have saved themselves from a great misfortune. With such an arrangement, Islam could have been dominant in the whole world, and Christianity could have been totally wiped out. But they made the mistake that if they could not establish such an organization in the whole world based on religious and worldly sections, then there was no chance of establishing a purely religious organization. Therefore, when they lost one organization, they abandoned the other one.

Second Mistake

Their second mistake was to draw the inference that election was necessary only for the organization which covers the worldly and religious affairs of all the Muslims. The fact is that in these verses God Almighty has clearly mentioned that election is as necessary in a purely worldly organization as it is in the combined organization of religious and worldly affairs. If they were not able to do more, the Muslims could have set up an electoral system for choosing the king. It would have saved them from great

destruction. If they had comprehended this point the hereditary kingship that prevailed among the Muslims and caused the destruction of the Islamic government, would have been avoided. Moreover, they would have become the first and true pioneers of the development of democracy.

Establishment of Purely Religious Organization when Differences Prevent Setting up an All-encompassing System

I have stated that the cited verse provides the need of the establishment of purely religious organization in a situation when there are controversies in the secular arrangements. This is because all the Muslims are addressed in this verse, and they are directed to obey "*those in authority among them*" at all times. There is no restriction of any period to obey those in authority, Rather, there is a command to obey them in every situation and in every age. If somebody says that the command to obey "those in authority" is for the time being, then it will have to be assumed that obedience to Allah and His Prophet are also temporary, because God has first commanded to "obey Allah and obey His messenger". Since the command to obey God and His Messenger is for all times and for every age therefore the command to obey "the authorities" should be for every situation and for every age. In fact, by this verse, Allah, the Almighty has drawn the attention of Muslims to the

fact that compliance with an organization is binding for them at all times. Just like the other commandments, if compliance of one part is not possible, the other parts are not automatically cancelled. One who cannot participate in Jihad, cannot be excused from Prayer. One who cannot perform Ablution, cannot be excused from bowing and prostration. He who cannot perform *Ṣalāt* by standing, cannot be excused of performing his *Ṣalāt* by sitting or by laying or by nodding. Similarly, even if there cannot be a political organization for the whole Islamic world, yet Muslims cannot be free from the compliance of other parts of the obedience of "those in authority". Just as if someone goes to Hajj and cannot perform *Sa'ī* in between Safa and Marwah, he is not excused from it. Rather, it will be necessary for him to fulfil this obligation by sitting on the back of some other person. Therefore, the Muslims committed a great mistake when they inferred that, as one organization had become impracticable for them so they were also freed of other organization. On the contrary, the establishment of purely religious organization does not become impossible when Muslims are divided in several political entities as has been proved by the advent of the Promised Messiah[as]. If people ask us why we do not cut the hand of a thief then we can tell them that it is not in our power but those matter in which we have control we consider it our foremost duty to establish an Islamic organization

within our own community. If the Muslims had realized that to obey "those in authority" was binding at all times and had they established organization in other parts leaving the impracticable parts of the obedience to "those in authority" aside, they would have fulfilled this commandment and Islam would have been saved from the decline that it has reached. Perhaps it was the will of Allah, the Almighty that this part of Islamic organization be implemented through the Jamā'at of the Promised Messiah[as] and the community called اٰخَرِيْنَ مِنْهُمْ [*others of them]* may achieve this excellence because there should have been virtue reserved for us. The Companions[ra] were granted the excellence that they established a combined religious and worldly organization based on Islamic principles. However, Allah, the Almighty directed our attention to the establishment of an organization, which is purely religious. It is as if Companions[ra] followed one part of this verse and we followed the other, so we also joined them. In short, the principles of the establishment of Islamic organization are mentioned in this verse. This command is given:

(i) Islamic organization should be based on election.

(ii) The Muslims should remain obedient to أُولِي الْأَمْرِ مِنْكُمْ [those among them who are vested with authority].

It is regrettable that the Muslims forgot these two principles during the time of their decline. Even where it was possible for them, they did not maintain electoral process. And in situations which were not fully under their control, they did not keep the Islamic Unity by obeying the organization of "those who are vested with" authority even in areas where they did have control. They involved themselves in useless debates that they should obey only "those in authority". In this way, they ignored the real spirit of this commandment. If they had fulfilled that part which was in their power, they would not have been accountable for things that were beyond their power.

Clarification of an Objection on "Authorities *among You*"

Someone may raise an objection that the Ahmadiyya Muslim Community teaches that "the authorities" that are non-Muslim are also included in these words, "authorities among you", and according to this verse the obedience of non-Muslim authorities is also required. However, the meaning given above cannot be applied to non-Muslims. It is true. However, this meaning is based upon the part of the words, "the authorities" i.e. when we say that non-Muslims are also included in "the authorities" then we do not take the whole portion into consideration, but we deduce it from one part of the verse. But we cannot ignore the meaning of this part in conjunction

with all the verses. No doubt, in worldly affairs the obedience of every "authority" is obligatory, but with it we cannot ignore that in every age the obedience of "those among them [Muslims] who are vested with authority" is obligatory for them.

Interpretation of "Refer to Allah and His Messenger in situations of Disagreement with Authority among You"

Now I come to the topic that I had promised to explain before. Some people have raised the objection that in case of disagreement with "authorities" Allah, the Almighty says, "refer it to Allah and His Messenger"; it indicates that their obedience is not obligatory but in controversial situation, we have to look at what the command of Allah and His Messenger is. The answer to this question is that this interpretation makes the whole verse meaningless because every person considers his own viewpoint as correct. If this meaning of verse is adopted, then there cannot be any obedience. After all what will the command be that would be unanimously acknowledged by all the people as the command of God and His Messenger? There is no doubt that difference of opinion is always present. If everybody has the authority to declare a command to be against the teachings of God and His Messenger then in that situation Khalīfah is left to rule upon his own self. Particularly in the present age, it is the condition that

followers are few and the self-proclaimed authorities in interpretation abound. When everybody considers himself a great mind, Khalīfah while sitting on his mat will order the people to do such and such thing and the people will ask him first to prove the command from the Holy Quran and *Aḥādīth*, and then they will obey, otherwise not. It is evident that there is no religious matter that is unanimously believed by the whole world. There is always a debatable point in every matter. There is a famous story that an illiterate person was fond of attending the company of learned people. As he had no knowledge of religion, wherever he went the people would throw him out. Once he told his friend that he was fond of attending the meetings of Ulema, but the people did not let him do so. What should he do? He advised him to wear a long robe and turban. The people would consider him a great scholar from his appearance, and they would not stop him from attending the meetings of Ulema. After entering a meeting, if somebody asks about something, he should tell him that it was a controversial issue. Some have written this and others opposite of it. As there is disagreement in most of the matters, no one would realize that he knows nothing. Therefore, he wore a long robe and a large turban, took a staff in his hand and started attending the meetings of Ulema. In the meetings, he would sit with his head bowed down. The people would seek his opinion on the topic under discussion. He would nod and say that it was useless

to argue on that topic. The jurists of Islam greatly differed on it. Some Ulema had written as is told by this scholar and some Ulema had written so as is told by that scholar. The people thought that he was a well-read person, so they agreed with his viewpoint and would leave the dispute to talk on something else. It continued for sometime, and he was greatly honoured in the meetings of Ulema. One day it so happened that a discussion started on the topic that the time is very bad and even the educated people are denying God and ask for the proof of His existence. On this as per tradition, the people asked him to say something. He said it was useless to argue, some Ulema had written that there was God and some wrote otherwise. On hearing this people came to know of his ignorance and he lost his reputation. They expelled him from the meeting.

To sum up, differences are rampant in the world. Therefore, if the verse:

فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ

is taken to mean that whenever anybody differs with Khalīfah about some command issued by him, he must ignore the Khalīfah under the pretext that his command is against the command of God and His Messenger. In such circumstances, Khalīfah will be unable to fulfil his obligations. This is not a rational approach. Some people of our Jamā‘at have erred in comprehending the true meaning of this verse. If they

had comprehended the true meaning, they would never have erred.

The Verse "*Those who are in* authority among You" is Applicable to Both the Worldly Authorities and Khulafā'-e-Rāshidīn

What are the true meanings? To know them it should be kept in mind that this verse is all-inclusive, and it includes pure worldly authorities and Khulafā'-e-Rāshidīn as well. Therefore, this verse is not only related to pure religious Khulafā' but is also concerned with worldly authorities. Now keeping it in mind that this verse, as meaning is concerned, is all inclusive and it includes both the pure worldly authorities and Khulafā'-e-Rāshidīn, bear this in your mind that there are separate commands of the Holy Quran and the Holy Prophet[sa] about them. There are separate commands of Islamic sharia for pure worldly authorities, and separate for Khulafā'-e-Rāshidīn. So when God says that "if you differ in saying anything among yourselves, refer it to Allah and His Messenger", it does not mean that when you differ with authorities then you start interpreting the command of God and His Messenger according to your wishes. It means this universal command applies to both Khulafā'-e-Rāshidīn and worldly authorities. So in case of difference with them, look what type of authorities they are. If they are Khulafā'-e-Rāshidīn

then follow the course of action laid down by Allah, the Almighty about Khulafā'-e-Rāshidīn. If the authorities are worldly then act upon those commands which Allah, the Almighty and His Messenger have given about them.

Separate Commands for the Two Types of Authorities

Now we see whether Allah and His Messenger have given separate commands for the two types of authorities or not. If this is so then what are they? We see that the Holy Prophet[sa] has given two different commands for two types of authorities. As Abadah bin Samat[ra] relates:

بَايَعْنَا رَسُوْلَ اللّٰهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِی الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلٰى اَثَرَةٍ عَلَيْنَا وَعَلٰى اَنْ لَّا نُنَازِعَ الْاَمْرَ اَهْلَهٗ وَعَلٰى اَنْ نَّقُوْلَ بِالْحَقِّ اَيْنَمَا كُنَّا لَا نُخَافُ فِی اللّٰهِ لَوْمَةَ لَائِمٍ.

(وَفِیْ رِوَايَةٍ) اَنْ لَّا نُنَازِعَ الْاَمْرَ اَهْلَهٗ قَالَ اِلَّا اَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِّنَ اللّٰهِ فِيْهِ بُرْهَانٌ مُتَّفَقٌ عَلَيْهِ. [24]

24 *Muslim, Kitāb-ul-Imārati, Babo wujūbi Tā'atil umarā'i fī Ghairi Ma'ṣiyatin,* Hadith No. 4874.
Muslim, Kitāb-ul-Imārati, Babo wujūbi Tā'atil umarā'i fī Ghairi Ma'ṣiyatin, Hadith No. 4877, by Abul Husain Muslim bin Ḥajjāj bin Muslim Al-Qushairī An-Nīsābūrī, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

> "We took the *Bai'at* of the Holy Prophet[sa] on the conditions that we will always obey the rulers whether it is convenient for us or hard and whether our heart intends to obey their commands or not, whether they give our rights to someone else, even then we'll obey them. Similarly, there was another condition of our *Bai'at* that we shall not dispute with a person to whom we entrust the government considering him fit for it. We shall not indulge in debate with him why he issued one command instead of the other one. It is possible that those authorities sometime may give a command against the religion. In that case, we had the instruction to inform them of the reality truthfully, and should not be afraid of any censure for the sake of the religion of God."

In another tradition it is mentioned, "We had the instruction from the Holy Prophet[sa] not to involve in any sort of dispute with those whom we have entrusted the job after considering them entitled for the government. But when you see an open infidelity and treachery from them, while the clear commands are in favour of your standpoint, then it is your duty to decline to obey them in that religious matter, and do what you are commanded by God.

Similarly, it is mentioned in another Hadith:

Ḥaḍrat 'Auf bin Malik al-Ashjaey[ra] narrates that the Holy Prophet[sa] said:

خِيَارُ اَئِمَّتِكُمُ الَّذِيْنَ تُحِبُّوْنَهُمْ وَيُحِبُّوْنَكُمْ وَتُصَلُّوْنَ عَلَيْهِمْ وَيُصَلُّوْنَ عَلَيْكُمْ وَشِرَارُ اَئِمَّتِكُمُ الَّذِيْنَ تُبْغِضُوْنَهُمْ وَيُبْغِضُوْنَكُمْ وَتَلْعَنُوْنَهُمْ وَيَلْعَنُوْنَكُمْ قَالُوْا قُلْنَا يَارَسُوْلَ اللّٰهِ اَفَلَا نُنَابِذُهُمْ عِنْدَ ذٰلِكَ قَالَ لَامَا اَقَامُوْا فِيْكُمُ الصَّلٰوةَ لَامَا اَقَامُوْا فِيْكُمُ الصَّلٰوةَ اَلَامَنْ وَلِيَ عَلَيْهِ وَالٍ فَرَاٰهُ يَاْتِيْ شَيْئًا مِنْ مَّعْصِيَةِ اللّٰهِ فَلْيَكْرَهْ مَا يَاْتِيْ مِنْ مَّعْصِيَةِ اللّٰهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ. [25]

"Your best rulers are those whom you love and they love you. You send *Durūd* on them and pray for their progress and they, in return, do the same. The worst rulers are those with whom you have malice and they are malicious with you. You curse them and they curse you." The narrator mentioned that the Companions asked: "O Prophet of Allah! When such rulers are thrust upon us then why should we not dethrone them by challenging them"? The Holy Prophet[sa] said, "No, not at all until they put any restriction upon *Ṣalāt* and Fast, and forbid you from worshipping Allah, the Almighty, you should not stop obeying them. Listen! when somebody rules on you and you see that he is disobeying Allah, the Almighty in some matters

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25 *Muslim, Kitāb-ul-Imārat, Bābo Khiyāril-A'immati wa Shirārihim*, by Abul Husain Muslim bin Hajjāj bin Muslim Al-Qushairy An-Nīsābūry, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

then nurture hatred in your hearts but do not rebel."

In another Hadith, there is an additional command that in case they commit clear infidelity then you can rebel against them.

The Command to Follow Always Sunnah of Khulafā'-e-Rāshidīn

There is another Hadith narrated by Irbāz bin Sāriyah[ra].

صَلّٰی بِنَا رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ الصُّبْحَ ذَاتَ
یَوْمٍ ثُمَّ اَقْبَلَ عَلَیْنَا فَوَعَظَنَا مَوْعِظَۃً بَلِیْغَۃً ذَرَفَتْ مِنْھَا الْعُیُوْنُ
وَوَجِلَتْ مِنْھَا الْقُلُوْبُ فَقَالَ قَائِلٌ یَارَسُوْلَ اللّٰہِ کَاَنَّ ھٰذِہٖ
مَوْعِظَۃُ مُوَدِّعٍ فَمَاذَا تَعْھَدُ اِلَیْنَا۔ فَقَالَ اُوْصِیْکُمْ بِتَقْوَی اللّٰہِ
وَالسَّمْعِ وَالطَّاعَۃِ وَاِنْ کَانَ عَبْدًا حَبَشِیًّا فَاِنَّہٗ مَنْ یَّعِشْ
مِنْکُمْ بَعْدِیْ فَسَیَرٰی اخْتِلَافًا کَثِیْرًا فَعَلَیْکُمْ بِسُنَّتِیْ وَسُنَّۃِ
الْخُلَفَاءِ الرَّاشِدِیْنَ الْمَھْدِیِّیْنَ فَتَمَسَّکُوْا بِھَا وَعَضُّوْا عَلَیْھَا
بِالنَّوَاجِذِ وَاِیَّاکُمْ وَمُحْدَثَاتِ الْاُمُوْرِ فَاِنَّ کُلَّ مُحْدَثَۃٍ بِدْعَۃٌ
وَکُلَّ بِدْعَۃٍ ضَلَالَۃٌ۔ [26]

He said, "One day the Holy Prophet[sa] led the morning *Ṣalāt*, and after the *Ṣalāt* he gave a

[26] *Muslim, Kitāb-ul-Imārat, Bābo Khiyāril-A'immati wa Shirārihim*, by Abul Husain Muslim bin Hajjāj bin Muslim Al-Qushairy An-Nīsābūry, publisher, Dārul Jail, Beirut and Dārul Āfāq Al-Jadīdah, Beirut.

sermon. The sermon was so moving that our tears started falling and the hearts shivering. On this, a person stood up and said, 'O Messenger of Allah! It indicates that this is a farewell sermon. You should give us some advice'. He said, 'I advise you to adopt the righteousness of Allah, the Almighty and be submissive and obedient in your way of life, even if a Negro slave is made ruler on you. The people, who will live after me, will see great dispute among the people. Thus, for that time I advise you that you should adopt the sunnah of mine and that of Khulafā'-e-Rāshidīn after me. You should strictly follow that sunnah and should stick to it as strongly as something is held by teeth. Similarly stick to that sunnah and never leave this path that is mine or that of my Khulafā'-e-Rāshidīn. And save yourself from the innovations because every new thing which is against my sunnah and that of Khulafā'-e-Rāshidīn will be an innovation in religion which will lead to destruction.'"

From these two references it is proved that the Holy Prophet[sa] described two kinds of *authorities*: one worldly and the other religious and Islamic. The command of obedience is for worldly authorities, but simultaneously there is a reason of disobedience on case of their clear infidelity. In such a situation, provided there is a solid proof of it, and not a guess,

there is not only permission but also a command to go out of their obedience. Some Muslim Ulema like Ḥaḍrat Mahyyuddin Ibn-e-Arabi has been so cautious in such matters that he said that in such situation only separation is permissible and not revolt. But there are religious and Islamic authorities, on whom we are not made judge, but they are made judge upon ummah; whatever they do is binding upon you and their obedience is as necessary as that of command of the Holy Prophet[sa]. So rulers are of two types: one who are worldly and about whom there is possibility that they might commit an infidelity. For them it is commanded to continue obeying them. Verily when they commit a clear infidelity then separate yourself from them. But other rulers are those who cannot commit a mistake. For them there is a directive to always follow their sunnah, and to never turn away from their path. But in case of a doubt whether your beliefs are true or not then compare your beliefs with those of Khulafā'-e-Rāshidīn. If they corroborate, then consider yourself on the right path, and if not then consider yourself on the wrong path.

Khulafā'-e-Rāshidīn are a Model for the Ummah

In fact, Khulafā'-e-Rāshidīn are an example from whom other people can assess whether their steps are on straight footing or not. If the weight of two kilograms is on one side of the scale, and the other

holds radishes and carrots, everyone will judge the weight of the vegetables against the two kilos. No one will throw away the weight as defective if they feel that there is a shortage of five to seven radishes. Instead, he will consider the vegetables to be short in weight. Similarly, the Holy Prophet[sa] did not say that you should judge the steps of Khulafā'-e-Rāshidīn and see whether they make sense to you; nor did he say that you should judge how they compare with the commands of God and His Messenger. Instead, it is said that if a doubt arises about your own self whether your steps correspond with the will of God and His Messenger, then see what the Khulafā'-e-Rāshidīn have stated about them. If your steps correspond with their viewpoint then consider them correct, but if not, consider your steps to be incorrect.

So the matters which are to be judged against the commands of God and His Messenger are those that I have mentioned before, namely the rulers with whom you differ. But judge what type of rulers they are, worldly rulers or the Khulafā'-e-Rāshidīn? If they are worldly rulers then obey them as far as you can. However, if they issue an order against the clear command of God then it is your duty to warn them of their mistake. Try to bring them towards the right path, and tell them that they are on the wrong path. If they commit a clear infidelity—as for example if they prohibit the performance of prayers or the observance of fast—then you have the right to disobey their orders and to tell them that you will continue

performing prayers and observing fast no matter what they may say or do. But if those أُولِي الْاَمْرِ (*authorities*) are Khulafā'-e-Rāshidīn, then beware for they cannot commit a mistake. What they do will be according to the will of Allah, the Almighty, Who guides them towards that path which leads close to Himself. So instead of judging them, make them your judge, and do not become counted among those who differ with Allah, the Almighty by differing with them.

Discussion of Āyat-e-Istikhlāf

I will now take up the commandments about the pure religious organization in Islam. In sūrah Al-Nūr, Allah, the Almighty says:

قُلْ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ
مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ
وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿٥٥﴾ وَعَدَ اللّٰهُ الَّذِيْنَ
اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ
كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۠ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ
الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ
اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٥٦﴾ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا
الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٥٧﴾

(Al-Nūr, 24:55-57)

In these verses the commandment is first given for obeying Allah and His Messenger. Then a promise is made to the Muslims that if they are perfect in their obedience, He will make them leaders. Like the earlier nations, He would establish for them a Khalīfah on the earth. At that time, it would be their duty to establish Prayer and pay Zakat, and also to obey the Messenger of God. By establishing faith through the Khalīfah, they would also be following the Messenger. This is the point also stressed in:

مَنْ يُّطِعِ الْاَمِيْرَ فَقَدْ اَطَاعَنِىْ وَمَنْ يَعْصِ الْاَمِيْرَ فَقَدْ عَصَانِىْ[27]

In other words, at such times the obedience to the Messenger would consist of following the Khalīfah in propagating and strengthening Islam.

Performance of Prayer, in its True Sense, is not Possible without Khilāfat

So in these verses Allah, the Almighty has first promised Khilāfat to the Muslims. Then they are commanded to perform Prayer and pay Zakat. In this way, Allah, the Almighty has indicated that performance of Prayer in the true sense is not possible without Khilāfat, as is the case of Zakat. There was a regular system of Zakat in the age of the Holy Prophet[sa]. When he died, Ḥaḍrat Abu Bakr[ra] took

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[27] *Bukhārī Kitāb-ul-Jihād was-siyar, Bābo Yukātalo min warā'il Imāmi wa Yuttaka bihī*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

charge of Khilāfat. The majority of Arabs refused to pay Zakat. They were of the view that it was a command only during the period of the Holy Prophet[sa], but not for the period of later Khulafā'. Ḥaḍrat Abu Bakr[ra] refused to accept their demand and was determined to fight with those who even refused to pay Zakat equivalent to the string that was used to tie the knee of a camel, and vowed that he would not stop fighting till he received Zakat from them the same way they used to pay in the period of the Holy Prophet[sa]. He succeeded in his campaign, and the system of Zakat again started functioning, which continued in the periods of the later Khulafā'. When Khilāfat was terminated the Muslim world was left with no system for the recovery of Zakat. This is what Allah, the Almighty has mentioned in this verse. If there is no Khilāfat, the Muslims cannot comply with the command of paying Zakat. The reason for it is that Zakat is a basic pillar of Islamic teachings. It is taken from the rich and distributed among the poor. It can only be possible where a regular organization exists. If an individual distributes Zakat to a few poor people then how can such good results come of it which are possible only in the presence of a system that ensures the utilization of the total collection of Zakat for the welfare and progress of all indigent people? So the system of Zakat requires the supervision of Khilāfat. Similarly the performance of Prayer is not possible without Khilāfat. The reason is that the best part of

Ṣalāt is the *Jum'ah* Prayer with a sermon, in which the national needs are put before the people. If there is no Khilāfat then how can the Jamā'ats of small towns come to know the situation of what is going on, say, in China or Japan? What type of sacrifices Islam is demanding from them? When there is a centre and a Khalīfah, liable to be obeyed by all Muslims, he gets reports of what is happening from all the parts of the globe. In this way, he is able to tell the people what type of sacrifice is required and which services are needed. This is why it is the belief of Hanafis that performance of *Jum'ah* Prayer is not lawful when there is no Sultan amongst the Muslims. The philosophy behind this view is the same which I have mentioned before. The same is the case for the Prayer of Eids. It is proved from the sunnah of the Holy Prophet[sa] that he always delivered a sermon according to the needs of the nation. When there is no system of Khilāfat then what knowledge of national needs can one have individually? How can he express them in his sermon? But it is quite possible that due to ignorance of facts he may himself remain in confusion which may then lead to confusion in others.

Once I read that forty to fifty years ago a person went to Beekaneer for a tour. It was, by chance, Friday and he went to perform Prayer in a mosque. He noted that the Imam first recited the usual sermon in Persian and then asked the people present in mosque to pray by raising their hands that Allah, the Almighty

might keep Amīr-ul-Mu'minīn, Jahangir, the Emperor, safe and sound. The poor fellow did not know that Jahangir, the Emperor, had expired long ago and that now the English were the rulers.

So *Jum'ah,* the best part of Prayer, can only be performed properly where there is a system of Khilāfat in Muslims. You can see that as there is a system in us, my sermons are always concerned with the important needs of the time. It is a blessing of Allah, the Almighty. Some non-Ahmadis are so deeply affected by my sermons, that they deem them to be revealed. A famous leader of Muslims regularly reads my sermons; and stated that these not only guide Muslims religiously but also politically.

The real task of the leader is to guide the people. Such leadership can only be provided by the person who gets news from various parts of the world, and has knowledge of ongoing circumstances. The knowledge of such circumstances cannot be acquired only from the newspapers because they also contain many false reports, and moreover, some events are not fully reported. As our missionaries are present in various parts of the world along with the members of our Jamā'at, who are spread in all corners of the world, I receive true reports from them, and by utilizing them I can guide the Jamā'at properly. To sum up, the performance of Prayer is not possible without the Khalīfah.

True Obedience to the Messenger is also not Possible without Khilāfat

Similarly obedience to the Messenger mentioned in اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ "obey Allah and obey His Messenger" is not possible without the Khalīfah, because the real purpose behind obedience to the Messenger is to string all in the thread of unity. In a way, the Companions[ra] performed Prayer and Muslims of today also do the same these days. The Companions[ra] fasted as do the Muslims now. The Companions[ra] also performed Hajj and the Muslims do the same now. Then what is the difference between Companions[ra] of the Holy Prophet[sa] and Muslims of these days? The difference is that at that time they performed Prayer when the Holy Prophet[sa] informed them that it was the time of Prayer as was the case with Fasting and Hajj. Though they submitted to the commands of Allah, the Almighty by participating in Prayer, Fast, and Hajj, all their acts were dominated by the spirit of obedience to the Holy Prophet[sa]. The benefit of this obedience was that when the Holy Prophet[sa] gave any command, the Companions[ra] promptly followed it. But this spirit of obedience is not present in the Muslims of these days. The Muslims perform Prayer, observe the Fast, and perform the Hajj but there is no sense of submission in them because the sense of submission cannot be created without the system of Khilāfat. So when there is Khilāfat there is obedience to the Messenger.

Obedience to the Messenger does not just mean the performance of Prayer, Fast and Hajj; for these are all commandments of God. The submission to the Messenger is that when he says that now is the time to put more emphasis on Prayer, then all the people start asserting more emphasis upon Prayer. When he says that now the need of Zakat is growing, so be ready to offer contributions, then the people start focusing on contributing more towards Zakat. When he says that now is time to sacrifice your lives or the countries where you live, then they come forward to sacrifice their lives and their countries. Therefore, these three things are totally attached with Khilāfat. Allah, the Almighty says that your Prayers will keep losing their value and determination when there is no Khilāfat, and so is the case of Zakat, for the sense of submission to the Messenger will keep departing from your hearts. As our Jamā'at is accustomed to the system and our members have a sense of submission, even if the members of our Jamā'at were placed in the age of the Holy Prophet[sa] they would have started obeying just as the Companions[ra] did. But if you take the case of a non-Ahmadi and envision his condition in the age of the Holy Prophet[sa], you will see him stumbling at every step. He may say that: "Wait a moment, I have not comprehended the command yet". It is known about a Pathan who said, "Khu! The Prayer of Muhammad[sa] has been infringed; it is mentioned in Qudūrī that Prayer is infringed by a

small movement" and he will start denying some other religious matter. But if you take an Ahmadi then he will instantly realize that he is not in some unknown place. Just as a tool of a machine quickly fits at its place, so he will also fit there, and immediately will become a Companion of the Holy Prophet[sa].

Summary of the Subject Matter of Āyat-e-Istikhlāf

The summary of the Āyat-e-Istikhlāf is:

What is mentioned is actually a promise.

The promise is only with the people as long as they comply with faith and acts of goodness.

The dissenters always assert that in this verse the promise of Khilāfat is not with the person but with the people and I accept their point. I also affirm that this promise is for the people. And Allah, the Almighty mentions that as long as they will comply with faith and acts of goodness the promise from Him will remain effective.

The purpose of this promise is that,

a. Muslims should get the same awards which the previous nations have availed as evident in,

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

(Al-Nūr, 24:56)

"As He made Successors from among those who were before them."

b. The second purpose of this promise is the dignity of the religion.
c. The third purpose of it is to guide the Muslims from their state of fear to that of security.
d. The fourth purpose of it is to dispel infidelity and the establishment of service to Allah, the Almighty.

At the end the words,

وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

(Al-Nūr, 24:56)

"Whoso is ungrateful after that, they will be the rebellious."

The emphasis is again put on the promise. The attention is, however, drawn to the warning,

وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

(Ibrāhīm, 14:8)

"And if you are ungrateful, My punishment is severe indeed."

Since Khilāfat is a favour, remember it that the people who are ungrateful will be counted as rebellious.

This verse is a great testimony in favour of Khilāfat-e-Rāshidah, and it is mentioned that the system of Khilāfat will be established among the Muslims and it will carry the support of Allah, the Almighty as is evident from:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ

(Al-Nūr, 24:56)

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth."

and:

وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ

(Al-Nūr, 24:56)

"He will surely establish for them their religion which He has chosen for them."

He will help the Muslims inherit abundantly of the rewards granted to previous nations.

Signs of True Khulafā'

In this verse, the signs of true Khulafā' are also mentioned. This can help in distinguishing the true Khalīfah from a false one. They are as follows:

A Khalīfah is appointed by God and no human hand is involved in appointing him, nor does he himself desire it, nor does he become Khalīfah by some plan. Sometimes, a person whose appointment is considered impossible is appointed as Khalīfah. The words:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ

(Al-Nūr, 24:56)

> "Allah has promised to those among you who believe and do good works."

indicate that God alone appoints the Khalīfah because only He who made the promise can fulfil that promise. Some people make the mistake of thinking that this promise means that people appoint a Khalīfah of their own choice, and that God will declare him to be His choice. But it is like the way of a teacher that I had who used to tell a boy that he was happy with, that "whatever money you are holding in your pocket is an award from me". This mistaken notion amounts to rendering the promise of Khilāfat to the same level; as if God says "Go ahead and appoint someone your Khalīfah by your choice but consider him appointed by Me". If this is the case then what is the prize? And how is this treatment distinctive that Allah, the Almighty has a special love with the Jamā'at which believes and does good works. One who makes a promise also fulfils it. Is it so that one who makes a promise has someone else fulfil it? The first thing mentioned in this verse is the advent of a Khalīfah from Allah, the Almighty. All evidence points toward this. No one can become the Khalīfah by his own desires. Similarly nobody can become the Khalīfah by some connivance. The Khalīfah is he whom God desires to be. Indeed, he will often become a Khalīfah when the world considers it impossible.

The second sign of a truthful Khalīfah given is that Allah, the Almighty helps him in a manner similar to

the way He helps the Prophets because it is mentioned that:

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

(Al-Nūr, 24:56)

"He made them Successors from among those who were before them".

Such Khulafā' deserve the same help that We gave to the previous Khulafā'. We know that the previous Khilāfats were of two types: First Khilāfat-e-Nubuwwat (the Khulafā' that are Prophets[as]) as was the Khilāfat of Ḥaḍrat Adam[as] about whom it is mentioned:

اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً

(Al-Baqarah, 2:31)

"I am about to place a Khalīfah in the earth."

Ḥaḍrat Adam[as] was not elected nor was he a worldly king. Allah, the Almighty made a promise with angels and made him a Khalīfah in the earth on His Own. Those who denied him were punished.

Similarly, it is mentioned about Prophet David[as]:

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿۲۷﴾

(Ṣād, 38:27)

"O' David We have made you a Khalīfah in the earth, (Prophet David was a Prophet of Allah, the Almighty. Therefore, it indicates that here Khilāfat means Khilāfat-e-Nubuwwat) so judge the people with justice. And follow not the desires of the people lest it should lead you astray from the right path. Surely those who go astray will have a severe punishment from Allah, the Almighty. Therefore, do not follow their desires but do the same to which God guides you."

In these verses the same subject is mentioned as is in the words,

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ

(Āl-e-'Imrān, 3:160)

"And when thou art determined, then put your trust in Allah."

Some persons have mistaken the meaning of:

لَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ

They think that in this verse Prophet David is admonished not to follow the vain and immoral desires of people. This is not the meaning of this verse. It actually means that: "sometimes the majority of the people will advise you to do something. But it is not your job to yield before the majority, but to see whether what they say is useful or not. If it is useful then accept it and if it is not useful then reject it even

if it is presented by the majority, especially in a situation when it is sinful.”

Earlier Khilāfats were either Khilāfats of Prophethood or Khilāfats of Kingship

The earlier Khilāfats were either Khilāfats of Prophethood as were the Khilāfats of Prophet Adam[as] and Prophet David[as] or were the Khilāfats of governments as it is said:

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ
فِي الْخَلْقِ بَصْطَةً ۚ فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ۝٧٠

(Al-A‘rāf, 7:70)

> “Remember the time when God made you Khulafā’ after the people of Nūḥ (Noah) and increased you abundantly in your structure and gave you abundant offspring. You should remember the favours of Allah, the Almighty so that you may prosper.”

The word Khulafā’ in this verse only means worldly kings, and favour means governments. Allah, the Almighty admonishes them to perform their obligations with justice in the earth, otherwise He would destroy them. The mention of this favour to Jews is made in these words:

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَ جَعَلَكُمْ مُّلُوْكًا ۖ وَّاٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿٢١﴾

(AL-Mā'idah, 5:21)

"And remember when Moses said to his people, 'O my people, call to mind Allah's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples'."

We made them Khulafā' in two ways. By virtue of اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ they were given Khilāfat of Prophethood and by virtue of جَعَلَكُمْ مُّلُوْكًا they were granted the Khilāfat of kingship.

Therefore, the earlier Khilāfats were of two types either they were Khilāfat of Prophethood or Khilāfat of kingship. Allah, the Almighty says to Muslims:

لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"He will surely make them Successors in the earth as He made Successors from among those who were before them."

It is thereby deduced that they will get the favours like those of earlier Khulafā'. Allah, the Almighty will treat the Muslims in the same way He treated the previous Prophets.

Why has the Resemblance been Ascribed to Khilāfat of Prophethood and Not the Khilāfat of Kingship?

If anybody says that the Khilāfat of kingship is also mentioned for earlier people, so why is the present discussion focusing only Khilāfat of Prophethood and ignoring the Khilāfat of kingship? This verse reveals that though there is a promise of kingdoms for the Muslims in other verses yet, here, only religious favours are being mentioned. To be specific, in this verse Allah, the Almighty mentions,

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضٰى لَهُمْ

"He will surely establish for them their religion which he has chosen for them."

God establishes the religion of His Khulafā' in the world. This is not the rule for the kings of the world and nor is their religion ever established by Allah, the Almighty. But this rule is only for spiritual Khulafā'. So this verse shows that here the resemblance of Khilāfat is with the Khilāfat of Prophethood and not Khilāfat of kingship. Similarly it is mentioned,

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

"He will surely give them in exchange security and peace after their fear".

This sign also cannot be assigned to the worldly kings in any way because if they are the masters of the

kingdoms at one time, they are also seen begging at the other when they are separated from their thrones. There is no promise of changing their fear into security; indeed in the hours of severe danger sometimes they are totally disheartened under adverse circumstances.

Then it is mentioned,

يَعۡبُدُوۡنَنِیۡ لَا یُشۡرِكُوۡنَ بِیۡ شَیۡـًٔا

"Those Khulafā' will worship Me, and will not associate partners with Me."

So they will worship Me alone and would be strong opponents of polytheism. But worldly kings sometimes commit polytheism, and the Holy Prophet[sa] has said that it is possible that they may even commit an open blasphemy; so then how can they be considered the subject of this verse?

The fourth argument to prove that these Khulafā' are not to be worldly kings is that Allah, the Almighty says:

وَمَنۡ كَفَرَ بَعۡدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الۡفٰسِقُوۡنَ

"The people who deny these Khulafā' will become rebellious."

Now tell me, can it be considered rebellious to disobey someone who is capable of open blasphemy? The decree of rebellion can only be invoked when he disobeys the spiritual Khulafā'.

In summary, the four reasons mentioned in the verse prove that Khilāfat in this verse does not refer to the Khilāfat of kingship. So when God says that,

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"We shall favour those Khulafā' as We have favoured the previous ones,"

It means that just as the Prophets, who were before them, have been favoured by Allah, the Almighty, so shall these Khulafā' be favoured. Therefore, in this verse the resemblance is towards Khilāfat of Prophethood, and not with the Khilāfat of kingship.

Promise of Khilāfat Conditional upon Faith and Acts of Goodness

The third thing that can be deduced from this verse is that the promise with the ummah of the Holy Prophet[sa] only applies until the time the ummah remains established upon faith and acts of goodness. When it deviates from faith and acts of goodness, Allah, the Almighty will withdraw His promise. Thereby, a great difference is mentioned between Prophethood and Khilāfat. Prophethood is established when the world is filled with evils and chaos. As it is mentioned:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

(Al-Rūm, 30:42)

"Corruption has appeared on land and sea."

People forget Allah, the Almighty and turn away from divine commands. They are captivated by error and perversion, and darkness covers every part of the land. This then causes Allah, the Almighty to send a Messenger who reforms the people. He brings down the light of faith from heavens, and puts the people to whom the Messenger is sent on the path of truthful religion. But Khilāfat comes at a time when there is a majority of believers and performers of good works in the nation. As such, Prophethood comes at the extermination of faith and acts of goodness, while Khilāfat comes at a time when people are on the path of faith and doing acts of goodness. This is the reason that Khilāfat starts when Prophethood ends, because faith and acts of goodness are placed on sound footing by Prophethood. So as the majority of people are those who are on the path of faith and righteousness, Allah, the Almighty blesses them with Khilāfat.

In the middle period when the world is neither totally devoid of pious people nor full of evil then it is deprived of both the favours because neither the illness is so severe as to demand a Prophet, nor is the moral health so perfect as to justify a Khalīfah to lead them in good deeds.

Loss of Khilāfat is Due to the Shortcoming of a Jamā‘at, not because of a Shortcoming in the Khalīfah

It is evident from this command that the loss of Khilāfat is not due to any shortcoming of a Khalīfah but due to a shortcoming of a Jamā‘at. The loss of Khilāfat does not prove the sin of a Khalīfah, but it is a proof of the sin of a Jamā‘at, because it is a clear promise of Allah, the Almighty that He will continue Khilāfat while the majority is on the path of faith and doing acts of goodness. When change comes and most of the people deviate from the path of faith and acts of goodness, then Allah, the Almighty will say, "you have become evil doers, so I withdraw My blessing from you". (Though if God desires, He may continue making Khulafā' in a Jamā‘at for some time as an extra favour). When a person says that a Khalīfah has become worthless, he, in other words, declares that the Jamā‘at has been deprived of a majority of believers and performers of good works. It is the promise of God that as long as a Jamā‘at is firm in faith and acts of goodness Khulafā' will continue coming, but when they lose their steadfastness, the Khulafā' will cease to come—so there is no chance of corruption of a Khalīfah. However, there is a chance that the Jamā‘at be deprived of people of faith and of performing acts of goodness. As the Khalīfah cannot be corrupted—only the Jamā‘at can be—when a person declares before the world that the Khalīfah of

the Ahmadiyya Muslim Jamā'at has become corrupt, then he will have to admit that at this time despite there still being a large number of Companions[ra] of the Promised Messiah[as] present among us and the age being full of the machinations of the Antichrist, this tree [Ahmadiyyat] which was destined to prosper and spread throughout the world, has been attacked by Satan and has been deprived of its faith; and not just that, but even its potential for acts of goodness have been crushed. According to such a claimant, the Khalīfah has become corrupt, and the Holy Quran reveals that true Khulafā' will continue to come as long as the majority of Jamā'at remains firm on faith and acts of goodness. The denial of Khilāfat is not just a denial of the Khalīfah but it also amounts to saying that the Jamā'at has been deprived of faith and acts of goodness.

Sign of the Establishment of Religion

The fourth sign of a Khalīfah enunciated by Allah, the Almighty is that their religious commands and ideas are spread in the world by Allah, the Almighty. Therefore, He says:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

> Allah, the Almighty will glorify their religion and in spite of adverse circumstances, He will establish it in the world.

This is a great proof of true Khilāfat. When we consider it then it looks to be a great sign of Allah, the Almighty for the truth of Khulafā'-e-Rāshidīn. It is remarkable that Ḥaḍrat Abu Bakr[ra] and Ḥaḍrat Umar[ra] belonged to the families that did not have strong tribal support, but those of Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] were tribal. Banū Umayyah was in favour of Ḥaḍrat Usman[ra] and Banū 'Abbās in favour of Ḥaḍrat Ali[ra], and both of them had a great strength in Arabia. At the time of the downfall of Khilāfat the majority of the Muslims had lost their faith and stopped committing acts of goodness. Banū Umayyah took control of the Muslims after the martyrdom of Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra], and those who belonged to Ḥaḍrat Usman[ra] praised him and condemned Ḥaḍrat Ali[ra] in their rule. In this period there were few who appreciated Ḥaḍrat Abu Bakr[ra] and Ḥaḍrat Umar[ra]. After this the circumstances changed and Banū 'Abbās came to power in place of Banū Umayyah. These were the people that belonged to *Ahl-e-Bait*, and used all their energies to praise the virtues of Ḥaḍrat Ali[ra] while condemning Ḥaḍrat Usman[ra]. In short, Banū Umayyah continued condemning Ḥaḍrat Ali[ra], while on the other hand Banū 'Abbās kept condemning Ḥaḍrat Usman[ra]. In this way, for many centuries, one group of Muslims remembered the virtues of the one and the other group counted those of the other one. After the first four Khulafā' there came two periods of Islamic history when there was

no admirer of Ḥaḍrat Abu Bakrra and Hadrat Umarra, but despite that their decrees and injunctions became revered in the entire world. The others were also honoured, but not to that extent as had been promised in:

وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

Allah, the Almighty will establish their religion, and put their honour in the hearts of the people. Accordingly, when any Muslim is asked whom he respects the most, he will name first Ḥaḍrat Abu Bakr[ra], then Ḥaḍrat Umar[ra], then Ḥaḍrat Usman[ra] and finally Ḥaḍrat Ali[ra], whereas there was no one to name Ḥaḍrat Abu Bakr[ra] and Ḥaḍrat Umar[ra] for a long time. For such a long period even the names of these very great personalities were forgotten. But God kept their names alive, and gave honour to their decrees and injunctions, which He did not give to the decrees and injunction of Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra]. In the period of Banū Umayyah, attempts were made to defame Ḥaḍrat Ali[ra], and in Banū ‘Abbās, Ḥaḍrat Usman[ra] was censured. But in spite of all these attempts made by the governments, who, in their periods tried their best to defame and erase their names from the history; even then these two Khulafā’ came out unscathed, and God established their honour and prestige in the Islamic world.

Transforming Fear into Security

The Fifth sign that Allah, the Almighty mentions is:

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

> "He will surely give them in exchange security and peace after their fear."

After their fearful condition He transforms their fear into security. Some people take this verse to mean that they remain safe from every kind of fear, and argue that Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] faced fear after their Khilāfat because the enemies martyred them. They therefore argue that none other than Ḥaḍrat Abu Bakr[ra] can be accepted as Khalīfa-e-Rāshid. Sheikh Abdur Rehman Miṣrī has also emphasized this point, and wrote that the real Khalīfah was only Ḥaḍrat Abu Bakr[ra], and that the Khilāfat of Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra] do not come within the sphere of Āyat-e-Istikhlāf.

Bear in mind that such people are misled because they do not ponder over the deeper meanings of the words of the Holy Quran. No doubt, the transformation of fear into security is also a great favour, but Allah, the Almighty does not mention that whatever is considered fear by any random person will be removed from them. He only mentions,

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

The fear that is created in their hearts and the thing from which they are afraid of, Allah, the Almighty will remove it and transform it into security.

Therefore, promise is not that whatever is fearful for Tom and Harry will not happen with the Khulafā'. But the promise is that whatever is fearful for them, Allah, the Almighty will remove it and transform their fear into security. For example, consider the snake which is apparently a very terrible thing, but there are people who can carry snakes in their hands. For such people the fear of snakes is meaningless. Similarly, poverty is very frightening, but it was of no importance to the Holy Prophet[sa]. If somebody considers it very humiliating when he does not get a meal even for one time then shall we consider it humiliating (God forbid) for the Holy Prophet[sa]? He considered poverty his honour, rags better than the costly dress, and worldly treasures pollution. For him the fear of poverty was meaningless. So Allah, the Almighty does not say, "Whatever fear is created, it will be transformed into security". But He says, "There will not be any thing which will be frightening for them". By taking this difference into consideration you will come to know that no such misery came to any of the Khulafā' which they were afraid of. And if it came to them then Allah, the Almighty transformed it into security.

Ḥaḍrat Umar[ra] was not Afraid of his Martyrdom

There is no doubt that Ḥaḍrat Umar[ra] was martyred. But when we look at the events that took place, it appears that Ḥaḍrat Umar[ra] was not afraid of his martyrdom. He continuously prayed to Allah for martyrdom, particularly in Medina. So can we say about a person who prayed all his life for martyrdom in Medina, and was martyred, that he passed through a terrible situation which was not transformed into security? No doubt, if Ḥaḍrat Umar[ra] were afraid of martyrdom, and then was martyred, maybe it could be said that Allah, the Almighty did not transform his fear into security. But he prayed, "O Allah, martyr me in Medina". So how can it be said that he was afraid of martyrdom? When he was not afraid of it, but prayed for it, then Allah, the Almighty honoured his request. It indicates that according to this verse there was no such fear, rather that was his heartfelt desire. And in this verse I have mentioned that an incident cannot happen that a Khalīfah can be afraid of. It is the promise of Allah, the Almighty that He will transform their fear into security. But when they are not afraid of something, and consider it their honour and greatness, then calling it fear and asking why it was not transformed into security is totally meaningless. When I read the prayer of Ḥaḍrat Umar[ra] I presumed that apparently it means that an attack of an enemy on Medina would be so severe in magnitude

that it would destroy all the Muslims and come to the chair of the Khalīfah to martyr him, but in granting the prayer of Hadrat Umar[ra] Allah, the Almighty created such circumstances that instead of a foreign attack on Medina, a wicked man rose from inside to martyr him by dagger.

Ḥaḍrat Usman[ra] also did not Feel any Fear

The incidents that happened to Ḥaḍrat Usman[ra] also indicate that he never entertained any fear of them. History proves that when the rebels attacked Medina, they spread on all sides of the mosque before prayer. They separated the Medinites from one another so that they might not face them collectively. But in spite of this revolt, mutiny and disturbance, Ḥaḍrat Usman[ra] came to the mosque all alone for leading the prayer. He did not fear anyone at all. On his way to the mosque the people warned him not to go there in such a great disturbance while the rebels attacked his house. Instead of asking the Companions[ra] to guard his house he, on oath, asked them not to put their lives in danger while protecting him. He advised them to go to their homes and not to worry about him. Does a person afraid of martyrdom behave like this? Can a fearful person tell those concerned people to go home and not worry about him?

Another weighty evidence that Ḥaḍrat Usman[ra] was not afraid of these painful incidents is that once

Ḥaḍrat Muawiyah came for Hajj during these disturbances. On his way back to Syria he met Ḥaḍrat Usman[ra] in Medina, and requested him to accompany him to Syria where he would be safe from all the disturbances. He said to Muawiyah that he could not give preference to any thing other than the neighbourhood of the Holy Prophet[sa]. Muawiyah offered him an army of Syrian soldiers for his security if he did not like to move to Syria. Ḥaḍrat Usman[ra] declined the offer saying that by keeping an army for his protection he did not want to lessen the food for the Muslims. Ḥaḍrat Muawiyah made a submission, "Amīr-ul-Mu'minīn, people will either kill you by fraud or there is a possibility of making a war against you". Ḥaḍrat Usman[ra] replied, "I do not care about it. My God is sufficient for me". At last he said, "If you do not agree upon anything then, at least, exile all the mischievous people from Medina. They are proud of some great Companions[ra] about whom they think that they will take over the charge after him, and they deceive the people by naming some of them. They should be spread in foreign lands to discourage the rebels who may stop their resistance with the mind that it is of little gain, when there is no one to take the charge of Medina. But Ḥaḍrat Usman[ra] did not accept it and asked how he could exile the people who were brought together by the Holy Prophet[sa]. On hearing this, Ḥaḍrat Muawiyah wept and begged him to make an announcement that the revenge of his blood would

be taken by Muawiyah. He said, "Muawiyah, you are sharp by temperament. I am afraid that you might treat the Muslims harshly. Therefore, I cannot make such an announcement." Now it is said the Ḥaḍrat Usman[ra] was a man of weak heart. But think about it. How many people can be so courageous? In the presence of these testimonies can it be said that there was fear in his heart. If he was afraid he would have asked for a platoon of an army for his protection, and he would get their salaries paid. If he was afraid then he would have made an announcement that if anybody raised a hand against him, then the revenge would be taken by Muawiyah. But he replied only by saying this much, "Muawiyah! You are sharp by temperament and I am afraid that if I give you this power, you will be hard on Muslims". When the enemies climbed up the wall and attacked him, he continued reciting the Holy Quran without any fear. So much so that a son of Ḥaḍrat Abu Bakr (God's mercy upon him) stepped forward and strongly pulled the beard of Ḥaḍrat Usman[ra]. He raised his eye and said, "O son of my brother if your father had been present, you would never have done this". On hearing it, he shivered from head to toe, and went out ashamed. After this another person came forward and hit an iron bar on his head and kicked away the Holy Quran lying in front of him. On his retreat another person came ahead and martyred him by sword. In view of these incidents how can one say that Ḥaḍrat

Usman[ra] was afraid of them? And when he was not afraid of them then how can these incidents be counted as going against مِّنۡۢ بَعۡدِ خَوۡفِہِمۡ اَمۡنًا (security and peace after their fear)? These people (Khulafā') were only afraid that there might be any decrease in the light of Islam, so in spite of these incidents, at last, they established what they wanted to do, and Allah, the Almighty transformed their fear into security.

Martyrdom of Ḥaḍrat Ali[ra]

The case is the same with Ḥaḍrat Ali[ra]. The fear in his heart was only regarding truthfulness, spiritualism and propagation, so Allah, the Almighty transformed this fear into security. He did not fear how the people would treat him. In spite of the fact that the army of Ḥaḍrat Muawiyah[ra] was sometime many times greater than that of Ḥaḍrat Ali[ra], even then he was not afraid of it, and continued asserting that he would only accept what the Holy Quran says. He would not accept any thing against the Holy Quran. If the opposition of the people is called fear then one will have to admit that the Prophets (God Forbid) were always afraid of the people because the people did not oppose anyone else as much as they opposed the Prophets. Worldly opposition amounts to nothing. Allah, the Almighty does not say that whatever fear is created, it will be transformed in security. But He says,

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا

Allah, the Almighty will remove that thing from which they were afraid of, and transform their fear into security. I have said before that they were only afraid of the Muslim ummah going astray or being humiliated, so Allah, the Almighty saved the ummah collectively from humiliation due to their watchfulness and blessings of their prayers; and so the religion of Ahl-e-Sunnat wal-Jamā'at has always dominated the major part of the world.

Allah, the Almighty Safeguards His Khulafā' from Ordinary Fears

The interpretation that I have given for this verse—that the fear being mentioned is not an ordinary one but one felt by the Khalīfah's heart—does not mean that they must experience ordinary fears. Indeed, Allah, the Almighty safeguards them from even ordinary fears also excepting that in which there is some wisdom from Allah, the Almighty. As in the time of Ḥaḍrat Ali[ra] fear was created because the condition of common Muslims had deteriorated and in the eyes of Allah, the Almighty they were not worthy for the reward of Khilāfat. Therefore, I do not mean that Allah, the Almighty did not save them from ordinary fears, but I mean that the real promise in this verse is concerned only with those matters which are deemed by them to be fearful. The only thing fearful for them was that Ummat-e-Muhammadiyya might go

astray or be humiliated. But by the grace of God, Ummat-e-Muhammadiyya was saved from such humiliation, even during the great disturbances Allah, the Almighty created circumstances for their guidance after their deaths. And it is a real miracle that their desires are fulfilled even after their deaths. If the desires of somebody are fulfilled in his lifetime then it can be said that he contrived to do so, but if someone's life ends and then his desires are fulfilled it cannot be said about him that he has used some apparent contrivances. This is the proof that he was a beloved of Allah, the Almighty.

A Vision of the Holy Prophet[sa] Fulfilled after His Death

For example the Holy Prophet[sa] saw the gold bangles of the Emperor of Iran on the hands of one of his companions. The miracle of the Holy Prophet[sa] is not that he saw the gold bangles in his hands, but the miracle took place a long time after the death of the Holy Prophet[sa]. When the gold bangles came in booty, and despite the fact that sharia prohibits the wearing of gold bangles for men, Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar[ra] to fulfil the vision of the Holy Prophet[sa] by putting the gold bangles on the hands of that person, so he put them on him. The miracle in this incident is that despite the demise of the Holy Prophet[sa], Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar[ra] to fulfil

the vision of the Holy Prophet[sa]. It is also a miracle that Ḥaḍrat Umar[ra] heard the words of the Holy Prophet[sa] and got the chance to fulfil them. Though Ḥaḍrat Umar[ra] did not hear every word of the Holy Prophet[sa], and there was a possibility that somebody had heard it and he might have forgotten to convey it to the others. But the part of the miracle is that the gold bangles came on to the hand of the very person who had himself heard the vision of the Holy Prophet[sa]. The miracle is also that Allah, the Almighty created an urge in the heart of Ḥaḍrat Umar[ra] to insist that the gold bangles be worn by that Companion[ra], whereas according to sharia it is forbidden for men to wear gold. As Allah, the Almighty wanted to fulfil this vision of the Holy Prophet[sa], He drew Ḥaḍrat Umar's[ra] attention to it. Though the wisdom for not allowing men to wear gold is, no doubt, good; yet it is not wrong for the gold bangles to be worn for a short time to fulfil the vision the Holy Prophet[sa] –and so the bangles were worn by that Companion[ra].[28]

After the Deaths of Khulafā'-e-Rāshidīn their Fear Continued to be Transformed into Security

Similarly we see that Khulafā'-e-Rāshidīn died and years after their deaths Allah, the Almighty

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[28] *Usudul-Ghābbāh*, *Zikru Surākah bin Mālik*, Vol. 2, p. 281, by Imam 'Izzuddin Abul Hasan Ali bin Muhammad Al-Hazri Ibnil Athīr, publisher Dārul Ma'rifah, Beirut, Lebanon. Second edition, AH 1422, AD 2001.

transformed their fears into security. Sometimes after one hundred years, two hundred years, three hundred years or four hundred years and sometimes even after five hundred years, it was manifested that God loved them and did not want to let their desires go vain. There is no harm if the whole verse [وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنًا] is applied to the nation as well, because it will mean the same thing in this situation that I have mentioned before—that is, if there was any fear that struck at the whole nation it was the domination of the disbelievers against Islam. Individually anyone may have fear that their son may die while others may also have a fear that their business may go into a loss. But the fear of a nation can only be national, and therefore, the fear that the infidels would somehow gain against Islam, also became removed by the nation through Islam. By these means Islam became so dominate, that its precedent cannot be found any where.

The Awe of Khulafā'-e-Rāshidīn on Non-Muslim Kings

In the age of Ḥaḍrat Ali[ra], when internal disputes and controversies increased by manifolds, the Roman king thought it good to attack the Muslims at a time when they were busy fighting with one another, and their power had been weakened by internal conflict. He thought that if the Muslims were attacked they would soon be defeated. When this rumour reached

Ḥaḍrat Muawiyah, he sent a notice to the king that if he attacked the Muslims then from the side of Ḥaḍrat Ali[ra], he would be the first General to come out to fight against him. When this message reached the Roman king, he at once gave up his plans for war. This incident shows that there was a great fear of the Khulafā', because when the Roman king came to know that Muawiyah would come to fight against him under the command of Ḥaḍrat Ali[ra], he was amazed and took heed that the war would not prove beneficial for him.

True Khulafā' are the Standard Bearers of Real Unity

The Sixth sign of Khulafā' mentioned by Allah, the Almighty is that:

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

This means that the Khulafā' will worship Allah, the Almighty and will not associate any partners with Him. Allah, the Almighty will create extraordinary courage and bravery in their hearts, and the fear of anyone other than Allah, the Almighty will not be present in their hearts. They will not do anything due to fear of the people, but will trust in Allah, the Almighty, and will work for His pleasure alone. It does not just mean that they will not worship idols, for idol-worship is not practiced even by ordinary Muslims; so then how could it be said about Khulafā' that they will not worship idols? Therefore, this verse

does not refer to idol-worship, but it says that Khulafā' will not step back from sure footing due to fear of people. Whatever will they do, they will do it with the fear of Allah and will fulfil the will and plan of God, no matter how much danger and other perilous misfortunes they may come across. In the world, sometimes even a very bold person changes his position due to fear of people. He does not intend to abandon the truth, but there is always a desire in the heart to work in such a manner that does not cause someone to raise an objection.

Once there was a fanatic Wahhabi named Maulawī Ghulam Ali. The Wahhabis believed that there could be Prayer of *Jum'ah* in India. But the Hanfis believed that it could not be offered in India because, according to them, *Jum'ah* Prayer is only lawful when there is a Muslim sultan. The person who leads the *Jum'ah* Prayer should be a Muslim Qāḍi in the city. Due to the English government in India there was left neither a Muslim Sultan nor Qāḍi, so they did not consider it lawful to perform the *Jum'ah* Prayer. On the other hand, it is mentioned in the Holy Quran that when you are called for *Jum'ah* Prayer, leave all business immediately and perform *Jum'ah* Prayer. Therefore, their hearts were not satisfied. On one side they wanted to perform *Jum'ah* Prayer, but on other side they were afraid of the decree of some Hanfi Maulawī. Due to this problem it was their practice that they first performed *Jum'ah* Prayer on Friday and

then they performed their *Ẓuhr* Prayer. They presumed that if the issue of *Jum'ah* Prayer was correct then they were safe and so also if *Ẓuhr* prayer was true. They called it *Iḥtiyāṭī* (precaution) instead of *Ẓuhr* Prayer. And they believed that if God rejected their *Jum'ah* Prayer then they would present their *Ẓuhr* Prayer and vice versa. If anybody did not perform *Iḥtiyāṭī,* he was presumed to be a Wahhabi.

An Incident of Maulawī Ghulam Ali

The Promised Messiah[as] used to say that once he went to Gurdaspur with Maulawī Ghulam Ali. It was time for *Jum'ah* Prayer on their way. They went to a mosque for Prayer. The practice of the Promised Messiah[as] was somewhat similar to that of Wahhabis because they considered it necessary to practice according to *Aḥādīth* and their faith is that it is necessary to practise the sunnah of the Holy Prophet[sa] for salvation; so he accompanied Maulawī Ghulam Ali and performed the *Jum'ah* Prayer. After the *Jum'ah* Prayer, Maulawī Ghulam Ali performed four *rak'āts* of *Ẓuhr* Prayer. When he was questioned about the four *rak'āts* of *Ẓuhr* Prayer, he said that it was *Iḥtiyāṭī.* The Promised Messiah[as] asked Maulawī Ṣāḥib that being a Wahabbi why had he done contrary to his faith? What did mean by *Iḥtiyāṭī?* He said that it was not in the sense that God would accept his *Jum'ah* Prayer or *Ẓuhr* but it was in this sense that people might not raise an objection on his doing so.

Many people behaved like Maulawī Ghulam Ali, who was pleased in his own heart to perform *Jum'ah* Prayer, but also performed four *rak'āt* of *Ẓuhr* Prayer to please the people.

A Story of a Sunni Elder

There is a famous story. It is said that once there was a Sunni elder who lived in the area of Shias. Once poverty troubled him so much that he decided to seek the help of the king by making a request, and so He went to the king and begged for help. The minister told the king that he looked like a Sunni by appearance. The king asked him how he had come to know of it. He said that he looked to be so by appearance. The king asked him to give some reasons and examine the elder in his presence. So the minister praised Ḥaḍrat Ali[ra] very much before the elder, and in turn, the elder also started praising him. On this the king told the minister that his presumption proved wrong. If he had not been Shia he would not have praised Ḥaḍrat Ali[ra] so much. The minister asserted that whatever the case was he looked to be Sunni. The king asked him to take another test. The minister asked him to curse the three; i.e. (God forbid) curse on Abu Bakr[ra], Umar[ra] and Usman[ra]. He also cursed the three. The king told him that from it he proved to be a Shia. The minister said that the case looked to be so but he was not satisfied. At last the minister took him aside and asked him to tell the truth about his

religion. He told him that he was Sunni by faith. Then he asked him why did he curse the three? The elder clarified that he did not mean Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra] and Ḥaḍrat Usman[ra] but he meant, “Curse be upon me and you two. On you because you curse the elders, and on me because I have come to you due to my misfortune.”

In short, a person acts in many ways to meet their contingency and considers that he has not committed any sin but Allah, the Almighty says:

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

The Khulafā’ will be very bold, and fear will not come close to them. Whatever they do would be according to the will of God. They will not do anything due to the fear of any person.

Resoluteness of Ḥaḍrat Abu Bakr[ra] during the Apostasy

This quality is found in Khulafā’-e-Rāshidīn in its perfection. When the Holy Prophet[sa] died and Ḥaḍrat Abu Bakr[ra] became the Khalīfah, the whole of Arabia turned apostate and only at two places were collective Prayer performed. The agitation spread everywhere else. All the people refused to pay the Zakat except those of Mecca and Medina, and a small town. They said that: Allah, the Almighty revealed to the Holy Prophet[sa]:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً

(Al-Taubah, 9:103)

"Take alms out of their wealth."

Nobody else is empowered to take Zakat. So the whole of Arabia turned back on their faith and came out to fight. In the days of the Holy Prophet[sa], no doubt, Islam was weak, but the attack of Arabian tribes was in a scattered form. Sometime one tribe attacked, and sometime another did so. In the battle of Ahzab, the army of infidels collectively attacked the Muslims, and at that time Islam had gained greatly in strength, though they were not strong enough to avoid fear of any attack in future. After the battle, the Holy Prophet[sa] set out to conquer Mecca. On his way the other tribes of Arabia also came out to render their help. In this way God restrained the enemies so that the Muslims might become strong enough to be dominant in the whole of Arabia. But during apostasy, the people of all the places refused to pay Zakat except Mecca and Medina, and a small town. The tribes came out to fight. At some places they had an army of hundred thousand. But the Muslims had an army of ten thousand, and that too was set out for Syria. It was the army the Holy Prophet[sa] had prepared to attack the Roman territory before his death. Ḥaḍrat Usama[ra] was made the chief of it. The rest of the people were either weak, old, or too young. In such circumstances, the Companions[ra] thought that if the army of Ḥaḍrat Usama[ra] was sent at the time of disturbances, there would not be any arrangement for the protection of Medina, so a delegation of great

Companions[ra]–including Ḥaḍrat Umar[ra] and Ḥaḍrat Ali[ra], who were renowned for their courage and bravery–met Ḥaḍrat Abu Bakr[ra] and asked him to stop the departure of the army for some time till the revolt was suppressed. After that it might be allowed to proceed because sending it now was very risky, and there would not be any arrangement for the protection of Medina, especially at the time of the advancement of the enemy toward them. Ḥaḍrat Abu Bakr[ra] angrily said, "Do you want the son of Abu Qahafa to stop the army that was ordered to advance by the Holy Prophet[sa]. I cannot stop it any way. If the whole of Arabia has rebelled, even so let it be, and if there is no arrangement for the protection of Medina, even then let it be. I swear on the oath of God that if the army of the enemy were to enter Medina and drag the corpses of Muslim women like dogs before them even then I'll send the army whose departure is ordered by the Holy Prophet[sa]. Leave me if you are afraid of the armies of enemy. I'll alone face all the enemies." It is another great proof of: [29]

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

"They will worship Me, and they will not associate anything with Me."

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[29] *Tārīkhul Khulafā'*, p. 74, by Jalāluddin Abdur Rehman bin Abu Bakr As-Suyūṭī, publisher Nur Muhammad, Aṣṣaḥul Maṭābi', Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi.

The other question was of Zakat. The Companions[ra] requested that if the departure of the army could not be stopped then he should make a temporary truce and tell them that the Zakat would not be levied that year. In the meanwhile their passions would cool down and a way would be found to resolve the differences. As at present they were emotional and ready to fight, it was not good to take Zakat from them. Ḥaḍrat Abu Bakr[ra] said, "It will not happen at all. In the age of the Holy Prophet[sa], if they gave a piece of string to tie the knee of a camel in Zakat, and refused to give it now then he will have to fight till I get that piece of string". On this the Companions[ra] said that if the army of Usama[ra] went out and no temporary truce was made with rebels then who would face the enemy, because there were only a few old and weak persons or some young ones. How could they face hundreds of thousands of enemies? Ḥaḍrat Abu Bakr[ra] replied, "If you cannot face them then Abu Bakr[ra] alone will come out to face them".[30]

This is the claim of the person who was not skilled in warfare, and about whom it was usually presumed that he was weak-hearted. What created this courage, bravery, certitude and confidence in him? Ḥaḍrat Abu Bakr[ra] took it that he was made Khalīfah by Allah, the Almighty, and on him was the whole responsibility, so it was his duty to come out to fight. Success or

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30 *Tārīkhul-Khamīs*, Vol. 2, p. 201, by Husain bin Muhammad bin Al-Hasan Ad-Diyār Bakari, publisher Mu'assasatu Shu'bāt, Beirut.

failure is in the hand of Allah, the Almighty. If He wants he will give success otherwise all the armies cannot achieve victory.

Bold Acts of Ḥaḍrat Umar[ra]

After this, when Ḥaḍrat Umar[ra] became Khalīfah—this same Umar[ra] who advised Abu Bakr[ra] that they would face that great army and advised the army of Usama[ra] be retained for help—became similarly confident and fought with the whole world at one and the same time, and was not at all fearful. In the age of Ḥaḍrat Umar[ra], the fight with the Romans was going on. The Romans were very powerful. The Muslims' fight with them was just like the fight of Afghanistan with English Government. But in spite of a war with such a great army, when Ḥaḍrat Umar[ra] got news of the movement of the Iranian army against Muslims, and there were signs of revolt in those territories which were under the control of Muslims; the same Umar[ra] who advised Abu Bakr[ra] that it would be a great mistake if they, at one and the same time, sent army of Usama[ra] to fight with Romans, and on the other side fight with internal rebels; ordered to attack Iran immediately. Companions[ra] wondered how, at one and the same time, they would fight with two great powers. But he said, "Don't worry and fight". As the Muslims were busy in fighting with Romans, so the attack of Muslims on Iran was unthinkable. When the king of Iran heard the news of the

advancement of the Muslim forces, he did not give any importance to it, and considered it to be a rumour which people had spread for no reason. He thought that the Muslims were already engaged in a dangerous war, and could not possibly think of attacking Iran. So for some time, this became the main cause for the defeat of Iranians, and no army came from the capital to fight the Muslims because the king considered the news of the attack a false rumour spread by the people. When this news continuously kept reaching him, then he sent for a General to give him a true report. What he reported was that the Muslims were really advancing, and had already captured many areas, it was only then that the king of Iran sent an army to fight the Muslims. From this you can assess how dangerous it appeared to be for Muslims to be involved in this fight when they were already fighting with the Romans. But such things were of no importance before the power that Allah, the Almighty had bestowed upon Ḥaḍrat Umar[ra] after making him Khalīfah.

Spitting of Ḥaḍrat Abu Hurairah[ra] in the Scarf of Iranian King

It was the same war in which the Muslims were victorious, and a scarf of the king of Iran also came in the booty. It was given to Ḥaḍrat Abu Huraira[ra]. One day he coughed and spat in the scarf of the king of Iran. He said, "Bravo! Abu Hurairah, how great you

are today, spitting in the scarf of the king of Iran". When the people asked the reason he said that in the age of the Holy Prophet[sa], sometimes he had to starve so much that he became unconscious due to the pangs of hunger, and people took it to be the epileptic fits, and started striking sandals on his head. But the time had come when his condition was that he was spitting on the royal scarf of a king.[31] The sign of:

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

was made visible very clearly by Allah, the Almighty through Khulafā'-e-Rāshidīn. And they never allowed any fear to enter their hearts except that of Allah, the Almighty.

Bold Defences by Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra]

Similarly the way a modest and soft-hearted man like Ḥaḍrat Usman[ra], faced the internal conflict with such confidence and certitude is remarkable. He is generally considered to be weak, but during the time of his Khilāfat he worked with such bravery and courage that it astonishes the reader.

Similar is the case of Ḥaḍrat Ali[ra], who was not disturbed by any opposition, even though he faced both internal and external threats. For him the only

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31 *Bukhārī, Kitāb-ul-E'itiṣām bil-Kitābi was-Sunnah, Bābo mā Zakaran-Nabiyyu[sa]*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

concern was the fulfillment of the will of Allah, the Almighty. He never deviated from what he believed to be the Divine will under the fear of any one.

In short, in all the Khulafā' we see the excellence of

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

This is a clear and definite proof that Allah, the Almighty Himself appointed them as Khulafā' and He Himself took the responsibility to provide them assistance and aid.

Objections generally made on Āyat-e-Istikhlāf

Now I take the objections which are generally made on this verse. The first objection is that the promise made in it is for the Muslim ummah, not with some individuals; the ummah has been promised to be made a Khalīfah, not just some special individuals. It is argued that the verse means that Muslims will gain power and their own government.

The second objection they have is that in this verse it is said:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

> "As He made Successors from among those who were before them."

The earlier nations were granted Khilāfat by Prophethood or by kingship, so the comparison can be

considered valid only up to this extent. The critics concede that there would be prophets and kings amongst Muslims, but they then say that the type of Khilāfat in which we believe comes neither under Prophethood nor under a Muslim kingdom. So then what is the argument for its establishment?

The third objection is that even if we take the model of the Khilāfat which came after the Holy Prophet[sa], it was accompanied with a government. Therefore, it would come under:

وَجَعَلَكُمْ مُّلُوْكًا

"and He made you kings."

How does this then justify the Khilāfat of Jamā'at-e-Ahmadiyya, which is neither a Khilāfat of Prophethood nor kingship?

The fourth objection that is contained in the promise in this verse, is taken to refer to a Jamā'at which means that some persons will be Prophets in this ummah and some will be the kings. However, the Khilāfat of Prophethood was terminated by the Holy Prophet[sa] because it is a shared belief that the types of Prophets who came before, cannot come again. Moreover, it is a shared belief that the previous Khulafā' were not considered as kings. As it is mentioned in the *Aḥādīth*:

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ...... فَقَالَ حُذَيْفَةُ: قَالَ رَسُوْلُ اللّٰهِ ﷺ
تَكُوْنُ النُّبُوَّةُ فِيْكُمْ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ
تَعَالٰى ثُمَّ تَكُوْنُ خِلَافَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ مَاشَاءَ اللّٰهُ اَنْ
تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ مُلْكاً عَاضًّافَتَكُوْنُ
مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ. 32

> "The Holy Prophet[sa] said, Prophethood will remain among you as long as God desires, then God will take back this blessing, and will bless you with Khilāfat on the pattern of Prophethood, and it will remain among you as long as God desires, then God will take it back, and will establish kingdom as long as He desires."

The critics conclude that the Holy Prophet[sa] did not consider the Khulafā' to be kings as it is said that there will be Khilāfat and then the kingdom. It shows that the people of Ummat-e-Muhammadiyyah can get neither Khilāfat of Prophethood, nor of kingship. Therefore, there is no proof of any personal Khilāfat in this verse, but only of a Khilāfat of the community as a whole; and nobody can object to that.

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32 *Musnad Ahmad bin Hambal,* Vol. 4, p. 273, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyya.*

Reply to the Question that the Promise is Made with the Muslim ummah, and not with Some Individuals

Now I will respond to the following questions. The first question is that the promise made in this verse is with the Muslim ummah, and not with only some individuals. My answer is:

No doubt, the promise is made with the nation but it does not mean that it is not to be fulfilled through some individuals. Some promises are made with a nation but they are fulfilled through certain persons, and it is said that the promise made with a nation is fulfilled. The incidents of it are available in every language, e.g. in our language it is said that English are the kings. Does it mean that every Englishman is a king? Every Englishman is neither a king nor can be a king. Even then it is said that the English are the kings. Similarly, it is said that a certain nation is the ruler, whereas the whole nation cannot possibly be the ruler, a few people are in charge of the government and the rest of them are their subordinates. Sometimes it is said that such a nation is very rich but it does not mean that every one person of that nation is rich. It is usually said that the British people are very rich but there are also very poor people amongst them. Our elder brother Mirza Sultan Ahmad (deceased) once told me that when he was in London, the house maid threw out the waste of the house. Suddenly an English boy rushed to it, picked up a piece of bread and ate it.

Similarly, I have seen women going out with pots on their heads to fetch water in Brindisi,[33] and the pants of their children patched with different pieces of cloths. Even then it is said that the English are very rich.

Therefore, the promise made with a nation does not mean that it is not fulfilled through some individuals. Many promises are made with a nation but they are fulfilled through individuals. An incident of it is available in the Holy Quran. Allah, the Almighty says:

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ
اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ مُّلُوْكًا

When Mūsa (Moses) reminded the people to call to their minds Allah's favours upon them and the appointment of Prophets amongst them and also وَجَعَلَكُمْ مُّلُوْكًا [and He made you kings]. Can anybody prove that every person of Banī Isrā'īl were kings? Surely there were very poor people in Banī Isrā'īl, but Mūsa (Moses) said to them, وَجَعَلَكُمْ مُّلُوْكًا that He made you all kings. The import is that when there are kings in any nation, the whole nation shares the favours and blessings of the kingdom. In other words, we can say that the nation has been granted the kingdom. So in the light of the verse وَجَعَلَكُمْ مُّلُوْكًا [and He made you kings], it does not mean that every Jew became a king. Then how can we conclude from:

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[33] A southern city of Rome.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them."

That this promise should not be fulfilled through some individuals, but every member of ummah should get the blessings of Khilāfat. Is it not strange that Allah, the Almighty says about Jews that He جَعَلَكُمْ مُّلُوْكًا [made you kings]? The commentators say without any hesitation that though few people became kings, as the standard of living of the common man was raised, it could be said that they were all granted the kingdom. But when Allah, the Almighty says:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ

They start saying that this promise is with the whole nation, and they cannot believe that the promise can be fulfilled through some individuals.

Even if the verse is taken to means the domination of a nation, how can every believer share it? Some get it and some do not. There were many Companions[ra] who remained poor even in the days of their national rule, and their financial condition did not improve.

The incident of Ḥaḍrat Abu Hurairah[ra] is worth noting. When the armies of Ḥaḍrat Ali[ra] and Ḥaḍrat Muawiyah[ra] came face to face in the battle of Ṣafīn then, in spite of the distance of one mile between them, when the time of Prayer came Ḥaḍrat Abu Huraira[ra] went to the camp of Ḥaḍrat Ali[ra], and at the time of meals he went to the camp of Ḥaḍrat Muawiyah[ra]. Somebody asked, "How strange it is that you are coming and going to the *Majlis* of Ḥaḍrat Ali[ra] on one side and the *Majlis* of Ḥaḍrat Muawiyah[ra] on the other side. What is the matter?" He said, "Prayer is better at the side of Ḥaḍrat Ali[ra], and meal is good at the side of Muawiyah[ra]. Therefore, at the time of Prayer I go there and at the time of meal I come here." He was served sumptuous meals at the side of Muawiyah[ra], so he went there at that time. But the Prayer of Ḥaḍrat Ali[ra] was charged with humility and submission, so he joined him at the time of Prayer.

An Incident of a Dissentient

The condition of some of our dissentients is also the same. The incident reported about one of them is even more remarkable than that of Ḥaḍrat Abu Hurairah[ra]. Once I was sitting with Chaudhry Zafarullah Khan[ra] and someone told us about a dissentient who said that, "We hold the correct beliefs, but the prayers of Miyāń Ṣāḥib are accepted more". Just as Abu Hurairah[ra] said, "The meal of Muawiyah's side is good and Prayer of Ali[ra] is better".

Similarly he said, “We hold the correct beliefs but their prayers are accepted more”.

In short, even in a ruling nation, many people remain poor. But it is said that the nation is ruling, even though only one man is the king, and the rest are not kings. Similarly it is said about Jews, جَعَلَكُمْ مُّلُوْكًا [made you kings]. If it was necessary that God would make them kings when God says that “He made them kings”, then everybody should have become a king. Obviously that is not the case.

When there is a king from any nation, and the whole nation shares the benefits of kingdom, we can, in other words, say that it is the ruling nation. Similarly, when someone from a nation is bestowed Khilāfat then it is said that the nation has been bestowed the reward.

The second example is the verse in which Allah, the Almighty says:

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ

(Al-Baqarah, 2:92)

When it is said to Jews, “Believe in what Allah had sent down in the Holy Quran,” they say:

نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا

“We believe in what has been sent down to us.”

Now this is very clear that revelation was not sent down to them but it was sent down on Ḥaḍrat Mūsa[as] (Moses). But they say: "Sent down to us". This is what they say about the words that descended upon Ḥaḍrat Mūsa[as] (Moses) and of other Prophets, whereas the revelation was sent down to their Prophets, and not to the people themselves. Therefore, when a reward is sent down to some people and the whole nation is benefited then it is said that the whole nation has been granted the reward. For instance, if someone has money we cannot say that the whole city is wealthy. But if there is a scholar in the city who serves the people by teaching, then the city is said to be a city of scholars. A good example of this is that all types of people live in Qadian: scholars, illiterate, storekeepers, labourers, educated and uneducated. But when two to four people from Qadian go to nearby villages, then they start saying that the "Maulawīs of Qadian have arrived", even though they may be only manual workers. The reason for this is that scholarly discourses are always taking place in Qadian, and therefore everybody living in Qadian is called a Maulawī. Similarly, when the father is a hakim (physician) the son—even if he does not know an iota of medicine—is called a hakim. In summary, when the association is strong it is given due consideration, and all the people are considered to be a part of the whole.

When the revelation of God is sent down to a Prophet then it is said that the Word of God has descended upon the nation to which that Prophet belongs, whereas the Word of God descends only upon the Prophet, and not upon every one. Similarly, when the king belongs to a nation, the whole nation is considered to be the ruling country. There are many poor people in England who beg from others. But even if a garbage cleaner from England comes to India, people start saluting him from a distance. The policeman also takes care that the British gentleman should not be disrespected, whereas he has no honour in his own country. But since someone is a king, so then everyone belonging to that nation is considered honourable.

Sometime back in India, a Raja went to England. When he came back and reached Bombay, he wanted to come out of the port immediately due to some urgent piece of work. An Englishman was on duty to check the passports. Taking the passport he went ahead hurriedly and asked him to check his passport first as he wanted to leave early due to some urgent piece of work. But the Englishman asked him to wait for his turn, for he would check the passports turn by turn. He did not care for the Raja, and made him wait for his turn and thus caused him to leave at the end. On this there was a great hue and cry in the press that the Raja was humiliated, but nobody asked the

Englishman why he did so. Therefore, when a nation is in power its poor also get some honour.

In America, when liquor was banned, the ships of some foreign countries secretly supplied it. Once a British ship carrying liquor came to the notice of the Americans, and they chased it. In the meantime it went three miles away from the shore of America, and sailed without any fear. The American ships signaled it to stop, threatening an attack in case of non-compliance. The ship raised its flag and threw light on it. The purpose was to display its national identity to make them desist from attacking. When the Americans saw the British flag, they went back thinking that if they attacked it, war would break out between America and England.

When a nation gets power then the persons of its lower rank also gain honour in certain matters. Many Hindu friends have told me that when they go out and mention that they have come from Qadian, people show great hospitality to them, merely because they belong to Qadian. When a person from Arabia arrives in India, we Indians honour him greatly, whereas he may have no importance in his own country.

Look at our own Jamā‘at. As Allah, the Almighty has blessed our Jamā‘at with Khilāfat, the entire Community benefits from it. If an Ahmadi is slightly harmed anywhere, the whole world comes to know of it. Similarly if the people are in need of some assistance they come to Qadian, and most of their

needs are fulfilled here. If, God forbid, there were to be some dissention among us, as it is in other Muslims, there would neither be any force in our voice nor would the members of the Jamā‘at collectively avail the benefits which they avail now.

The Effect of Protest against Afghanistan

When some members of our Jamā‘at were martyred in Afghanistan, we made a protest and by the grace of Allah, the Almighty it was so effective that it became the talk of the streets of London for six months, and the Ambassador of Afghanistan was put to great shame. Whenever he came out the people remarked, “Is this the liberty in your country”. But many Pathans are killed in Afghanistan, and nobody takes any notice of it. Due to the system of Jamā‘at the members are getting many benefits. Therefore, when someone from a Jamā‘at gets such a reward then it is said that the Jamā‘at has received the reward, because the Jamā‘at shares the rewards and benefits related to Khilāfat or as a kingdom. As the whole nation is honoured through kingdom, so for this reason, it is said: وَجَعَلَكُمْ مُّلُوْكًا [made you kings]. The whole Jamā‘at has benefited by Khilāfat. Therefore, it can also be said about Khilāfat that you will be made Khalīfah.

Khilāfat is established through an Electoral Process in Which the Whole Community is Involved

The second answer is that Khilāfat is established through an electoral process and the whole Jamā'at is involved in the election. To put emphasis on election it is said:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ

The import is that this is a promise with the Jamā'at so this post cannot be inherited, but the Khalīfah would be the person around whom the Jamā'at is gathered. The special emphasis is on the issue of election. It is mentioned that only he can be a Khalīfah who has the support of the believers. No doubt, it is a Divine reward but it is a reward that Allah, the Almighty gives first to His believers. He admonishes them to hand it over to the most competent person amongst them by election. He gets the Khalīfah elected by the believers so that Khilāfat may not run on the basis of inheritance. For this purpose, the Jamā'at always elects the best person. Allah, the Almighty has promised the Muslim ummah:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ

To emphasize that the promise of Khilāfat is national, and Allah, the Almighty will make Khalīfah whomsoever He pleases through the hands of Jamā'at.

Why did Ḥaḍrat Abu Bakr[ra] Nominate Ḥaḍrat Umar[ra]?

When it is said that the Khalīfah can only be made by the election of Jamā'at then why did Ḥaḍrat Abu Bakr[ra] nominate Ḥaḍrat Umar[ra]? The answer is that he did not nominate someone on his own. His consultation with the Companions[ra] on this matter is a proven historical fact. The only difference is that the other Khulafā' were elected after the death of their predecessors, and Ḥaḍrat Umar[ra] was elected in the life of Ḥaḍrat Abu Bakr[ra]. He did not just merely hold consultation with some Companions[ra] and declare the Khilāfat of Ḥaḍrat Umar[ra]. In spite of his severe illness and weakness he came to the mosque with the support of his wife and addressed the people, "O people! After consultation with the Companions[ra] Ḥaḍrat Umar[ra] is my choice for Khilāfat. Do you approve of his Khilāfat"? On this all the people gave their approval, so this was also a type of election.

Can the Appointment of Yazid as Khalīfah by Ḥaḍrat Muawiyah[ra] be Called Election?

If it is said that the appointment of Yazid by Muawiyah[ra] can also be called election because he also presented this matter before the people. The answer is that Muawiyah[ra] himself was not elected and when his own Khilāfat is not proved, how can the Khilāfat of his son be proved. We are ready to admit Yazid as successor of Muawiyah[ra] but we cannot call

him a Khalīfah. When the Khilāfat of Muawiyah[ra] is not proved then how can that of his son be proved? As Muawiyah[ra] was a temporal king, we can admit Yazid to also be a temporal king. But neither Muawiyah was the Khalīfah nor was his son.

Moreover, when Muawiyah consulted his people about his son, he was the ruler of those people. In such a situation his consultation cannot be called an election, because freedom of expression is necessary in such matters. When there is no freedom of expression, and the king asks the subject to take the *Bai'at* of his son, how can the subjects be at liberty to give advice, or even to disobey his order? To give an example, if the king of Afghanistan were to ask his subjects to accept him as Khalīfah, and upon their acceptance were to say that the people have elected him to rule; this would not be an election, nor can such type of counselling be called consultation. Real consultation only takes place when the people are free to express their opinions, and every one is at liberty to propose the name of his choice. Thus, firstly Muawiyah himself was not a Khalīfah but a king. Secondly, he presented the matter of the Khilāfat of his son to the people during his rule. This cannot be called consultation or election in any way.

It is against the Sunnah of Companions[ra] that a Father Should propose His Son for Khilāfat

The father's nomination of his son for Khilāfat also indicates that it was not a real election because the nomination by the father is against the sunnah of the Companions[ra]. When Ḥaḍrat Umar[ra] was on his death bed, many delegations came to him and all unanimously suggested that his son Abdullah was the most suitable person for Khilāfat after him, and they asked him to appoint his son Khalīfah. But he said that for a long time the Muslims had been under the rule of his family, and now he wanted to let someone else have this blessing.[34] If the people had elected his son Abdullah for Khilāfat after his death that would have been something different, but the nomination by Ḥaḍrat Umar[ra] would not have been lawful. Similarly, if Muawiyah[ra] had not presented the case of Yazid before the people in his presence, and later on, the people had elected him, we could have called him an elected king. But now we can neither call him Khalīfah nor an elected king. We do not call Muawiyah[ra] sinful, as he did it under the pressure of the circumstances. But we cannot give the title of Khilāfat to Yazid, nor to Muawiyah[ra]. We can only call them kings.

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[34] *Al-Kāmil fit Tārīkh*, Vol. 3, p. 65, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

When the case of Yazid was presented before the people by Muawiyah[ra], the Companions[ra] of that time considered it a mockery. For them it had no significance. History shows that when Muawiyah[ra] addressed the people saying: "O Muslims! You know that my family is one of the chiefs of Arabia, so who is more entitled for rule than I, and after me who is more entitled than my son". Ḥaḍrat Abdullah bin Umar[ra] was also sitting in a corner. When he heard Muawiyah[ra] say this he unknotted the cloth wrapped around his feet with the intent of standing up to tell Muawiyah[ra], "O Muawiyah[ra], the one who is more entitled for this post than you, is the person whose father has fought against your father under the flag of the Prophet[sa], and who has himself fought in the Islamic armies against you and your father". But then he thought that the worldly things had no significance for him and his saying anything at that time would create a disturbance, and weaken the power of Muslims. So he remained sitting and did not speak against Muawiyah[ra]. To sum up, the Companions[ra] considered the act of Muawiyah[ra] quite absurd and attached no value to it.

Surrender of Throne by a Son of Yazid

Not to speak of the consent of other people to the Khilāfat of Yazid, his own son did not agree to it. Immediately after his accession to throne, he went into seclusion and surrendered the throne. It is a well-

known historical event, but I am not sure why Muslim historians have not highlighted it. They should have repeated it frequently because it is another clear proof of the atrocities of Yazid.

It is recorded that after the death of Yazid, his son, who was also named Muawiyah[ra] after his grandfather, acceded to throne and went home after taking the *Bai'at* of the people. He did not come out for forty days. When he came out, he rose to the pulpit and addressed the people that he had accepted the *Bai'at* from them, not because he was more entitled to it, but because he did not want dissention among them. He had been continuously meditating in his home to find a person more entitled to take the *Bai'at* of the people so that he might get himself relieved of chiefdom by handing it over to him. But in spite of his great efforts he did not find any such person. Therefore, he said, "O people listen to it carefully that I am not fit for this post. I also want to tell you that my father and grandfather were also not entitled to this post. My father was inferior to Husain[ra], and his father from the father of Hasan[ra] and Husain[ra]. Ḥaḍrat Ali[ra] at his time was more entitled for Khilāfat than my grandfather, and after this Hasan[ra] and Husain[ra] were more entitled than my father. Therefore, I retire from this chiefdom, and you can take the *Bai'at* of the person of your choice." At that time his mother heard the speech behind the veil, and she burst out: "O wretched, you have dishonoured your family and

damaged its dignity". He replied, "I have said what is true, now it is your turn to say whatever you like". He then remained confined to his home, and died after a few days.[35]

What great evidence it is that, not to speak of others, even his own son did not agree to the Khilāfat of Yazid. He did not do so for some vested interest nor did he oppose it due to the fear of any opposition. He made a decision after serious meditation that Ḥaḍrat Ali[ra] was more entitled than his grandfather, and Hasan[ra] and Husain[ra] than his father, and he himself was not ready to take the responsibility. Therefore, appointment of Yazid by Muawiyah[ra] cannot be called an election.

Commentary of the Promised Messiah[as] on Āyat-e-Istikhlāf

The third answer for Ahmadis is that the Promised Messiah[as], commenting upon this verse has written in *Sirrul-Khilāfah* that:

إِنَّ اللّٰهَ قَدْوَعَدَفِىْ هٰذِهِ الْاٰيَاتِ لِلْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ اَنَّهٗ
سَيَسْتَخْلِفَنَّ بَعْضَ الْمُؤْمِنِيْنَ مِنْهُمْ فَضْلًاوَّرَحْمَةً [36]

[35] *Al-Kāmil fit Tārīkh*, Vol. 4, p. 130, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

[36] *Sirrul-Khilāfah*, *Ruḥānī Khazā'in*, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian[as], Vol. 8, p. 334.

"In these verses Allah, the Almighty has promised Muslim men and women that He will make some believers from among them Khalīfah by His grace and mercy."

Since the Promised Messiah[as] mentions that:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

does not refer to the whole nation, but only to some individuals in the ummah, no Ahmadi can take it to mean the whole community.

Inference of Khilāfat-e-Muhammadiyya

The fourth answer is also for Ahmadis. the Promised Messiah[as] has repeatedly inferred his Khilāfat-e-Muhammadiyya from this verse and has included the Khilāfat-e-Nubuwwat in it. And it is evident that Khilāfat-e-Nubuwwat cannot apply to the whole nation but only to some specific individuals. To illustrate, wherever the Holy Quran mentions the kingdom, it uses the expression جَعَلَكُمْ مُّلُوْكًا or He made you kings. But when Nubuwwat is mentioned then it is said, جَعَلَ فِيْكُمْ اَنْبِيَاءَ or, "He has appointed Prophets from you". The reason for this difference is that we can say that God granted kingdom to a nation but it cannot be said that nation has been appointed as Prophet. Therefore, if the promise of Nubuwwat can be fulfilled through some individuals, even when the

whole nation is addressed, then the promise of Khilāfat can also be fulfilled through some individuals even when the whole nation is addressed. The way one part of the promise is fulfilled, can also be the way the other part would be fulfilled.

Evidence from the Way of Allah, the Almighty

The fifth answer is that the acts of Allah, the Almighty provide evidence of the actual meaning of this verse. Allah, the Almighty says:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

Meaning that He would appoint those who believe and do good deeds Khulafā' in the same way as He appointed them to earlier people. If Allah, the Almighty meant for the establishment of democracy then we should have seen democracy established after the Prophet[sa], or if it was the plan of Allah, the Almighty that some persons of ummah will get Khilāfat and all the people will be entitled to have the blessings of Khilāfat, then we should have seen whether or not Khilāfat was established among the Muslims in this way. However, the way God fulfilled this promise after the Prophet[sa] can be the meaning of this verse because nobody can fulfill the promise of Allah, the Almighty better than He Himself. With this point of view when we study the circumstances after

the death of the Prophet[sa], we find that only a few individuals were bestowed Khilāfat; not all of them. Therefore, either believe that after the death of the Prophet[sa] the people did not remain worthy of being called الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ [those who believe and do good works], or as Shia believe that there were left only two and a half believers in ummah. In this way you will have to declare that all who were left were hypocrites (God forbid), so the promise of national Khilāfat could not be fulfilled by them. But if they were on the path of their faith and acts of goodness then who can be more worthy to fulfill the promise than them? However, the way that Allah, the Almighty established Khilāfat amongst the Muslims after the Prophet[sa] is the only evidence needed to show that the promise with the people is fulfilled through individuals.

Resemblance of the Four Khulafā' with the Previous Ones is not Necessary in Every Matter

The second objection to this verse is that the Khilāfat of specific individuals is promised in this verse. However, it is a shared common belief that the Khilāfat of the previous Khulafā' was either through Prophethood or through kingdom, but then it is also agreed that the four Khulafā' after the Holy Prophet[sa] were neither prophets nor kings. Then how was this promise fulfilled, and how can it be a testimony of

this verse? The answer is that there is no doubt that the previous Khulafā' were bestowed Khilāfat either by way of Prophethood or in the shape of kingdom, but the resemblance does not mean complete identity in everything. Resemblance is only seen in principle. To illustrate, we may talk of the heights of two persons and say one is as tall as the other. There would be no point in someone's asserting that they do not resemble each other because one of them is a thief and the other is a devoted worshipper; or that one is the scholar and the other is illiterate. In this case, resemblance will only be seen in height and not in other traits. There are instances of this in the Holy Quran. Allah, the Almighty says:

إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا ۬ شَاهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٦﴾

(Al-Muzzammil, 73:16)

> "Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharoah."

Allah, the Almighty has pointed out the resemblance of the Holy Prophet[sa] and Ḥaḍrat Mūsa[as] (Moses), whereas Ḥaḍrat Mūsa[as] (Moses) was sent to Pharoah and the Holy Prophet[sa] was not sent to any such king. Similarly Ḥaḍrat Mūsa[as] (Moses) was sent for the guidance of Banī Isrā'īl but the Holy Prophet[sa] was sent for the guidance of the whole world. The period of the Prophethood of Ḥaḍrat Mūsa[as] (Moses)

extended to few centuries and, at last, it came to an end. But the period of the Prophethood of the Holy Prophet[sa] extends to the Day of Resurrection. Thus, there are important differences in the lives of Ḥaḍrat Mūsa[as] (Moses) and the Holy Prophet[sa]. In spite of these differences the Muslims affirm that the Holy Quran says that the Holy Prophet[sa] resembles Ḥaḍrat Mūsa[as] (Moses), whereas the Holy Prophet[sa] was sent neither to a king like Paroah nor some particular nation but to the whole world; and neither did his Prophethood come to an end in any age like that of Mūsa[as] (Moses) . If these differences do not bring any change in resemblances then there is no harm when the Khulafā' of Islam partly differ from the Khulafā' of the past. In fact the resemblance of the Prophet[sa] is only in the sense that just as Mūsa[as] (Moses) was bestowed a book of sharia that was complete and covered all the subject matter to meet the needs of that age, similarly the Holy Prophet[sa] was bestowed the book of sharia which is perfect and covers all the subject matter to meet the needs of humankind till the Day of Resurrection, and is superior and exalted above the Old Testament. Just as the community established by Ḥaḍrat Mūsa[as] (Moses) continued after him through the Prophets; similarly, whenever there arises any deficiency in Ummat-e-Muhammadiyyah, Allah, the Almighty sends some persons who reform the ummah. Their resemblance also shows that just as a Messiah came thirteen hundred years after Ḥaḍrat

Mūsa[as] (Moses), the Promised Messiah[as] would come in Ummat-e-Muhammadiyyah after thirteen hundred years.

It is not the case that because Ḥaḍrat Mūsa[as] (Moses) was for a specific period and for a particular nation, the Prophethood of the Holy Prophet[sa] is also for specific period and for a particular nation. So if there is a resemblance of Khulafā'-e-Rāshidīn in some matters with the Khilāfat of the previous Khulafā' then we'll have to admit their resemblances. It is not necessary that they should have resemblance in every matter. The real point is that just as some individuals were raised to rejuvenate the people after the death of earlier Prophets, similarly, after the death of the Holy Prophet[sa], Allah, the Almighty would raise such personalities to rejuvenate his ummah, and this objective was comparatively better achieved by the Khulafā' of the Holy Prophet[sa] than the previous Khulafā'. No doubt, the successors to Ḥaḍrat Mūsa[as] (Moses) were Prophets, as were the successors to Ḥaḍrat Ibrāhīm[as] (Abraham), as well as other Prophets[as]; but can anyone say that the establishment of faith that was achieved through these Prophets was not achieved by the Khulafā' of the Holy Prophet[sa]. If we analyze the circumstances with wisdom and insight we will have to say that Joshua[as], Ismā'īl[as] (Ishmael), Iṣḥāq[as] (Issac) and Ya'qūb[as] (Jacob[as]) could not do for the establishment of their religion, what was done by Abu Bakr[ra], Umar[ra], Usman[ra] and Ali[ra]. An

ignorant person may say that my statement about the Prophets is derogatory, but there is actually no element of humiliation in it. When it comes to the question of Prophethood, we'll say that Abu Bakr[ra] was not a prophet nor was Umar[ra], or Usman[ra], or Ali[ra]. But when there is a question of the establishment of religion, we'll say that in this matter, the Khulafā' who succeeded the Holy Prophet[sa] are surely greater than the previous Prophets.

The fact is this that since Prophets who were raised before the Holy Prophet[sa] did not bring complete sharia, either Prophets were raised or kings were appointed after them. When there was the need of revelation for the reformation of the public, a Prophet was raised, and he got the status of Prophethood directly. When there was a problem in the system, a king was appointed. The people had not yet reached the maturity to manage their own affairs. Therefore, Allah, the Almighty directly assigned not only the status of Prophethood but also of kingship. It is said in the Holy Quran: إِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا [Allah has appointed for you Talūt as a king (Al-Baqarah, 2:248)]. The people were still not capable of electing their king nor was the sharia so perfect so as to enable one of its followers the acquisition of Prophethood.

On the other hand, the Holy Prophet[sa] brought a complete code of life, so it resulted in a distinctive status for both types of Khulafā'. The Khulafā' of the previous Prophets were Prophets though they were

bestowed Prophethood directly. If the kings were appointed to run the administration, they were not elected but they acquired kingdom either by inheritance or appointment by a Prophet appointed under the command of Allah, the Almighty. As the followers of the Holy Prophet[sa] were exalted, there was no need of Prophet Khulafā' after him. Similarly, the lesser form of kingdom was also abolished, and a perfect form was granted. It is evident that the promise is fulfilled with the Muslims is through Islamic Khilāfat—the element of election is included, and the public rights are preserved. This was not the case of the previous kings. The creation of a better situation is not against the promise. For example, if you promise someone to give him five rupees it would not be a violation of the promise to pay him ten rupees. It only means that just as the Holy Prophet[sa] was superior to the previous ones, so his Khulafā' are also superior to those of the previous Prophets.

"The Ulema of my Ummah are like the Prophets of Banī Isrā'īl' Refers only to the Spiritual Khulafā"

The second answer is this that the Holy Prophet[sa] says,[37] عُلَمَاءُ اُمَّتِیْ کَاَنْبِیَاءِ بنی اِسْرَائِیْلَ i.e. "The Ulema of my ummah are like the Prophets of Banī Isrā'īl". It does

[37] *Al-Mauzū'ātul Kabīr,* p. 82, by Nuruddin Ali bin Sultan Al-Harawī known as Mulla Ali Al-Qārī. Publisher, Nūr Muhammad, Aṣṣaḥul Matābi' wa Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi. Published by Educational Press, Karachi.

not mean that every scholar among the Muslims is like the Prophet of Banī Isrā'īl, because there are also so-called scholars whose religious and moral condition is very depressing. At the age of ten or eleven, I went to Amritsar to purchase a few things with my maternal grandfather (deceased). I saw a Maulawī wearing a long cloak with a staff and a rosary in his hand, walking in Rambagh. Behind him was a poor person begging him repeatedly, "Maulawī Ṣāḥib, for God's sake give me my money." After walking a few steps the Maulawī turned back and said, "Go away, you wretch!" At last the poor man was tired and left him. I asked him what the matter was. He told me that he saved about two hundred rupees with great difficulty for his marriage and, considering the Maulawī a religious person, he left the money with him as trust. But now on his demand the Maulawī refused to pay it back, and denied recognizing him as well as his deposit. Can such Ulema be like the Prophets of Banī Isrā'īl? Can it be said that the Hadith of the Prophet[sa] is concerned with such shameless Islamic "scholars".

The fact is that the Ulema mentioned in this Hadith are actually the Khulafā' who are the spiritual Ulema. The meaning of this saying of the Prophet[sa] is that the tasks that were performed by Prophets in earlier times would now be entrusted by Allah, the Almighty to some divinely guided Ulema, i.e. the Khulafā'-e-Rāshidīn. Just as, after Ḥaḍrat Mūsa[as] (Moses), his work was entrusted to Joshua[as], now this work would

be entrusted to Ḥaḍrat Abu Bakr[ra]. The work of Ḥaḍrat David[as] would be performed by Ḥaḍrat Umar[ra], and the work of some other Prophets, e.g. Ḥaḍrat Suleman[as], would be performed by Ḥaḍrat Usman[ra] and Ḥaḍrat Ali[ra]. In short, the Holy Prophet[sa] has pointed out in his sayings that Allah, the Almighty has given him such a status that in his ummah the Khulafā' will perform the deeds that were performed in earlier times by the Prophets. Here Ulema does not refer to the corrupt ones, but to the scholars Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra], Ḥaḍrat Usman[ra], and Ḥaḍrat Ali[ra]. As long as the need remained limited, Allah, the Almighty raised these Ulema, and then when the age was in need of a Prophet more manifestly, Allah, the Almighty fulfilled His promise through the Promised Messiah[as]. The difference is that the previous Prophets received Prophethood directly but the Promised Messiah[as] obtained his Prophethood by total submission to the Holy Prophet[sa].

Khilāfat-e-Ahmadiyya

The third objection is that in this verse the words are كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ [as He made Successors from among those who were before them]. Granted that the previous Khulafā' fulfilled this promise, because they headed a political system. But how can the present Khilāfat-e-Ahmadiyya satisfy this promise, because it does not have any political system under it.

The answer is that Allah, the Almighty has promised that He will appoint as Khalīfah the Jamā'at that passes the test of faith and acts of goodness. Khalīfah means the successor of a predecessor. The minimum condition to satisfy this promise is that after every Prophet there should be successors. This condition would be satisfied if the successor of the Prophet is of the same type as the Prophet whom he succeeds. And as the Promised Messiah[as] was not in charge of a political system, whoever serves the functions entrusted to his Prophethood would fulfil this promise. Had a political system been assigned to the Promised Messiah[as], an objection could have been raised about such successors as do not have political authority. But since a political system was not granted to the Promised Messiah[as], this objection cannot be raised. The Khalīfah of a Prophet will get the same thing which is given to that Prophet. How can the Khalīfah acquire what his Prophet does not have?

There is a well-known fact related to Ḥaḍrat Khalīfatul Masīḥ I[ra] that he himself used to mention. Whenever he was in need of money, Allah, the Almighty sent it from somewhere. Once somebody gave him thirty two rupees as trust, which he spent to meet some need. After a few days the person came and demanded his money. At that time he did not have it, but he asked him to wait for a while and promised to give it back to him immediately. After ten to fifteen minutes a patient came and placed some money as fee

before him. Hafiz Roshen Ali[ra] was also sitting there. Ḥaḍrat Khalīfatul Masīḥ I[ra] asked him to give those rupees to him after counting them. He gave the money to the person concerned as directed, received an acknowledgement, but destroyed it. Afterward we asked him what the amount was. He said, "it was exactly what the man had demanded". Allah, the Almighty helped him in marvelous manners, and sometimes as a divine sign he was blessed with wealth. We considered it the blessings of his prayers. But some people believed that he knew alchemy.

When Ḥaḍrat Khalīfatul Masīḥ I[ra] died, a hakim from Delhi came to me, and asked to meet me privately, and I agreed. He first talked in religious terms and praised that Allah, the Almighty had given my father a great honour, and he was the Messenger of Allah. He then added that the son of someone whom God makes a Messenger cannot possibly be a miser. He desired to get my help in some matter and requested me not to treat him miserly. I enquired about the matter. He told me that he was very fond of alchemy and had spent his whole life in pursuing it. He had come to know that Ḥaḍrat Maulawī Ṣāḥib[ra] had a recipe of alchemy. Now, in my capacity as the Khalīfah in his place, he must have told me about it. Then he requested me to tell him that recipe. I told him that he had not given me any recipe of alchemy. "How can it be so?" He said. "You are Khalīfah in his place, and he did not tell you any recipe of alchemy".

The more I tried to make him understand that I did not get any such recipe, the more he became certain about my miserliness. I told him repeatedly that I had no knowledge of it. But he again started over praising me, and stressed that he had spent his whole life to find it and continued asking me to tell him about it and not be a miser.

When I was fed up with his insistence, Allah, the Almighty guided me to a response and I told him, "Though I have become Khalīfah in his place, but as you know, I have not inherited any property of Ḥaḍrat Maulawī Ṣāḥib[ra]. He asked who inherited the property. I told him that his sons did. I further told him that he had a big library, which I did not get, so when I got neither his property nor his library then how could he tell me that recipe of alchemy? If he had given it to somebody, it would have been given to his sons. Go to them and ask them to tell you that recipe." In this way he left me. Abdul Hayee (deceased) was alive in those days. He went to him and asked him to give that recipe of alchemy. He asked, "Recipe of what type". "The same recipe of alchemy that your father knew," said the hakim. He was perplexed as to what to say. At last he gave the same reply that he had no knowledge of any recipe. When he failed, he again came to me and told me that the father's miserliness was also present in his son. I said, "You are free to think whether he is miserly or not, but I am only a Khalīfah and have received only what pertains to it,

nothing else. In short, the successor can only be like his principal. As there was no political system assigned to the Promised Messiah[as], the question as to why his Khulafā' did not have it cannot be raised.

Āyat-e-Istikhlāf Applies to Both the Nubuwwat and Khilāfat of the Promised Messiah[as]

Another reply is that the words, كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ [as He made Successors from among those who were before them] are not confined to a political system. Instead, these words apply to all the promises made in the verse. But the dissentients who believe in the Nubuwwat of the Promised Messiah[as], e.g. Sheikh Miṣrī etc., admit that the Nubuwwat of the Promised Messiah[as] does not correspond with the Nubuwwat of the previous Prophets. As the Promised Messiah[as] has written himself his Nubuwwat differs greatly from that of the previous Prophets in that the previous Prophets were appointed independently, while he is a subordinate Prophet.

Just as the fulfillment of the promise

لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

"He will surely make them Successors in the earth, as He made Successors from among those who were before them" does not suffer from any deficiency because of the different nature of his Prophethood;

similarly, the variation of his Khilāfat causes no deficiency in the fulfillment of this promise. If it is argued that the variation from previous Khulafā' takes Khilāfat-e-Ahmadiyya out of the sphere of this promise, then one would also have to admit that the Prophethood of the Promised Messiah[as] also does not fall within the sphere of this verse. Our Khilāfat varies to some extent from that of the Ḥaḍrat Abu Bakr[ra] and Hadrat Umar[ra], but the Prophethood of the Promised Messiah[as] also varies to some extent from that of the previous Prophets. If our Khilāfat is not under this verse then we will have to admit that (God forbid) the Prophethood of the Promised Messiah[as] is also not under this verse. However, in spite of variation, the Promised Messiah[as] treats his Prophethood as a fulfillment of this verse. Just as the Prophethood of the Promised Messiah[as], in spite of variation from the previous Prophets, is included in the promise made in this verse, this Khilāfat—though it differs from the previous Khilāfats—is also included in the promise made in this verse.

No Connection of the Khulafā' of 'Īsa[as] (Jesus Christ) with the Management of the Country

Thirdly, successors of 'Īsa[as] (Jesus Christ) were not concerned with managing the affairs of their countries. If someone objects that Jesus[as] was not

succeeded by Khulafā', they must first consider that the Holy Prophet[sa] himself said,[38] مَاكَانَتْ نُبُوَّةٌ قَطُّ اِلَّا تَبِعَتْهَاخِلَافَةٌ.

> "There had not been any Prophethood which was not succeeded by Khilāfat."

If 'Īsa[as] (Jesus Christ) was bestowed Prophethood, then we must admit that the same type of Khilāfat was established after him as was granted to all other Prophets. Otherwise, the critics will be forced to maintain that 'Īsa[as] (Jesus Christ) was not a Prophet, because the Holy Prophet[sa] has made Khilāfat necessary after Prophethood.

A second consideration is that Christians themselves have acknowledged Peter as the successor. Thus, when the Holy Prophet[sa] stated that Khilāfat existed after every Prophet, and Christians themselves acknowledge Peter as Khalīfah of 'Īsa[as] (Jesus Christ), then what is the basis for the claim of this third group, which claims that 'Īsa[as] (Jesus Christ) was not followed by Khilāfat? The person who was granted knowledge by Allah, the Almighty (i.e., the Holy Prophet[sa]) said that Khilāfat was established after every Prophet. When Christians, for whom this is an internal matter, also claim that Khilāfat was established after 'Īsa[as] (Jesus Christ), and it has been proven by history, then the denial of it is only a

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[38] *Kanzul Ummāl fī Sunanil Aqwāl wal Af'āl,* Vol. 11, p. 476, Hadith No. 32246, by Alā'uddin Ali bin Hassāmuddin Al-Muttaqī Al-Hindī Al-Burhānfūri. First edition, AH 1394, AD 1947, published by At-Turāth Al-Islāmi Halb.

contradiction. If it is asserted that certain Christians did not accept Peter as Khalīfah, then the answer is that certain Muslims also do not accept the four Righteous Khulafā'. The matter is not nullified by their rejection.

A third consideration is that the Promised Messiah[as] has pointed out in *Al-Waṣiyyat* [The Will] that such a system was established among the Christians He writes:

> "Believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as for as the mission of the Prophet is concerned], and is convinced that it is the time win the community [of the followers of Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of God. As is happened at the time of Ḥaḍrat Abu Bakr Ṣiddīq[ra], when the death of the Holy Prophet[sa] was considered untimely and many an ignorant Bedouin turned apostate. The Companions[ra] of the Holy Prophet[sa], too, stricken with grief, became like those who lose their senses. Then

Allah raised Abu Bakr Ṣiddīq[ra] and showed for the second time the manifestation of His Power… That is also what happened at the time of Mūsa[as] (Moses)…. The same happened with Christ[as].” [39]

Just as Ḥaḍrat Abu Bakr[ra] became Khalīfah after the Holy Prophet[sa], Khilāfat was similarly established after Ḥaḍrat Mūsa[as] (Moses) and ‘Īsa[as] (Jesus Christ). So a person who argues that there was no Khilāfat after ‘Īsa[as] (Jesus Christ) does so entirely against the saying of the Promised Messiah[as], and presents such an argument which is not supported by the *Aḥādīth* of the Holy Prophet[sa] nor history, nor is it supported by the Promised Messiah[as].

Another Objection of the Opponents and Its Response

The fourth objection is that if this verse refers to persons, then it raises another issue: it is concerned with two types of personalities—Prophets and kings. As for the type of Prophets who appeared before the Holy Prophet[sa], they ceased to come after him.

As for the kings he did not like it; he clearly stated that the Khulafā’ who follow him would not be kings. Thus it is argued that we should take the promise in this verse to apply to the nation as a whole, and not to

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[39] *Al-Waṣiyyat*, pp. 6-7, *Rūḥānī Khazā’in*, Vol. 20, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian.

individuals. The answer is that there is no doubt that previous types of Prophethood have come to an end, as is the case with previous kings. But the end of these specific types of successors does not mean that better successors will not come. As the Holy Prophet[sa] is singular among all Prophets, so it is necessary that his system should be unique among all systems. Its uniqueness does not exclude it from the sphere of resemblance. However, it increases its elegance and excellence. As Ḥaḍrat Muhammad[sa] was the perfect Prophet and brought the perfect sharia, it was necessary that prophets appearing after him should have received the status of Prophethood by his grace. Similarly, his system was more perfect than all others, so it is necessary that there should be such Khulafā' who are elected by public. In short, Allah, the Almighty moulded Prophethood and kingdom in a new shape and abolished the previous type of Prophethood and kingdom.

The Khilāfat of Previous Prophets—Both in the form of Prophethood and Kingship—was Imperfect

It should be remembered that a Prophet Khalīfah comes to support the previous Prophet, and a King Khalīfah comes to protect the rights of believers, and to nurture their faculties.

Now we can see that the Prophets who were assigned as the Khulafā' of previous Prophets were

imperfect as Khulafā' because they discharged their duties, but they received Prophethood directly. Therefore their Khilāfat was not perfect. Similarly, if their people received the kingdom then also they were not perfect as Khulafā' because they directly inherited the power. Consequently the faculties of their people were not nurtured because the public was not involved in their appointment, and there was no involvement of initial Prophets in the Prophethood of their subordinate Prophets. Whenever authority is inherited by the son or the grandson by inheritance, no need is felt to raise the level of learning and the growth of the faculties of the common man to the extent that they may elect their authorities properly. But when the election of the authorities is in the hands of public, the government is bound to make every person well-informed, gain an awareness of the political situation and public affairs, so that they may not make an unwise choice at the time of election.

Islam is the only religion that directs the election of authorities, thus addressing the need for increasing awareness of public affairs.

In short, the Khilāfat of the Prophets before the Holy Prophet[sa], whether it took the form of Prophets or kings, was imperfect. As the Holy Prophet[sa] was the perfect Prophet in the real sense; the one who had to come after him or will come, would have to be his subordinate, and would receive Prophethood only by

his blessings. Similarly his people were the ummah par excellence in the real sense, as it is said,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

(Āl-e-'Imrān, 3:111)

"You are the best people raised for the good of mankind".

It is, therefore, necessary that those who serve its causes also have public involvement in their election. Therefore Allah, the Almighty decided not to appoint King Khulafā' (in whose election the people are not involved). It was decreed that there should be an elected Khalīfah to fully represent Ummat-e-Muhammadiyya, and to ensure the proper growth of the faculty of the ummah. Due to this command every Khalīfah is bound to create a maximum awareness so that the public does not commit any mistake in the forthcoming election. This is so because of the distinction of the Holy Prophet[sa] who is the Chief of all the Prophets, and his ummah is the best of all. Just as the subordinate Prophets of the chief of Prophets received Prophethood by his blessings, so the Khulafā' of the best ummah are appointed by the consent of the ummah. Therefore, this system is due to the superiority of Islam, the Prophet of Islam and the magnanimity of Ummat-e-Islamiyya. The Khilāfat of an individual is not abolished but the Khilāfat of an individual is presented in a better and more excellent

form. Having answered these basic questions I must now address one or two subsidiary objections.

Is Promise of Khilāfat limited to the Khalīfah immediately succeeding the Prophet

Another objection that is made about the promised Khilāfat mentioned in this verse is that it only applies to the Khalīfah who comes immediately after the Prophet, and not to a long chain of Khulafā' following the first. The reply to this objection is that the Holy Prophet[sa] himself addressed the four Khulafā' succeeding him as Khilāfat-e-Rāshidah. There is a Hadith:

عَنْ سَفِيْنَةَ قَالَ سَمِعْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ
الْخِلَافَةُ فِى اُمَّتِى ثَلَاثُوْنَ سَنَةً ثُمَّ تَكُوْنُ مُلْكًا.[40]

i.e. "Ḥaḍrat Safīnah[ra] says that he heard the Prophet[sa] saying that: after him Khilāfat would last in his ummah for thirty years. After it there would be kingdom." The period of four Khulafā' is only thirty years. Since the Holy Prophet[sa] himself extends the period of Khilāfat to four Khulafā', who has the right to confine it to the first Khalīfah?

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[40] *Musnad Ahmad bin Hambal,* Vol. 5, p. 222, by Ahmad bin Muhammad bin Hambal bin Hilāl bin Asad, published by Baitul Afkār Ad-Dauliyya, Al-Riāḍ, AH 1419, AD 1998.
Note: Volume and page No. are according to *Nuskha Maimaniyyah.*

Some people say that the Promised Messiah[as] has mentioned this in *Sirrul-Khilāfah*, but it is not true. Whatever he said was to refute the Shias who say that the real successor of the Holy Prophet[sa] was Ḥaḍrat Ali[ra]. In reply to this allegation he says, the promise of Khilāfat is in the verse of the Holy Quran:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ

The conditions mentioned in it are found by degree of perfection in Ḥaḍrat Abu Bakr[ra].[41]

He means that the Khilāfat of Ḥaḍrat Abu Bakr[ra] is more firmly established than that of Ḥaḍrat Ali[ra], not that Ḥaḍrat Ali[ra] was not a Khalīfah. He has also used the term four Khulafā' in his books.[42] He has also specifically mentioned the Khilāfat of Ḥaḍrat Ali[ra].[43] Further proof regarding this is that of the late Maulawī Abdul Karim[ra] delivered a lecture to refute the Shias' viewpoint. In it he proved the Khilāfat of Ḥaḍrat Abu Bakr[ra], Ḥaḍrat Umar[ra] and Ḥaḍrat Usman[ra], and has also the Khilāfat of Ḥaḍrat Ali[ra] at several places. Later on, he published the lecture with some additions in book form named *Khilāfat-e-Rāshidah*. In this book he pointed out that the Promised Messiah[as] heard his lecture and read it time and again, and even quoted

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41 *Sirrul-Khilāfah*, *Rūḥānī Khazā'in* by Ḥaḍrat Mirza Ghulam Ahmad of Qadian[as], Vol. 8, pp. 333-334.

42 Ibid, p. 326.

43 Ibid, pp. 358-359.

part of it in his book *Ḥujjatullāh* and has also sent it as gift from his own self to his friends at different places.

It shows that the Promised Messiah[as] agreed with the viewpoint of Ḥaḍrat Maulawī Abdul Karim[ra], which he mentioned in *Khilāfat-e-Rāshidah*.[44]

The second answer is that when the Khilāfat of the first Khalīfah is proven then the others' is proven automatically. Just as Ḥaḍrat Abu Bakr[ra] became the first Khalīfah, he then selected Ḥaḍrat Umar[ra] after consultation with Muslims and appointed him Khalīfah. In this age Ḥaḍrat Khalīfatul Masīḥ I[ra] once gave a command by naming me, and a second time made a will without naming me. However, he established the Khilāfat. The words of his will are:

> "This humble writes with full awareness that: لَاإِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ [There is none to worship except Allah; Muhammad is the Messenger of Allah] My successor should be a righteous, popular, hard-working scholar, tolerant and forgiving in conduct with new and old friends of the Promised Messiah[as]. I am well wisher of all. He should also be a well wisher. Teaching of Quran and *Aḥādīth* should continue."
>
> *Wassalam*
> Nuruddin

44 *Khilāfat-e-Rāshidah* by Ḥaḍrat Maulawī Abdul Karim, part I, p. 110, published by Zia-ul-Islam Qadian, August 1904.

March 4 [45]

At another place he said that he was made Khalīfah by Allah, the Almighty, and after him, God will appoint a Khalīfah. He said,

> "Khilāfat is not the soda water of a provisional store. You cannot get any benefit from this disputation. You cannot be appointed as Khalīfah by someone nor can anyone else be made Khalīfah in my lifetime. When I shall die he whom God desires will be raised, and God Himself will raise him."[46]

Therefore, if the previous Khulafā' were under the command of this verse, then their decisions are also in its support. After them Khilāfat will continue in the same form as theirs, and their decisions are binding in this respect, because Allah, the Almighty says:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضٰى لَهُمْ

> "He will surely establish for them their religion which He has chosen for them."

A third reply is when causes are present, then why should not their natural consequences be present? Either one must admit that there was no need of Khilāfat later, and the ummah was also devoid of those who believe and do good deeds, or the existence of Khilāfat will have to be admitted.

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45 *Al-Faḍl*, Qadian, 11 March, 1914.

46 *Badr*, Qadian, 11 July, 1912.

Is it lawful to Remove a Khalīfah?

Another objection is made that since the Khalīfah is chosen by election, it should be lawful for the ummah to remove him. The answer is that though the appointment of the Khalīfah is made through election, the clear and decisive verdict of the Holy Quran is that Allah, the Almighty makes the ummah a medium of implementing His will in this matter. He specially enlightens their minds but the real decision is made by Allah, the Almighty Himself. Therefore, He says: لَيَسْتَخْلِفَنَّهُمْ "He will surely make them Successors". Though the election of Khulafā' is through the believers the revelation of Allah, the Almighty inclines the hearts of the people to the rightful person. It is also revealed that Allah, the Almighty creates such and such qualities in these Khulafā'; they are a bounty of the Divine. In this situation the objection amounts to saying that the ummah has the right to dismiss a person who is an absolute monotheist, and the establishment of the religion through him is affirmed by Allah, the Almighty, Who has promised to remove all dangers, and through whom He wanted to exterminate polytheism, and wants to save Islam. It is evident that Ummat-e-Islamiyya cannot dismiss such a person. Only the disciples of Satan can do so.

The second reply is that here the word "promise" and it indicates a favour. This objection would mean that Allah, the Almighty has kept the election of the favour in the hands of ummah. Why

does the ummah not have the right to revoke that favour? Every sensible person will agree that this inference is the worst one. Rejection of the favour which is available without demand makes a person more sinful, and leaves him no way to escape from the manifest blame. Allah, the Almighty will tell the people that He left it at their will to have favour in whatever they please. They desired favour in the form of such a person with whom He has attached His favour. When He honours their verdict, then how can they say that they are not satisfied with this favour? On this He will say,

لَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

(Ibrāhīm, 14:8)

> "If you are ungrateful, My punishment is severe indeed."

It is therefore pointed out,

مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

(Al-Nūr, 24:56)

> "Then whoso is ungrateful after that, they will be the rebellious."

In other words Allah, the Almighty is saying that at the time of election We gave the right to the ummah but as in this election We guide the ummah, and We make the person Our own, therefore the ummah has no right afterwards; and even then if a person insists upon exercising such a right, he should remember that

he does not confront the Khalīfah but he is unappreciative of Allah’s favour.

Thus the verse, مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ indicates that even if at the time of election such a person was included in the believers who do good works, due to his action his name will be recorded in Allah’s court in the list of rebels and will be deleted from the list of those who do good works.

A Point to Ponder

Look! What a wonderful thing Allah, the Almighty has mentioned in this verse. The heir of the award of Khilāfat is that nation who:

i) has faith, i.e. whose intents are noble. Ḥaḍrat Umar[ra] said, نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهٖ [47]

The actions of believers are limited but his intents are very vast. Therefore, the intents of the believers are very noble.

ii) They represent those who do good works (i.e. who are pious), but Allah, the Almighty adds that when they deny Khilāfat they become rebels. It means the one who turns out of the circle of obedience is deprived of the companionship of the Prophet, even though they were pious and had good intentions.

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[47] *Al-Mu‘jamul Kabīr*, Vol. 6, pp. 185,186, by Abul Qāsim Suleman bin Ahmad At-Ṭabarānī, publisher Dāru Iḥyā’itturāthil Arabi, Beirut. Second edition, AH 1405, AD 1985.

This verse's theme is that Khilāfat is granted to the pious people whose plans are noble. But those who deny it, in spite of possessing noble plans and piety, are deprived of the companionship of the Prophet.

Now place the words of this verse in the context of the dream of the Promised Messiah[as], which he saw about Maulawī Muhammad Ali, and in which he addressed him, "You were also righteous and meant well, come and sit down with us". [48] It reveals that it is exactly the same thing which is mentioned in the words,

الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

"those who believe and do good works".

And

مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

"then whoso is ungrateful after that, they will be the rebellious."

It is not mentioned in this dream whether this person accompanied the Promised Messiah[as] or not. But the Quranic words reveal that such a person does not receive the blessing of companionship. اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ i.e. "To Allah we belong, and to Him shall we return".

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[48] *Tadhkirah*, English Edition, Translated by Muhammad Zafarullah Khan, p. 296, published by Saffron Books, 1976. Tadhkirah, Urdu, Edition 4, p. 435, published at Zia-ul-Islam Press, Rabwah, 2004.

Another Verse in Favour of Khilāfat-e-Rāshidah

Another verse mentioned in the Holy Quran that is proof of Khilāfat is:

وَاِذِ ابۡتَلٰۤى اِبۡرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ اِنِّىۡ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنۡ ذُرِّيَّتِىۡ ؕ قَالَ لَا يَنَالُ عَهۡدِى الظّٰلِمِيۡنَ ۝١٢٥

(Al-Baqrah, 2:125)

> "And remember when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a leader of men.' Abraham asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'"

In this verse a covenant was made with Ḥaḍrat Ibrāhīm[as] (Abraham) to make him the Leader. Ḥaḍrat Ibrāhīm[as] (Abraham) instantly and rightly felt that the task which was going to be assigned to him could not be accomplished in one generation, and people after him were needed to continue the task. He thus requested to make his offspring these leaders. Allah, the Almighty promised to do so but His covenant would not embrace the transgressors. In this verse the covenant is with the offspring and not with the transgressors. But who can say that only leaders and transgressors comprised the offspring of Ḥaḍrat Ibrāhīm[as] (Abraham)? In addition to the two he had

offspring which did not belong to either category. How was the covenant of leadership fulfilled for them? Some of them received leadership and some were benefited through those leaders. This verse also replies to the objection of the verse of Succession that the covenant was made with all, then how can the Khilāfat be personalized.

I am, however, pointing to a different aspect of the verse that the covenant of leadership was made with the offspring of Ḥaḍrat Ibrāhīm[as] (Abraham). How was the covenant fulfilled? After him there were four Prophets from his offspring, i.e. Ḥaḍrat Ismā'īl[as] (Ishmael), Ḥaḍrat Isḥāq[as] (Isaac), Ḥaḍrat Ya'qūb[as] (Jacob) and Ḥaḍrat Yūsuf[as] (Joseph). These four Prophet Khulafā' accomplished the mission of Hadrat Ibrāhīm[as] (Abraham).

The four are mentioned at another place in the Holy Quran:

وَإِذْ قَالَ إِبْرٰهٖمُ رَبِّ أَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى ۗ قَالَ أَوَلَمْ
تُؤْمِنْ ۗ قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ ۗ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَأْتِيْنَكَ سَعْيًا ۗ وَاعْلَمْ أَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٦١﴾

(Al-Baqarah, 2:261)

"And remember when Abraham said, 'My Lord, show me how You give life to the dead.' He said, 'Have you not believed?' He said, 'Yes, but I ask this that my heart may be at

rest.' He answered, 'Take four birds and make them attached to you. Then put each of them on a hill; then call them; they will come to you in haste. And know that Allah is Mighty, Wise.'"

If this incident were taken literally there would have arisen many objections to it. First, what is the relation of taming birds with the restoration of the dead to life? Second, what is meant by the taking of four birds? That is, why was the taming of just one not enough proof? Third, what is the benefit of putting them on the hills? That is, why is putting them on any other place not workable.

The fact is that it is not a statement to be taken literally, but has deeper implicit meanings. Ḥaḍrat Ibrāhīm[as] (Abraham) prayed, "O God! Show me the fulfilment of the obligation of the restoration of dead to life, which you have assigned to me, and reveal to me how national life will be created. I am old and the task is very heavy." Allah, the Almighty said, "It will certainly happen as We have promised". Ḥaḍrat Ibrāhīm[as] (Abraham) said, "No doubt, it will happen, but for the satisfaction of my heart I ask, when will these adverse circumstances change"? Allah, the Almighty commanded "tame four birds and put them on the hills one by one, then call them and look how swiftly they fly towards you". That means, train four of your offspring. On your call they will accomplish the task of restoration to life. These four, as I have said, are Ḥaḍrat Ismā'īl[as] (Ishmael), Ḥaḍrat Isḥāq[as]

(Issac), Ḥaḍrat Ya‘qūb[as] (Jacob) and Ḥaḍrat Yūsuf[as] (Joseph). Out of them two were directly trained by Ḥaḍrat Ibrāhīm[as] (Abraham) and the other two indirectly. To place them on the hills means to train them well because they destined to be great in their lifetimes. Therefore, to place them on hills means the elevation of their status. It indicates that they will be high in rank like the top of the hills.

In this way the layout of the national revival, which was to occur swiftly in the age of Ḥaḍrat Ibrāhīm[as] (Abraham), was disclosed to him. Now observe that the Holy Prophet[sa] also possesses a likeness to Ḥaḍrat Ibrāhīm[as] (Abraham). The Muslims who offer *Durūd* know that the Holy Prophet[sa] has taught the prayer "O Allah bestow Your blessings and generosity on Muhammad and his descendants, just as You bestowed blessings and generosity on Abraham and his descendants. Indeed only You are worthy of all praise being exalted in honour. O Allah, bestow Your bounties on Muhammad and his descendants, just as You bestowed bounties on Abraham and his descendants. Indeed You are worthy of all praise being exalted in honour." But when the Holy Prophet[sa] is superior to Ḥaḍrat Ibrāhīm[as] (Abraham) then surely there can be an indication of a special characteristic in this *Durūd*, (i.e. leadership and Prophethood in his offspring). Indeed Almighty Allah mentions,

جَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ وَاٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ۝۲۸

(Al-'Ankabūt, 29:28)

"We placed the gift of Prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous."

The excellence that Ḥaḍrat Ibrāhīm[as] (Abraham) received was of Prophethood and after him offspring continuously received prophetic Khilāfat which filled his house with honor. Once somebody asked the Holy Prophet[sa]:

"O Messenger of Allah! Who is the most honoured one? He replied, 'The person who is the most righteous.' 'O Messenger of Allah! That is not my question.' He replied, 'Then Yūsuf[as] is greatly honoured. He himself was a prophet, and also a son of a Prophet. His grandfather was also a Prophet and his great grandfather Ḥaḍrat Abraham[as] was also a Prophet'." [49]

When we say, "just as You bestowed blessings and generosity" or just as You bestowed Your bounties we pray to Allah, the Almighty to give the same

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[49] *Bukhārī, Kitāb-ul-Anbiyā', Bābo Qaulillāhi Ta'ālā laqad kāna fī Yūsufa wa Ikhwatihī*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

excellence to the Holy Prophet[sa] which He gave to Ḥaḍrat Ibrāhīm[as] (Abraham) both in his person and to his offspring (i.e. He may become the father of Prophets and Prophethood be bestowed upon his spiritual descendants. Allah, the Almighty honoured this prayer. Just as there were four Prophets after Ḥaḍrat Ibrāhīm[as] (Abraham), so there were also four Khulafā' after the Holy Prophet[sa] who excelled in religion. The Prophets were born in the race of Ḥaḍrat Ibrāhīm[as] (Abraham) and the glad tidings of the arrival of Prophets in the later period of the Holy Prophet[sa] was also given. The Holy Prophet[sa] was made superior in this matter too, i.e. Ḥaḍrat Ibrāhīm[as] (Abraham) educated two Khulafā' directly and two indirectly, but the Holy Prophet[sa] trained his four Khulafā' personally. If this is not resemblance, then what can be the meaning of "just as You bestowed blessings and generosity and just as You bestowed Your bounties". Critics would then have to concede that status of Ḥaḍrat Ibrāhīm[as] (Abraham) might be higher than the Holy Prophet[sa]. In conclusion, the combination of the promise made to Ḥaḍrat Ibrāhīm[as] (Abraham) and the *Durūd* clearly reveal that the same thing would also happen with the Holy Prophet[sa], and the appointment of Khulafā' for the honour of his religion is expected after him.

If one objects that Ḥaḍrat Abraham's[as] Khulafā' were Prophets but the Holy Prophet's[sa] were not, the reply is this that there were, in fact, two promises of leadership for the offspring of Ḥaḍrat Ibrāhīm[as]

(Abraham) . One was in the near period and the other in remote period in which Mūsa[as] (Moses), Jesus[as] and Ḥaḍrat Muhammad[sa], and Promised Messiah[as] were included. In His wisdom, Allah, the Almighty decreed that the leaders of the near period of the Holy Prophet's ummah should be leader Khulafā', and that of the remote period be Prophet Khalīfah, so that Khulafā'-e-Rāshidīn would bear great resemblance in light of the Holy Prophet's[sa] statement that,

عُلَمَاءُ اُمَّتِیْ کَاَنْبِیَاءِ بَنِیْ اِسْرَائِیْلَ [50]

"The Ulema of my ummah will be like the Prophets of Banī Isrā'īl," even though they were not Prophets. The last Khalīfah is an ummati in one respect and a Prophet in another respect, so that no deficiency may be left in order of resemblance.

Observe how under the training of the Holy Prophet[sa], these four Khulafā' glorified their religion more than those Prophets (of Banī Isrāīl); this is another great proof of the spiritual grace of the Holy Prophet[sa].

The words of the Promised Messiah[as] also remove any confusion. He mentions in *Al-Waṣiyyat* that:

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50 *Al-Mauḍū'ātul Kabīr,* p. 82, by Nuruddin Ali bin Sultan Al-Harawī known as Mulla Ali Al-Qārī. Publisher, Nūr Muhammad, Aṣṣaḥul Matābi' wa Kārkhānah Tijārat Kutub, Ārām Bāgh, Karachi. Published by Educational Press, Karachi.

Allah, the Almighty showed His Divine Power by raising Abu Bakr[ra] and saved Islam from ruin, and fulfilled this promise that:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ
مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

"[He will surely establish for them their religion which He has chosen for them. He will surely give them in exchange security and peace after their fear…] The same thing happened at the time of Ḥaḍrat Moses[as]."[51]

It is evident from this quotation that the Promised Messiah[as] has accepted the resemblance of Abu Bakr[ra] with the successor Prophet of Ḥaḍrat Mūsa[as] (Moses).

A tradition of the Holy Prophet[sa] also illuminates this point.

He says that "if there would have been any Prophet after me, it would have been Umar bin Al Khatab".[52]

It means that Ḥaḍrat Umar[ra] would have been the Imam after him. If Almighty Allah were to carry out Prophethood right after him, then Ḥaḍrat Umar[ra] would have been the Prophet, but instead he is the Imam and not a Prophet.

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51 *Al-Waṣiyyat*, *Rūḥānī Khazā'in*, Vol. 20, pp. 304-305, by Ḥaḍrat Mirza Ghulam Ahmad of Qadian[as].

52 *Sunan Tirmidhī, Abwābul Manāqib, bābun Manāqibi Ali bin Abi-Ṭālib,* Hadith No. 3724, by Muhammad bin 'Īsā Abu 'Īsā At-Tirmidhī, publisher Dāru Iḥyā'iturāthil Arabi, Beirut.

Another tradition also illuminates this point. Once the Holy Prophet[sa] went to war and made Ḥaḍrat Ali[ra] his deputy. All the hypocrites had been left behind with Ḥaḍrat Ali[ra]. He became embarrassed and met the Prophet[sa] to request him to take him too. He consoled him and said, "O Ali! You have the likeness of Hārūn[as] (Aron) and Mūsā[as] (Moses) with me, but you are not the Prophet after me".[53]

In other words, one day you will be my Khalīfah. However, you will not be a Prophet, despite this resemblance. Just as Ḥaḍrat Ali[ra] can be like Ḥaḍrat Haroon[as], so can all four Khulafā' also be like four other Prophets.

Besides this the evidence is also available that Khulafā' can be described as similar to Prophets. This throws light on the disturbances during the Khilāfat of Ḥaḍrat Ali[ra]. There is also a prophecy in the Holy Prophet's[sa] consolation above that just as there was a disturbance in the time of Ḥaḍrat Hārūn[as] (Aron), this would also be so in the time of Ḥaḍrat Ali[ra]. The people would accuse Ḥaḍrat Ali[ra] but those allegations would be as false as those levied against Ḥaḍrat Hārūn[as] (Aron). It is such a false allegation that they committed apostasy. However, the act of Ḥaḍrat Ali[ra] was similar to that of Ḥaḍrat Hārūn[as] (Aron), and due to the apprehension of disruption he was somewhat

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[53] *Bukhārī, Kitāb-ul-Maghāzī, Bābo Ghazwatit-Tabūk*, by Muhammad bin Ismā'īl Abu Abdullah Al-Bukhārī Al-Ju'fī, publisher, Dār ibni Kathīr Al-Yamāmah, Beirut.

mild in behaviour. For example, at the time of the battle of Ṣafīn, he accepted the arbitration.

A Command of the Holy Prophet[sa] Related to Khilāfat

After this I quote one Hadith as an authority in support of Khilāfat, because time does not permit more. The Holy Prophet[sa] said, [54] مَا كَانَتْ نُبُوَّةٌ قَطُّ اِلَّا تَبِعَتْهَا خِلَافَةٌ "There had not been any Prophethood which was not succeeded by Khilāfat." The denial of Khilāfat after this general principle amounts to an attack on the Holy Prophet[sa] and the denial of the Prophethood of the Promised Messiah[as] because it is the general rule mentioned by the Holy Prophet[sa].

A Grave Objection on the Rights of Khulafā'

Now I take up an objection which is very common. It is related to the rights of a Khalīfah. It is our belief; as proved from the verse of Succession and from the verse: أُولِي الْأَمْرِ مِنْكُمْ "and those who are in authority among you" and also from:

وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ

(Āl-e-'Imrān, 3:160)

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54 *Al-Khaṣā'iṣul Kubrā*, part II, p. 115, by Abu Faḍl Jalaluddin Abdur Rehman bin Abu Bakr As-Suyūṭī Ash-Shāfi'ī, published by Al-Maktabatun Nūriyyah Ar-Riḍwiyya, Lyallpur, Pakistan.

"consult them in matters of administration; and when you are determined, then put your trust in Allah".

that though Khulafā' are bound to make consultation in important matters of administration they are not bound to act upon them. Some people have questioned that it is against the teachings of Islam. The first Khalīfah, Ḥaḍrat Abu Bakr[ra], said,

"If I show any crookedness then set me right".[55]

It is argued that this shows that the public has the right to check the Khalīfah. Dissentients always raise this objection that when Ḥaḍrat Abu Bakr[ra] said it, it is a proof that a Khalīfah can be wrong, and so the public has the right to check him and put him on the right path forcibly. The answer is that the acts of Ḥaḍrat Abu Bakr[ra] is testimony to the fact that he never took the meaning of his words from these critics, nor did the Muslims ever take the theme of his speech to mean that whenever they found the opinion of Ḥaḍrat Abu Bakr[ra] against their own, that they could set him right forcibly. When the great Companions[ra] met Ḥaḍrat Abu Bakr[ra] to stop the departure of the army of Ḥaḍrat Usama[ra], they did not address him by saying, "agree with our advice

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55 *Al-Kāmil fit Tārīkh*, Vol. 2, p. 332, by 'Izzuddin Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karīm bin Abdul Wāḥid Ash-shībānī, known as Ibnil Athīr, publisher Dāru Ṣādir, Dār Beirut, AH 1385, AD 1965.

otherwise we'll set you right." Instead, when he rejected the advice of all of them and said, I cannot stop the army of Usama[ra], they withdrew their suggestion. Similarly when the Companions[ra] requested him to be lenient with the rebels, he rejected their request and said, "I'll treat them similarly to those others who have turned their backs." Even on this occasion the Companions[ra] did not say, "If you do not accept our word we'll set you right," but they admitted their fault and yielded before the verdict of Ḥaḍrat Abu Bakr[ra]. Similarly, whenever he had to face the people he always affirmed that he was right, and they were wrong. It is not seen anywhere that the people have ever set him right, or he told the people, "O Muslims, I have become crooked, so set me right." Therefore, the only meanings that can be taken from his words are those which corroborate with the commands of God and His Messenger[sa]; and correspond to his own acts, and not with those of his opponents.

Crookedness only means Open Infidelity

It should be remembered that his crookedness means open infidelity, mentioned in *Aḥādīth*. What Ḥaḍrat Abu Bakr[ra] told them was: "As long as I practice Islam, it is obligatory upon you to obey me, and if I abandon Islam and commit open infidelity, then it is obligatory upon you to check me".

Otherwise it did not condone criticism of his daily routine following whatever corresponded to their will.

Could Ḥaḍrat Abu Bakr[ra] Commit Open Infidelity

If anybody asks whether Ḥaḍrat Abu Bakr[ra] could commit open infidelity, the answer would begin by questioning whether Ḥaḍrat Abu Bakr[ra] could be crooked that the Muslims would feel the need to set him right. Such a condition could only be created when the Companions[ra] proved from the Holy Quran and *Aḥādīth* that he had gone against the word of the Holy Quran and *Aḥādīth*. Was it possible for Ḥaḍrat Abu Bakr[ra] to take a step against the Holy Quran and *Aḥādīth*? And for the Muslims to feel the need to set him right by force? Such type of crookedness and open infidelity was not possible for him. But to make it clear he stated that the eternal truth is the greatest of all things. It did not mean (God forbid) that he could commit the open infidelity. But it was his contention that being in the position of Khalīfah, it was his job to spread the teachings of his Prophet[sa] and obedience in the real sense. Therefore, he pointed out to them that the eternal truth is above everything, and they should never leave the real teaching even if he himself spoke against it.

Some Precedents of the Holy Quran

Now I will tell you that such types of proverbial sayings are present in the Holy Quran. Ḥaḍrat Shuaib[as] said:

مَا يَكُوْنُ لَنَآ اَنْ نَّعُوْدَ فِيْهَآ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّنَا

(Al-A'rāf, 7:90)

"And it behoves us not to return thereto except that Allah, our Lord should so will."

When the infidels asked Ḥaḍrat Shuaib[as] to join them, he said that it was totally impossible to join their religion except that his God should so will. Now can anybody say that it was possible to make Ḥaḍrat Shuaib[as] an infidel? Surely it was not possible for him to be an infidel, because he was a Prophet of Allah, the Almighty. The purpose was to demonstrate the position and greatness of Allah, the Almighty. It was impossible for him to be an infidel. There is no greatness of his self, but this position he had achieved was only by the help of Allah, the Almighty. This virtue vanishes if He is not there.

Similarly Allah, the Almighty made the Holy Prophet[sa] speak such words. The Holy Quran reveals:

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَاَنَا اَوَّلُ الْعٰبِدِيْنَ ۝٨٢

(Al-Zukhruf, 43:82)

"*O Muhammad*[sa], tell the people that if there had been a son of God, you would have been the first of the worshipers."

The verse does not mean that there is a possibility of a son being born to Allah, the Almighty. It only means that there is surely no son to God. If there had been, then a person like the Holy Prophet[sa], the most obedient, would have been the first to worship him.

In short, it was totally impossible for Ḥaḍrat Abu Bakr[ra] to commit open infidelity. But just to impress upon the minds of the people the importance of the eternal truth, he said, "If I also go against it, then do not care of me."

An Event in the Life of the Promised Messiah[as]

Similar is an event of the Promised Messiah[as]. There was a person named Miyāń Nizam Dīn in his age. When the Promised Messiah[as] claimed that 'Īsa[as] (Jesus Christ) had died, it created uproar in the whole of India. In those days Ḥaḍrat Khalīfatul Masīḥ I[ra] was in Lahore taking leave for few days from Jammu. Maulawī Muhammad Husain Batalwi also reached there and gave a challenge of debate to him on this issue in the light of *Aḥādīth*. Ḥaḍrat Khalīfatul Masīḥ I[ra] made it clear that *Aḥādīth* is not dominant over the Quran, so they should decide the matter in the light of the verses of the Holy Quran. The controversy continued for many days, and posters were also published by each side. Miyāń Niẓām Dīn was the friend of Maulawī Muhammad Husain, and was also close to the Promised Messiah[as]. He decided to

resolve this issue. He thought that Mirza Ṣāḥib, a pious man, could not say anything contrary to the Holy Quran. He must have told something to Maulawī Muhammad Husain which he could not comprehend, and so Maulawī Muhammad Husain had gotten ready to oppose it with passion; otherwise how could he possibly deny the physical life of ‘Īsa[as] (Jesus Christ) which is evident from the Holy Quran? A pious and righteous person like Mirza Ṣāḥib could not claim the death of ‘Īsa[as] (Jesus Christ) contrary to the Holy Quran. He came to Qadian with great fervour and asked the Promised Messiah[as] that he had heard his claim about the death of ‘Īsa[as] (Jesus Christ). He affirmed his claim. He said that if it was proved from the Holy Quran that ‘Īsa[as] (Jesus Christ) was alive physically then he would abandon his belief. The Promised Messiah[as] replied, “If the physical life of ‘Īsa[as] (Jesus Christ) should be proved from the Holy Quran, then I will certainly believe him to be alive.” On hearing it he became very pleased and said that he already had in mind that as Mirza Ṣāḥib was very pious man, he could not say deliberately anything contrary to the Holy Quran. He must have misunderstood something, and if it is removed then it would not be difficult to get him to believe in the physical life of ‘Īsa[as] (Jesus Christ). Thus he asked, “If I bring out hundred verses from the Holy Quran to prove the physical life of ‘Īsa[as] (Jesus Christ), then will you believe it?” The Promised Messiah[as] said,

"Leave the hundred, even one verse is sufficient for me." He said, "If not one-hundred, I'll surely bring fifty". The Promised Messiah[as] said, "I have told you that for me only one verse is sufficient. There is no question of hundred or fifty." He again asked, "If it is so, then I'll surely bring ten such verses to prove the physical living of 'Īsa[as] (Jesus Christ)." He went straight to Lahore, and met Maulawī Muhammad Husain. In the meanwhile the debate of Ḥaḍrat Khalīfatul Masīḥ I[ra] and Maulawī Muhammad Husain Batalwi became prolonged for a period. Ḥaḍrat Khalīfatul Masīḥ I[ra] admitted under pressure that supporting *Aḥādīth* from *Bukhārī* could be presented along with the Holy Quran. Maulawī Muhammad Husain Batalwi was very pleased with this victory, and was boasting with great zeal that he had persuaded Nuruddin[ra] very much, and knocked him down in such a manner that he, at last, had to admit that *Aḥādīth* could be presented along with the Holy Quran. It was just by chance that Miyāń Nizam Dīn encountered him when he was boasting. He asked him to leave the debate aside, and said that on his visit to Qadian he had got the consent of Mirza Ṣāḥib that if he brought out ten such verses to prove the physical living of 'Īsa[as] (Jesus Christ), he would abandon his belief, and he demanded to give him ten such verses hurriedly to resolve the dispute, so that he could get Mirza Ṣāḥib to believe in the physical life of 'Īsa[as] (Jesus Christ) in the sky.

When Maulawī Muhammad Husain Batalwi, who was proudly saying that he persuaded Nuruddin[ra] so much that he had to accept his defeat, heard the words of Miyāń Nizam Dīn he flared up and said angrily, "Who was so foolish to ask you to go to Mirza Ṣāḥib. In two months I brought Nuruddin[ra] to *Aḥādīth* with great struggle, and again you have turned the direction of the debate towards the Quran." He [Miyāń Nizam Dīn] was a noble man, and when he heard this, he remained quiet for some time wonderstruck. Then he addressed him, "O Maulawī Ṣāḥib, if there is no proof of the physical life of 'Īsa[as] (Jesus Christ), then where there is the Quran, there am I." Saying this he went to the Promised Messiah[as] and took his *Bai'at*.

Now look how Allah, the Almighty clarified this fact to the Promised Messiah[as] that 'Īsa[as] (Jesus Christ) had died, and while proving this with reason from the Quran and *Aḥādīth*, he said, "If you bring even one verse against it, I am ready to abandon my belief." Can anybody say that it means the Promised Messiah[as] (God forbid) did not have absolute certainty about it, and that he had any thought of any verse against his own beliefs? If anybody presumes it, he will be a great fool, because when he asked to bring even a single verse to show the physical living of 'Īsa[as] (Jesus Christ) he would abandon his belief, it was said to keep in view the greatness and nobleness of the Holy Quran. It was his objective that he would abandon his belief if it were contrary to a single verse

of the Quran. It was not his objective to mention that he had a belief against the Quran. Similarly the saying of Ḥaḍrat Abu Bakr[ra] did not mean that he could commit an open infidelity. But it means that truth should always be obeyed, and for this there is no question of any specific individual. "If I also commit such thing then you can disobey me." It did not mean that he could ever act against the command of God and His Messenger, nor did it mean so in the presence of the command, "Obey Allah, and obey His Messenger and those who are in authority among you," in the verse of Succession.

Verse of Succession and the Second Khilāfat

Now, leaving the mention of Khilāfat-e-Ahmadiyya under the verse of Succession, I take only my Khilāfat. Allah, the Almighty has said:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

> "Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them."

As long as there is a belief and acts of goodness in the majority of the people, the system of Khilāfat

continues among them. Therefore, it should be seen whether (1). The Jamā'at has belief and acts of goodness, i.e. whether our Jamā'at has noble reputation, and whether or not the majority of our Jamā'at do good works. For this there is no need for any argument. It is clear to everybody that the reputation of the Jamā'at is noble and the majority of Jamā'at members do good works. Since the conditions laid out for Khilāfat (belief and acts of goodness) are satisfied, the promise of Khilāfat must be fulfilled, as it says in the words,

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ

"Allah has promised to those among you who believe and do good works." Allah, the Almighty has made this covenant with the believers, and the promise is definitely fulfilled.

(2) Another thing Allah, the Almighty has mentioned in this verse is:

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

i.e. "as He made Successors from among those who were before them." Just as there have been Khulafā' in the past, similarly there will be Khulafā' in Ummat-e-Muhammadiyya. It means that as the previous Khulafā' were appointed by the Divine power and nobody could face them. The same thing will happen now. This manifestation has also been proved through my Khilāfat. At the time of the Khilāfat of Ḥaḍrat Khalīfatul Masīḥ I[ra] there was only a fear of external

enemies, but at the time of my Khilāfat there was also a fear of internal opponents along with the external enemies. Moreover Ḥaḍrat Khalīfatul Masīḥ I[ra] had the title of *Ḥakīmul Ummat* along with so many others, but for many years it was being propagated against me that if the reign of the Jamā'at came in the hands of this child, the Jamā'at would be ruined. I was neither a scholar of Arabic nor of English nor knew any art that might draw the attention of the people towards me, nor did I have any post and influence in the Jamā'at. All powers were with Maulawī Muhammad Ali and he did whatever he liked. In such circumstances a person who was called a child by age; unaware of knowledge; who had no authority in Anjuman; no money in his hands; and people stood up against him had big degrees, all the wealth of the people in their hands, and been considered the masters of great honours for a long time. They claimed not to let this child be a Khalīfah. But God failed them totally, and the same whom they called uneducated, intelligent, and about whom it was openly said that he would ruin the Jamā'at, Allah, the Almighty selected him for Khilāfat. These people then became disappointed, and separated themselves by saying that the Jamā'at had committed a blunder by making an uneducated and immature child a Khalīfah. In a few days they would see the wrong of their folly. They said that the Jamā'at would be ruined, and the recovery of money would stop. All honour and noble

reputation would crumble to dust. And the ascension that the hierarchy had availed would be wasted by this uneducated child. But what has happened? The same child whom God made a Khalīfah, like a lion who attacks the goats, invaded the world and brought the goats and sheeps from here and there. From east, west, north and south he has brought many to the altar of the Masīḥ appointed by God. So much so that there are more people on this stage today than those who attended the last Jalsa Salana in the life of the Promised Messiah[as]. He whose eyes see and look, whose ears listen and hear, know that the grace of God has nullified all their objections which they made against me. He Who made this twenty-five years old youth, about whom they presumed that he would ruin the Jamā'at, by giving the Jamā'at amazing progress made it manifest that he is not made Khalīfah by any person, but by Him, and there is nobody to challenge him.

(3)The third manifestation that Allah, the Almighty has mentioned is:

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضٰى لَهُمْ

"that He will surely establish for them their religion which He has chosen for them."

The religious knowledge revealed to him by Allah, the Almighty will be spread in the world and nobody will have the power to destroy it. There is no doubt about it that the Companions[ra] acquired a special

status through their companionship with the Holy Prophet[sa]. There is also no doubt about it that the Companions[ra] collected the *Aḥādīth* which itself was a great work that raised their status to a great height which is beyond the perception of an ordinary man. Moreover, there is no doubt that Ḥaḍrat Khalīfatul Masīḥ I[ra] was an accomplished expert fond of the Holy Quran. There were also many great favours of him on Jamā'at Ahmadiyya. But against me, there was none who was charged of being uneducated. Therefore, the way the attribute of Al-'Alīm (the All-Knowing) of Allah, the Almighty is displayed with great magnificence, through me, the precedent of it is not available in the class of Khulafā'. I was the same who was called a child of yesterday. I was the same who was called ignorant and unintelligent. But after taking the charge of Khilāfat, Allah, the Almighty revealed the Quranic knowledge to me in such abundance that the Muslim ummah has to read my books for their benefit till the Day of Resurrection. Allah, the Almighty has enabled me to deal comprehensively with all issues facing Islam. There was no comprehensive discussion on the issue of Prophethood, issue of infidelity, Khilāfat, fate, elaboration of the needed matters of Quran, Islamic Economy, Islamic Politics and Islamic policy etc. in the last thirteen hundred years. God enabled me to do this service of religion, and Allah, the Almighty has elucidated the doctrines of the Holy Quran through

me which are being copied by all including friends and foes. Anyone may abuse me hundred thousand times, may reproach me, but the person who will spread the teachings of Islam in the world will have to partake from me, and he will always be under obligation to me whether he is Paighami or a Miṣrī. Whenever their offspring will plan to serve the religion, they will have to read my books for their benefit. I can say without pride that in this respect more material is collected through me than that of all other Khulafā', and it is still going on. These people may abuse me, but the knowledge of the Quran will fall in their laps through me and the world will force them to say, "O silly persons, whatever is in your laps, you have taken it from that person, and for what do you oppose him?"

(4) The fourth sign mentioned is:

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

"that He will surely give them in exchange security and peace after their fear." God will transform their fear into security. This sign has very clearly been shown by God in my age. When Ḥaḍrat Khalīfatul Masīḥ I[ra] became Khalīfah, there was a fear of only external foes, mockery, and there was an attempt to hurt the unity of the Jamā'at. But at the beginning of my Khilāfat there was not only the fear of external enemies but the Jamā'at was also inwardly damaged, and there was a danger that people would be adversely affected by this injury. In such circumstances God

transformed their fear into security through me, and the danger of the deviation of Jamā'at from the true belief was totally diffused. Now see that Miṣrī Ṣāḥib, in spite of his hostility with me, is a believer of the Prophethood of the Promised Messiah[as], and if he is honest and truthful he can admit that the Jamā'at's firmness on this issue was achieved through me, and I resolved this issue. How did God get this issue resolved from a person, who according to Miṣrī Ṣāḥib, was to be dismissed? Similarly, the Jamā'at has to pass through great dangers but Allah, the Almighty helped me in every crisis, and transformed fear into security through me.

When Ahrars were powerful, then the people thought of the ruin of the Jamā'at. But I said, 'I see the ground slipping from the feet of Ahrar.' After few days the ground slipped from the feet of Ahrar, and they were dishonoured and humiliated in the world. A short time ago a Sikh wrote a magazine[56] in which he addressed the people by mentioning my name and saying that however much they may call me a liar, one thing nobody can deny is that when the Ahrar were in their power, it was presumed that they would destroy Jamā'at Ahmadiyya. In those days the Imam Jamā'at Ahmadiyya said that he saw the ground slipping from the feet of Ahrar, and it is a fact that his saying proved true with great magnificence. Before it, whatever

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56 *Khalīfa-e-Qadian*, pp. 25-26, by Sardar Arjan Singh Amritsari, Edition *Rangeen*, Amritsar, First Edition.

assignment the Ahrar took in their hands they succeeded in, but now it is their condition that whatever assignment they take in their hands, they fail in it. Similarly take the crisis of apostasy in Malkana, or the agitation on *Rangīlā Rasūl*, or many other political disturbances which arose in the meanwhile, you see that God helped me in every crisis, supported me in every trial, and transformed every fear into security for me. I never thought that Allah, the Almighty would get a great job done by me. I cannot hide this reality that God favoured me beyond my imagination. In the beginning of my Khilāfat I did not know whether I would be able to do any service of religion. External circumstances were against me. There was no capability of doing some job. I was not a scholar nor learned nor had I wealth nor party, so God is my witness that when Khilāfat was handed over to me, I at that time only considered that the flow of the stream of Divine recognition has been disturbed, and there is a danger of its wastage. Therefore, I was raised to put my lifeless body at that place to stop the flow of water from wastage. I poured my heart and soul for the protection of religion, and considered it the completion of my work. But three days had not yet passed on my Khilāfat that the manifestations of Allah, the Almighty started descending like a rain.

A Wonderful Manifestation of Allah, the Almighty

A young man of Aligarh started collecting the prophecies of the Promised Messiah[as] related to me in the age of Ḥaḍrat Khalīfatul Masīḥ I[ra]. He claimed that these prophecies were so great that nobody could deny them. He came to Qadian about twelve or thirteen days before the death of Ḥaḍrat Khalīfatul Masīḥ I[ra], and on seeing his critical condition he asked me to take his *Bai'at*. I asked him "What a wrong thing you are doing? In the life of one Khalīfah the talk about the next Khalīfah is totally unlawful and forbidden by sharia. Why do you say it to me?" He went to Aligarh again. After twelve or thirteen days Ḥaḍrat Khalīfatul Masīḥ I[ra] died. As he had good relations with Ḥaḍrat Khalīfatul Masīḥ I[ra], so at the time of differences on his death, some Paigamis wrote to him to manage and resolve these differences. On this he at once sent a telegraphic message to me to reconcile with them, otherwise the result would not be good. In reply I wrote to him that you had advised me to reconcile with them but my God has revealed to me,

"کون ہے جو خدا کے کاموں کو روک سکے"

"Who can stop the works of God". Therefore, I cannot reconcile with them. As far as your advice is concerned, remember that Allah, the Almighty has conclusively shown you the argument [supporting me]. You have heard what Ḥaḍrat Khalīfatul Masīḥ I[ra]

said about me, which was an indication that Allah, the Almighty would appoint me Khalīfah after him. You yourself were writing a book in which you were collecting the prophecies of the Promised Messiah[as] about me. It you deny me now you would not escape from Atheism.

I wrote this letter to him and a month had not yet passed that he became an Atheist. He is still so and openly denies the existence of Allah, the Almighty, whereas twelve or thirteen days before the death of Ḥaḍrat Khalīfatul Masīḥ I[ra] he was ready to take my *Bai'at*. And moreover, he was writing a book with the intention of collecting all the predictions of the Promised Messiah[as] related to me. But he denied the clear truth, and I wrote to him that the denying of me would lead to Atheism, and it happened within a month that he became an Atheist. After some time he came to me and started the debate on the predictions of the Promised Messiah[as]. I asked him to leave the predictions of Mirzā Ṣāḥib and tell me whether my prediction about him has been fulfilled or not. On this he became quiet.

The Fulfillment of the Revelation "I Shall Break Them in Pieces" Related to Dissentients

There was another great thing that the dissentients possessed—they were a large party. They were greatly proud that ninety-five percent of Jamā'at was

with them. But Allah, the Almighty revealed to me in those days:

لَيُمَزِّقَنَّهُمْ

that "He will surely break them in pieces". So look at the Divine Power, the same Khawaja Kamaluddin who had very close relations with Maulawī Muhammad Ali, so much so, that he agreed with everything that Khawaja Ṣāḥib said. Two years before the death of Khawaja Ṣāḥib they had serious disagreements. They accused each other beyond the limits. Then Dr. Sayyid Muhammad Husain and other members of Anjuman fought openly in Ahmadiyya Buildings. Someone told me that they shouted that: We are going to expel women from there. Yesterday one of them came to me and told me that some person had looted his property and asked me to pursue his case to recover it. So it happened as it was mentioned in the revelation, and their force was shattered. On the other side I was derisively called a young man of twenty-five. Allah, the Almighty gave me so much power that whenever there arises any crisis, I am able to crush it in such a way as if a fly or mosquito is crumbled, and nobody has the power to face me for a long time.

Total Trust in Allah, the Almighty

The fifth sign of a true Khalīfah mentioned by Allah, the Almighty is:

يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا

that "they will worship Me and will not associate anything with Me". In accordance with this Divine promise I have never been afraid of anything by the grace of Allah, the Almighty. However, I am greatly cautious and I do not consider it a shortcoming, but a virtue. But when I am convinced of the correctness of a certain course of action, I do not care about the difficulties that may come in my way. This is the reason that in spite of great dangers Allah, the Almighty has always saved me from making compromises, and I have never been inclined to make an artificial reconciliation.

A Dream about the Mischief of Mistries

Once in a dream I saw myself while coming from Bahishti Maqbrah along with Mīr Muhammad Isḥāq[ra]. There was an ocean in the way. He and I both were sitting in the boat, and we sailed on. When the boat reached the place where there was the house of Mistries, it was entrapped in a whirlpool and started rotating. In the meanwhile a head appeared on the surface, who told us about the presence of the grave of a *Pīr* there. He asked us to write a note to him so that the boat might come out of the whirlpool, and reach our destination safely. I said that it could not be so, as it was an act of faithlessness. After this the speed of rotation increased, and the danger of sinking of boat became evident. On this Mir Muhammad Isḥāq[ra] said,

"There is no harm in writing a note at this moment. When we are saved then we'll repent". I said, "It will not be so in any way". Then he wrote a note secretly and desired to throw it in the rolled form in the sea, and by chance I saw it and said, "Mīr Ṣāḥib, we may die but I'll not permit such an act of idol worship". I snatched the note from him and tore it into pieces, and after this I saw the boat came out of the whirlpool by itself.

Many years after this dream, at the place where our boat was entrapped in a whirlpool in the dream, the mischief of Mistries emerged, and they put forth many allegations. Then one day, in fulfillment of my dream, Mīr Muhammad Isḥāq[as] came to me very embarrassed and said that there was no harm in giving some money to quiet them. I said, "Mīr Ṣāḥib, if the allegations which they put are true then there is no sense in quietening them. If they are wrong then God Himself will destroy them. There is no need to give them money."

My Khilāfat has an important distinction from the Khilāfat of those Khulafā' who have passed away. The discussion about the truthfulness of their Khilāfat is a scholarly discussion, but in my case it is based on the miraculous signs of God in support of Khilāfat. There is no point in debating whether any verse applies to my Khilāfat or not. For me the fresh manifestations of God's power and His live miracles are the proof of that God has made my Khilāfat and

there is no one to challenge it. If there is anyone who has the desire to challenge me, he can come forward to do so. Allah, the Almighty will humiliate and disgrace him. Not only he, but if all the powers of the world collectively want to destroy my Khilāfat, God will crush them like a mosquito. And anyone who challenges me will fall, anyone who speaks against me will be quieted, and whoso tries to disgrace me will be disgraced and debased.

O' Jamā'at of the believers! O' doers of good works, I tell you that Khilāfat is a great blessing of Allah, the Almighty. Honour it. As long as the majority of you will remain believers and do good works, God will continue descending this blessing, but if your majority is deprived of faith and acts of goodness then it depends upon His will whether He continues it or not. Therefore, there is no question of any wrong with Khalīfah. Khilāfat will be taken at that time when you will be corrupted, so do not be ungrateful for this blessing, and see not the revelations of Allah, the Almighty contemptuously. Just as the Promised Messiah[as] said, "Keep on praying so that Second manifestation of Divine Power may continue blessing you." Do not be like the unsuccessful, unfortunate and ignorant ones, who have rejected Khilāfat, but keep yourself busy in praying that the manifestors of the Second Divine Power may always arise from you so that the religion may be established

on strong footings. That Satan may remain frustrated forever to break through it.

Always Remain Engaged in Prayers for the Descending of Second Manifestation of Divine Power

You should know that the Promised Messiah[as] has put the condition of prayers to ensure the descent of the Second Manifestation of Divine power. This promise is not for any age, but it is for all times. It was the meaning of this saying of the Promised Messiah[as] in this age that you should keep praying to have the first Khilāfat. The prayers of the first Khilāfat were meant so as to have the second Khilāfat. After this the prayers in the second Khilāfat were to continue to the third Khilāfat; and in the third Khilāfat, prayers are for the fourth Khilāfat lest due to some adversity, your deeds close the door of this blessing on you.

Always remain engaged in praying to Allah, the Almighty, and remember clearly that as long as Khilāfat is with you, no nation of the world can dominate you, and you will remain victorious and successful in every field of life, because it is the covenant of God made in these words:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth". But also remember that:

وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

"whoso is ungrateful after that, they will be the rebellious". May God be with you and may you remain His favourite Jamā'at till eternity. (Amen)

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Khilāfat-e-Rāshidah, a remarkable speech made by Ḥaḍrat Khalīfatul Masīḥ II[ra] on the silver jubilee of his Khilāfat—in 1939—addresses all relevant issues in regard to Khilāfat, whether related to the past Khilāfat-e-Rāshidah or the present one. The Prophecy about Khilāfat in the Muslim ummah—a long cherished belief held by the Muslims—has been corroborated by the Quran and Hadith and also by the writings of the Promised Messiah[as]. The issue of the authority and role of a Khalīfah in the affairs of government has also been expounded by the writer. The Khilāfat-e-Ahmadiyya, in the true sense, is in harmony with the prophecies of Khilāfat in the footsteps of Prophethood. The writer also sheds light on the issues regarding Ahmadiyya Khilāfat questioned by some dissidents and their ultimate failure. The book is a must for all those who harbour doubts and have misgivings about the veracity of Khilāfat-e-Rāshidah.

بسم اللہ الرحمن الرحیم

جمال و حسن قرآن نور جان ہر مسلماں ہے
قمر ہے چاند اوروں کا ہمارا چاند قرآن ہے

پاکستان

خلافت راشدہ نمبر

ایڈیٹر
ابوالعطاء الجالندھری

الخلافة فی الاسلام

ان الله سبحانه تعالیٰ وعد فی کتابه العزیز بان یجعل من المؤمنین الذین یعملون الصالحات خلفاء فی الارض لتمکین دینهم ، وسلسلة هذه الخلافة فی الاسلام لن تنقطع ابداً لأن الاسلام کحدیقة غناء تؤتی ثمرها فی کل حین باذن ربها . وان الانبیاء قبل نبینا المصطفی صلی الله علیه وسلم کانوا یبعثون الی اقوامهم خاصة ولکن سیدالانبیاء محمداً صلی الله علیه وسلم بعث الی الناس کافة ،وکان دینه دیناً عالمیاً خالداً فالخلفاء فی امته ولرفع لواء دینه یبعثون الی ان یرث الله الارض ومن علیها - قال تعالی ,, وعدالله الذین آمنوا منکم وعملوا الصالحات لیستخلفنهم فی الارض کما استخلف الذین من قبلهم ولیمکنن لهم دینهم الذی ارتضی لهم ولیبدلنهم من بعد خوفهم امناً یعبدوننی لایشرکون بی شیأ ومن کفر بعد ذلک فاؤلئک هم الفاسقون ،، وهذه الایة تبشرالمؤمنین الصالحین بدوام خلافة الله فیهم و دوام نصره تعالی لهذا الدین الحنیف -

وقد کان الخلفاء فی الذین سبقونا ولکن بما ان الدیانات السالفة قد انتهت مدتها ونسخت شریعتها فلذلک بقیت فیهم الخلافة الی امد محدود ولکن لما کان الدین الاسلامی باقیاً الی ابدالدهر فالخلافة فی الاسلام ینبغی ان تقوم الی آخر الدهر وهؤلاء الخلفاء مهما ارتفعت مکانتهم ومهما اتسعت دائرة عملهم یکونون تابعین للشریعة الاسلامیة الغراء ولقد کان فیما غبر من القرون الخالیة بعد بزوغ فجر الاسلام ، تارة کانت الخلافة والدولة معاً وطوراً کانت الخلافة روحیة محضة و علی کل لم تزل الخلافة باقیة فی امة خیرالوری صلی الله علیه وسلم ولن تزال باقیة ان شاء الله -

وقد تنازع الفرقتان العظیمتان ، السنیة والشیعة ، فی امر خلافة الخلفاء الراشدین فی

بسم اللہ الرحمٰن الرحیم

معاون ایڈیٹرز مسعود احمد دہلوی خورشید احمد شاد	خلافت راشدہ نمبر الفرقان - جولائی ۱۹۵۸ء	جلد نمبر ۷ ذوالحجہ ۱۳۷۷

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ضروری اعلان

خلافت راشدہ نمبر آپ کے سامنے ہے۔ اس میں اللہ تعالیٰ کے فضل سے بہترین مضامین شامل ہیں۔ مگر نیوز پرنٹ کی غیر معمولی دقت کے باعث ہمیں متعدد قیمتی مضامین روکنے پڑے ہیں جس کیلئے معذرت پیش ہے۔ صفحات کی کمی کے باعث اب اس نمبر کی قیمت صرف بارہ آنے ہوگی۔

ایک قابل قدر گرامی نامہ

گزشتہ نمبر میں ذکر کیا گیا تھا کہ بقایا داران رسالہ کے تساہل سے ایک کافی رقم ان کے ذمہ ہو چکی ہے اور ادارہ کو قرضخواہوں کے مطالبہ کے باعث سخت دقت ہو رہی ہے۔ اس پر متعدد احباب نے اظہار ہمدردی اور تعاون فرمایا ہے۔ صرف ایک خط مکرم قمر احمد صاحب کا درج ذیل ہے:-

"مجھے یہ پڑھ کر بہت دکھ ہوا کہ ایک ایسے علمی اور تحقیقی رسالہ کو اور اس کے ایڈیٹر کو اتنی تکلیفیں اٹھانی پڑ رہی ہیں جبکہ اسوقت ایسے رسالہ کی بہت ضرورت ہے میں جناب کو ایک خریدار بھیج رہا ہوں اور خدا کے فضل سے ایک رسالہ کی جگہ دو رسالہ خود خرید کرونگا۔ جلدی ہی آپ کی خدمت میں ۵ روپیہ ارسال کرونگا جس کا رسالہ آپ جہاں بہتر خیال کریں بھیج دیں۔ آپ دعا کریں کہ میں اور وہ تمام جو اس رسالہ کو پڑھتے ہیں اپنا کچھ روپیہ اس نیک کام میں لگائیں"

(طابع و ناشر ابوالعطاء جالندھری نے ضیاء الاسلام پریس ربوہ میں چھپوا کر دفتر الفرقان ربوہ ضلع جھنگ سے شائع کیا)

خلافتِ راشدہ اور اس کے امتیازات

(از رشحاتِ قلم حضرت امام جماعت احمدیہ خلیفۃ المسیح الثانی ایدہ اللہ بنصرہٖ)

[خاکسار نے سیدنا حضرت خلیفۃ المسیح الثانی ایدہ اللہ بنصرہ سے ۱۹۵۲ء میں استفسار کیا تھا کہ:-
"اسلامی خلافتِ راشدہ کی وہ کونسی علامتیں ہیں جن سے وہ ممتاز ہوتی ہے اور اس میں اور باقی تمام اقسام اقتدار، ملوکیت وغیرہ میں کھلے طور پر فرق کیا جاسکتا ہے؟" اس سوال کا جو جواب حضور ایدہ اللہ بنصرہ نے تحریر فرمایا تھا وہ درج ذیل ہے:-
(ایڈیٹر)]

"اسلام میں خلافتِ راشدہ کے مجموعی امتیازات سات ہیں:-

اوّل:- انتخاب۔ اللہ تعالیٰ فرماتا ہے اِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰى أَهْلِهَا۔ یہاں امانت کا لفظ ہے لیکن ذکر چونکہ حکومت کا ہے اسلئے امانت سے مراد امانتِ حکومت ہے۔ آگے طریقِ انتخاب کو مسلمانوں پر چھوڑ دیا۔ چونکہ خلافت اُسوقت سیاسی بھی تھی مگر اسکے ساتھ مذہبی بھی۔ اسلئے دین کے قائم ہونے تک اُسوقت کے لوگوں نے یہ فیصلہ کیا کہ انتخاب صحابہ کریں کہ وہ دین اور دیندار کو بہتر سمجھتے تھے۔ ورنہ ہر زمانہ کے لئے طریقِ انتخاب الگ ہو سکتا ہے۔ اگر خلافت صحابہؓ کے بعد چلتی تو اس پر بھی غور ہو جاتا کہ صحابہؓ کے بعد انتخاب کس طرح ہوا کرے۔ بہرحال **خلافت انتخابی** ہے اور انتخاب کے طریق کو اللہ تعالیٰ نے مسلمانوں پر چھوڑ دیا ہے۔

دوم:- شریعت خلیفہ پر اُوپر سے شریعت کا دباؤ ہے وہ مشورہ کو رد کر سکتا ہے مگر شریعت کو رد نہیں کر سکتا۔ گویا وہ کانسٹی ٹیوشنل ہیڈ

ہے آزاد نہیں۔

سوم۔ شوریٰ۔ اوپر کے دباؤ کے علاوہ نیچے کا دباؤ بھی اس پر ہے یعنی اسے تمام اہم امور میں مشورہ لینا اور جہاں تک ہو سکے اس کے ماتحت چلنا ضروری ہے۔

چہارم۔ اندرونی دباؤ یعنی اخلاقی۔ علاوہ شریعت اور شوریٰ کے اس پر نگران اس کا وجود بھی ہے کیونکہ وہ مذہبی رہنما بھی ہے اور نمازوں کا امام بھی۔ اس وجہ سے اس کا دماغی اور شعوری دباؤ اور نگرانی بھی اسے راہِ راست پر چلانے والی ہے جو خالص سیاسی منتخب یا غیر منتخب حاکم پر نہیں ہوتا۔

پنجم۔ مساوات۔ خلیفہ اسلامی انسانی حقوق میں مساوی ہے جو دنیا میں اور کسی حاکم کو حاصل نہیں۔ وہ اپنے حقوق عدالت کے ذریعہ سے لے سکتا ہے اور اس سے بھی حقوق عدالت کے ذریعہ سے لئے جا سکتے ہیں۔

ششم۔ عصمتِ صغریٰ۔ عصمتِ صغریٰ اسے حاصل ہے یعنی اسے مذہبی مشین کا پرزہ قرار دیا گیا ہے اور وعدہ کیا گیا ہے کہ ایسی غلطیوں سے اسے بچایا جائیگا جو تباہ کن ہوں اور خاص خطرات میں اس کی پالیسی کی اللہ تعالیٰ تائید کریگا اور اسے دشمنوں پر فتح دیگا۔ گویا وہ مؤید من اللہ ہے اور دوسری قسم کا حاکم اسمیں اس کا شریک نہیں۔

ہفتم۔ وہ سیاسیات سے بالا ہوتا ہے اسلئے اس کا کسی پارٹی سے تعلق نہیں ہو سکتا۔ وہ ایک باپ کی حیثیت رکھتا ہے اس کیلئے کسی پارٹی میں شامل ہونا یا اس کی طرف مائل ہونا جائز نہیں۔ اللہ تعالیٰ فرماتا ہے وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ یعنی جب ایسے شخص کا انتخاب ہو تو اس کا فرض ہے کہ وہ کامل انصاف سے فیصلہ کرے کسی ایک طرف خواہ شخصی ہو یا قومی ہو نہ جھکے"۔

اسلام میں خلافت کا نظام

(حضرت مرزا بشیر احمد صاحب ایم اے کے قلم سے)

خلافت کا مضمون موٹے طور پر مندرجہ ذیل شاخوں میں تقسیم شدہ ہے۔ (۱) خلافت کی تعریف (۲) خلافت کی ضرورت (۳) خلافت کا قیام (۴) خلافت کی علامات (۵) خلافت کے اختیارات (۶) خلافت سے عزل کا سوال اور (۷) خلافت کا زمانہ۔ میں ان سب کے متعلق مختصر فقرات میں جواب دینے کی کوشش کروں گا۔ واللہ الموفق والمستعان۔

خلافت کی تعریف

سب سے اول نمبر پر خلافت کی تعریف کا سوال ہے۔ یعنی یہ کہ خلافت سے مراد کیا ہے اور نظام خلافت کس چیز کا نام ہے؟ سو جاننا چاہیئے کہ خلافت ایک عربی لفظ ہے جس کے لغوی معنے کسی کے پیچھے آنے یا کسی کا قائم مقام بننے یا کسی کا نائب ہو کر اس کی نیابت کے فرائض سرانجام دینے کے ہیں۔ اور اصطلاحی طور پر خلیفہ کا لفظ دو معنوں میں استعمال ہوتا ہے۔ اول وہ ربانی مصلح جو خدا کی طرف سے دنیا میں کسی اصلاحی کام کے لئے مامور ہو کر مبعوث کیا جاتا ہے۔ چنانچہ اس معنی میں تمام انبیاء علیہم السلام خلیفۃ اللہ ہیں۔ کیونکہ وہ خدا تعالیٰ کے نائب ہونے کی حیثیت میں کام کرتے ہیں اور انہی معنوں میں قرآن شریف نے حضرت آدمؑ اور حضرت داؤدؑ کو "خلیفہ" کے نام سے یاد کیا ہے۔ دوم وہ برگزیدہ شخص جو کسی نبی یا روحانی مصلح کی وفات کے بعد اس کے کام کی تکمیل کے لئے اس کا قائم مقام اور اس کی جماعت کا امام بنتا ہے جیسا کہ آنحضرت صلی اللہ علیہ وسلم کے بعد حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما خلیفہ بنے۔

خلافت کی ضرورت

دوسرا سوال خلافت کی ضرورت کا ہے۔ یعنی نظام خلافت کی ضرورت کس غرض سے پیش آتی ہے؟ سو اس کے متعلق جاننا چاہیئے کہ اللہ تعالیٰ کا ہر کام حکمت و دانائی کے ماتحت ہوتا ہے۔ چونکہ اس کے قانون طبعی کے ماتحت انسان کی عمر محدود ہے لیکن اصلاح کا کام لمبے زمانہ کی نگرانی اور تربیت چاہتا ہے اسلئے خدا تعالیٰ نے نبوت کے بعد خلافت کا نظام مقرر فرمایا ہے تاکہ نبی کی وفات کے بعد خلفاء کے ذریعہ اس کے کام کی تکمیل ہو سکے گویا جو تخم نبی کے ذریعہ بویا جاتا ہے اسے خدا تعالیٰ خلفاء کے ذریعہ اس حد تک تکمیل کو پہنچانے کا انتظام فرماتا ہے کہ وہ ابتدائی خطرات سے محفوظ ہو کر ایک مضبوط پودے کی صورت اختیار کر لے۔ اس سے ظاہر ہے کہ خلافت کا نظام دراصل نبوت کے نظام کی فرع اور اس کا تتمہ ہے۔ اسی لئے ہمارے آقا صلے اللہ علیہ وسلم حدیث میں فرماتے ہیں کہ ہر نبوت کے بعد خلافت کا نظام قائم ہوتا ہے۔

خلافت کا قیام

چونکہ خلافت کا نظام نبوت کے نظام کی فرع اور اس کا

تمہ ہے اس لئے اللہ تعالیٰ نے اس کے قیام کو نبوت کی طرح اپنے ہاتھ میں رکھا ہے تاکہ خدا کے علم میں جو شخص بھی حاضر الوقت لوگوں میں سے اس بوجھ کو اٹھانے کے لئے سب سے زیادہ موزون ہو وہی مسندِ خلافت پر متمکن ہو سکے۔ البتہ چونکہ نبی کی بعثت کے بعد مومنوں کی ایک جماعت وجود میں آ چکی ہوتی ہے اور وہ نبوت کے فیض سے تربیت یافتہ بھی ہوتی ہے اسلئے خدا تعالیٰ خلافت کے انتخاب میں مومنوں کو بھی حصہ دار بنا دیتا ہے تاکہ وہ اس کی اطاعت بجا لانے اور اس کے ساتھ تعاون کرنے میں زیادہ شرح صدر محسوس کریں۔ اس طرح خلیفہ کا انتخاب ایک عجیب و غریب مخلوط قسم کا رنگ رکھتا ہے کہ بظاہر مومن انتخاب کرتے ہیں مگر حقیقۃً خدا کی تقدیر پوری ہوتی ہے اور خدا تعالیٰ مومنوں کے دلوں پر تصرف فرما کر ان کی رائے کو اہل شخص کی طرف مائل کر دیتا ہے۔ اسی لئے قرآن شریف میں ہر جگہ خلفاء کے تقرر کو خدا تعالیٰ نے اپنی طرف منسوب کیا ہے اور بار بار فرمایا ہے کہ خلیفہ میں بناتا ہوں۔ اور اسی حقیقت کی طرف اشارہ کرنے کے لئے آنحضرت صلی اللہ علیہ وسلم حضرت ابو بکرؓ کی خلافت کے متعلق حدیث میں فرماتے ہیں کہ میرے بعد خدا اور مومنوں کی جماعت ابو بکرؓ کے سوا کسی اور شخص کی خلافت پر راضی نہیں ہونگے اور حضرت مسیح موعود علیہ السلام نے بھی رسالہ الوصیت میں یہی نکتہ بیان فرمایا ہے کہ آنحضرت صلے اللہ علیہ وسلم کی وفات کے بعد خدا تعالیٰ نے خود حضرت ابو بکرؓ کو کھڑا کر کے مسلمانوں کی گرتی ہوئی جماعت کو سنبھال لیا اور حضرت ابو بکرؓ کی مثال پر خود اپنے متعلق بھی فرماتے ہیں کہ

میرے بعد بعض اور وجود ہوں گے جو خدا کی دوسری قدرت کا مظہر ہوں گے۔ ان حوالوں سے یہ بات قطعی طور پر ثابت ہوتی ہے کہ گو بظاہر خلافت کے تقرر میں مومنوں کی رائے کا بھی دخل ہوتا ہے لیکن حقیقۃً تقدیر خدا کی چلتی ہے۔

خلافت کی علامات

اب سوال پیدا ہوتا ہے کہ خلافت کی علامات کیا ہیں جن سے ایک سچے خلیفہ کو شناخت کیا جا سکے؟ سو جاننا چاہیئے کہ جیسا کہ قرآن و حدیث سے ثابت ہوتا ہے ایک خلیفہ برحق کی دو بڑی علامتیں ہیں۔ ایک علامت وہ ہے جو سورۃ نور کی آیت استخلاف میں بیان کی گئی ہے یعنی لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا۔ یعنی "سچے خلفاء کے ذریعہ خدا تعالیٰ دین کی مضبوطی کا سامان پیدا کرتا ہے اور مومنوں کی خوف کی حالت کو امن سے بدل دیتا ہے۔ یہ خلفاء صرف میری ہی عبادت کرتے ہیں اور میرے ساتھ کسی چیز کو شریک نہیں ٹھہراتے۔" پس جس طرح ہر درخت اپنے ظاہری پھل سے پہچانا جاتا ہے اسی طرح ہر سچا خلیفہ اپنے اس روحانی پھل سے پہچانا جاتا ہے جو اس کی ذات کے ساتھ ازل سے مقدر ہو چکا ہے۔

دوسری علامت حدیث میں بیان کی گئی ہے جو یہ ہے کہ استثنائی حالات کو چھوڑ کر ہر خلیفہ کا انتخاب مومنوں کی اتفاق رائے یا کثرت رائے سے ہونا چاہیئے۔ کیونکہ گو حقیقۃً تقدیر خدا کی چلتی ہے مگر خدا نے اپنی حکیمانہ تدبیر کے

ماتحت خلفاء کے تقرر میں بظاہر مومنوں کی رائے کا بھی دخل رکھا ہوا ہے جیسا کہ حضرت ابوبکرؓ کی خلافت کے تعلق میں آنحضرت صلے اللہ علیہ وسلم فرماتے ہیں کہ یدفع اللّٰہ ویابی المؤمنون یعنی نہ تو خدا کی تقدیر ابوبکرؓ کے سوا کسی اور کو خلیفہ بننے دے گی اور نہ ہی مومنوں کی جماعت کسی اور کی خلافت پر راضی ہو گی پس ہر خلیفۂ برحق کی یہ دہری علامت ہے کہ (۱) وہ مومنوں کے انتخاب سے قائم ہو اور (۲) خدا تعالےٰ اپنے فضل سے اس کی نصرت اور تائید میں کھڑا ہو جائے اور اس کے ذریعہ دین کو تمکنت پہنچے۔ اس کے سوا بعض اور علامتیں بھی ہیں مگر اس جگہ اس تفصیل کی گنجائش نہیں۔

خلافت کی برکات

جیسا کہ اوپر بتایا گیا ہے خلافت کا نظام ایک بہت ہی مبارک نظام ہے جس کے ذریعہ آفتابِ نبوّت کے ظاہری غروب کے بعد اللہ تعالےٰ ماہتابِ نبوّت کے طلوع کا انتظام فرماتا ہے اور الٰہی جماعت کو اس دھکے کے خطرات سے بچا لیتا ہے جو نبی کی وفات کے بعد نوزائیدہ جماعت پر ایک بھاری مصیبت کے طور پر وارد ہوتا ہے۔ نبی کا کام جیسا کہ قرآن شریف کے مطالعہ سے پتہ لگتا ہے تبلیغ ہدایت کے ساتھ ساتھ [illegible] کی جماعت کی دینی تعلیم، ان کی روحانی اور اخلاقی تربیت اور ان کی تنظیم سے تعلق رکھتا ہے۔ اور یہ سارے کام نبی کی وفات کے بعد خلیفۂ وقت کی طرف منتقل ہو جاتے ہیں جس کا وجود جماعت کو انتشار سے بچا کر انہیں ایک مضبوط لڑی میں پروئے رکھتا ہے۔ علاوہ ازیں نبی کا وجود جماعت کے لئے محبت اور اخلاص کے تعلقات کا روحانی مرکز ہوتا ہے جس کے ذریعہ وہ اتحاد اور یکجہتی اور باہمی تعاون کا زرّیں سبق سیکھتے ہیں اور خلیفہ کا وجود اس درسِ وفا کو جاری اور تازہ رکھنے کا ذریعہ بنتا ہے۔ اسی لئے آنحضرت صلی اللہ علیہ وسلم نے جماعت کے وجود کو جو ایک ہاتھ پر جمع ہونے کی وجہ سے خلیفہ کے وجود کے ساتھ لازم و ملزوم ہے ایک بہت بڑی نعمت قرار دیا ہے اور اسے انتہائی اہمیت دی ہے اور جماعت میں انتشار پیدا کرنے والوں پر لعنت بھیجی ہے۔ چنانچہ فرماتے ہیں مَن شَذَّ شُذَّ فِی النَّارِ۔ یعنی جو شخص جماعت سے کٹتا اور اس کے اندر تفرقہ پیدا کرتا ہے وہ اپنے لئے آگ کا رستہ کھولتا ہے۔ اور دوسری جگہ فرماتے ہیں علیکم بسُنّتی و سُنّۃ الخلفاء الرّاشدین المھدیّین۔ یعنی اے مسلمانو! تم پر تمام دینی امور میں میری سُنّت پر عمل کرنا فرض ہے اور میرے بعد میرے خلفاء کے زمانہ میں ان کی سُنّت پر عمل کرنا بھی واجب ہوگا کیونکہ وہ خدا کی طرف سے ہدایت یافتہ ہوں گے۔ پس خلافت کا نظام ایک نہایت ہی بابرکت نظام ہے جس کے ذریعہ جماعتی اتحاد اور مرکزیت کے علاوہ جس کی ہر نوزائیدہ جماعت کو بھاری ضرورت ہوتی ہے نبوّت کا نور جماعت کے سر پر جلوہ افروز رہتا ہے اور یہ ایک بہت بڑی نعمت اور بہت بڑی برکت ہے۔

خلافت کے اختیارات

اگلا سوال خلافت کے اختیارات سے تعلق رکھتا ہے۔ سو اس سوال کے جواب کو سمجھنے

کے لئے بنیادی نکتہ یہ یاد رکھنا چاہیئے کہ خلافت ایک روحانی نظام ہے جس میں حکومت کا حق اُوپر سے نیچے کو آتا ہے۔ اور چونکہ خلافت کا نظام نبوت کے نظام کی فرع ہے اور دوسری طرف شریعت ہمیشہ کے لئے مکمل ہو چکی ہے اسلئے جس طرح شریعت کے حدود کے اندر اندر نبوت کے اختیارات وسیع ہیں۔ اسی طرح شریعت اور سُنّتِ نبوّت کی حدود کے اندر اندر خلافت کے اختیارات بھی وسیع ہیں۔ یعنی ایک خلیفہ اسلامی شریعت کی حدود کے اندر اندر اور اپنے نبی متبوع کی سُنّت کے تابع رہتے ہوئے الٰہی جماعت کے نظم و نسق میں وسیع اختیارات رکھتا ہے۔ موجودہ زمانہ کے جمہوریت زدہ نوجوان اس بات پر حیران ہوتے ہیں کہ ایک واحد شخص کے اختیارات کو اتنی وسعت کس طرح حاصل ہو سکتی ہے۔ لیکن انہیں سوچنا چاہیئے کہ اوّل تو خلافت کسی جمہوری اور دنیوی نظام کا حصہ نہیں، بلکہ روحانی اور دینی نظام کا حصہ ہے جس کا حق خدا تعالے کے ازلی حق کا حصہ بن کر اُوپر سے نیچے کو آتا ہے اور خدا کا سایہ خلفاء کے سر پر رہتا ہے۔ دوسرے جب ایک خلیفہ کے لئے شریعت کی آہنی حدود معیّن ہیں اور نبی متبوع کی سُنّت کی چاردیواری بھی موجود ہے تو ان ٹھوس قیود کے ماتحت اس کے اختیارات کی وسعت پر کیا اعتراض ہو سکتا ہے؟ نبی کے بعد خلیفہ کا وجود یقیناً ایک نعمت اور رحمت ہے اور رحمت کی وسعت بہرحال برکت کا موجب ہوتی ہے نہ کہ اعتراض کا! ہاں ہم اسلام یہ ہدایت دیتا ہے کہ چونکہ خلیفہ کے انتخاب میں بظاہر لوگوں کی رائے کا بھی دخل ہوتا ہے اسلئے اسے تمام اہم امور میں مومنوں کے مشورہ سے کام کرنا چاہیئے۔ بے شک وہ اس بات کا پابند نہیں کہ لوگوں کے مشورہ کو ہر صورت میں قبول کرے لیکن وہ مشورہ حاصل کرنے کا پابند ضرور ہے تاکہ اس طرح ایک طرف تو جماعت میں ملّی اور دینی سیاست کی تربیت کا کام جاری رہے اور دوسری طرف عام کاموں میں مشورہ قبول کرنے سے جماعت میں زیادہ بشاشت کی کیفیت پیدا ہو لیکن خاص حالات میں وَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ کا مقام بھی قائم رہے۔ یہ ایک بہت لطیف فلسفہ ہے ولکن قلیلاً ما یتفکّرون۔

خلافت سے عزل کا سوال

جن لوگوں نے خلافت کے مقام کو نہیں سمجھا وہ بعض اوقات اپنی نادانی سے خلیفہ کے عزل کے سوال میں اُلجھنے لگتے ہیں۔ وہ دُنیا کے جمہوری نظاموں کی طرح خلافت کو بھی ایک دنیوی نظام خیال کر کے حسبِ ضرورت خلیفہ کے عزل کا رستہ تلاش کرنا چاہتے ہیں - یہ ایک انتہا درجہ کی جہالت کا خیال ہے جو خلافت کے حقیقی مقام کو نہ سمجھنے کی وجہ سے پیدا ہوتا ہے۔ حق یہ ہے کہ جیسا کہ اوپر بتایا گیا ہے خلافت ایک روحانی نظام ہے جو خدا تعالیٰ کے خاص تصرف کے ماتحت نبوّت کے تتمّہ اور تکملہ کے طور پر قائم کیا جاتا ہے اور گو اس میں مصلحتِ الٰہی سے بظاہر لوگوں کی رائے کا بھی دخل ہوتا ہے مگر حقیقۃً وہ خدا تعالے کی خاص تقدیر کے ماتحت قائم ہوتا ہے اور پھر وہ ایک اعلیٰ درجہ کا الٰہی انعام بھی ہے پس اسکے متعلق کسی صورت میں عزل کا سوال پیدا نہیں ہو سکتا۔ اسی لئے حضرت عثمانؓ کی خلافت کی طرف اشارہ کرتے ہوئے آنحضرت صلی اللہ علیہ وسلم نے ارشاد فرمایا تھا کہ

"خدا تجھے ایک قمیص پہنائے گا مگر منافق لوگ اسے اُتارنا چاہیں گے لیکن تم اسے ہرگز نہ اتارنا۔" اس مختصر ارشاد میں خلافت کے بابرکت قیام اور عزل کی ناپاک تحریک کا سارا فلسفہ آجاتا ہے پھر نادان لوگ اتنا بھی نہیں سوچتے کہ اگر باوجود اسکے کہ خلیفہ خدا بناتا ہے اس کے عزل کا سوال اُٹھ سکتا ہے تو پھر نعوذ باللہ ایک نبی کے عزل کا سوال کیوں نہیں اُٹھ سکتا؟ پس حق یہی ہے کہ خلفاء کے عزل کا سوال بالکل خارج از بحث ہے اور انبیاء کی طرح ان کے مزعومہ عزل کی ایک ہی صورت ہے کہ خدا انہیں موت کے ذریعہ دُنیا سے اُٹھا لے۔ خوب یاد رکھو کہ خلافت کے عزل کا سوال خلافت کے قیام کی فرع ہے نہ کہ ایک مستقل سوال۔ پس اگر یہ ایک حقیقت ہے کہ خلیفہ خدا بناتا ہے جیسا کہ قرآن شریف میں اس نے بار بار اعلان فرمایا ہے اور جیسا کہ ہمارے آقا صلے اللہ علیہ وسلم نے حضرت ابوبکرؓ اور حضرت عثمانؓ کے معاملہ میں صراحت فرمائی ہے تو عزل کا سوال کسی سچے مومن کے دل میں ایک لمحہ کے لئے بھی پیدا نہیں ہو سکتا۔ اسلام تو اس ضبط و نظم کا مذہب ہے کہ اس نے دنیوی حکمرانوں کے متعلق بھی جو محض لوگوں کی رائے سے یا ورثہ کی صورت میں قائم ہوتے ہیں تعلیم دی ہے کہ ان کے خلاف سر اُٹھانے اور انکے عزل کی کوشش کرنیکے دلیے نہ ہو اِلّا ان ترو اکفراً بواحاً (سوائے اسکے کہ تم ان کے رویہ میں خدائی قانون کی صریح بغاوت پاؤ) تو کیا وہ خدا کے بنائے ہوئے خلفاء اور نبی کے مقدس جانشینوں کے متعلق عزل کی اجازت دے سکتا ہے؟ ھیھات ھیھات بما تأمرون!۔

خلافت کا زمانہ بالآخر اس بحث میں خلافت کے زمانہ کا سوال پیدا ہوتا ہے سو ظاہر ہے کہ جب خلافت خدا کا ایک انعام ہے اور وہ نبوت کے کام کی تکمیل کیلئے آتی ہے تو لازماً اسکے قیام کا دو ہی شرطیں سمجھی جائینگی اوّل یہ کہ خدائے حکیم و علیم کے علم میں مومنوں کی جماعت میں اس کی اہلیت رکھنے والے لوگ موجود ہوں اور دوسرے یہ کہ نبوت کے کام کی تکمیل کیلئے اسکی ضرورت باقی ہو۔ اور چونکہ یہ دو تو باتیں خدا تعالیٰ کے مخصوص علم سے تعلق رکھتی ہیں اسلئے کسی دور میں خلافت کے زمانہ کا علم بھی صرف خدا کو ہی ہو سکتا ہے۔ قرآن شریف میں خدا تعالیٰ نبوت کے متعلق فرماتا ہے اَللّٰہُ اَعْلَمُ حَیْثُ یَجْعَلُ رِسَالَتَہٗ یعنی "اللہ ہی بہتر جانتا ہے کہ اپنی رسالت کس کے سپرد کرے۔" اور چونکہ خلافت کا نظام بھی نبوت کے نظام کی فرع ہے اسلئے اس کے لئے بھی یہی قانون نافذ سمجھا جائیگا جو اس لطیف آیت میں نبوت کے متعلق بیان کیا گیا ہے۔ اب چونکہ حَیْثُ کا لفظ جو اس آیت میں رکھا گیا ہے عربی زبان میں ظرف مکان اور ظرف زمان دونو طرح استعمال ہوتا ہے اسلئے اس آیت کے مکمل معنی یہ بنیں گے کہ اللہ تعالیٰ ہی اس بات کو بہتر جانتا ہے کہ نبوت اور اسکی اتباع میں خلافت پر کس شخص کو فائز کرے اور پھر کس عرصہ تک کیلئے اس انعام کو جاری رکھے؟ پس جب تک کسی الٰہی جماعت میں خلافت کی اہلیت رکھنے والے لوگ موجود رہیں گے اور پھر جبتک خدا کے علم میں کسی الٰہی جماعت کے لئے نبوت کے کام کی تکمیل اور اسکی تخم ریزی کے نشو و نما کی ضرورت باقی رہیگی خلافت کا سلسلہ جاری رہیگا۔ اور اگر کسی وقت ظاہری تنظیمی خلافت کا دور دبے گا تو اسکے مقابل پر اسلام کی خدمت کیلئے روحانی خلافت کا دور اُبھر آئیگا اور اسطرح انشاء اللہ اسلام کے باغ پر کبھی دائمی خزاں کا غلبہ نہیں ہوگا۔ وذٰلک تقدیر العزیز الحکیم ولا حول ولا قوۃ اِلّا باللہ العظیم۔

خاکسار

راقم۔ مرزا بشیر احمد۔ ربوہ

برکاتِ خلافت

(از جناب پروفیسر عبدالسلام صاحب اختر ایم۔ اے)

یہ نکتہ کیا نہیں ہے آدمی کے غور کے قابل ؟
کہ پتہ شاخ سے گرتا ہے جب ــــ مرجھا ہی جاتا ہے!

رواں ہے بلبلے کی ناؤ بھی دریا کی موجوں پر
ذرا ابھرے تو ہیئت میں تغیر آ ہی جاتا ہے!

سبق دیتی ہے تاریخِ خلافت اہلِ عالم کو
کہ اہلِ حق کے قدموں میں زمانہ آ ہی جاتا ہے!

ہزاروں ہوں گھنے تاریک بادل چھٹ ہی جاتے ہیں
کہ جب سورج نکلتا ہے تو آخر چھا ہی جاتا ہے!

اخوت ایک نعمت ہے۔ وگرنہ سلسلہ غم کا
اگر ہو مستقل تو آدمی گھبرا ہی جاتا ہے!

عجب شے ہے جہاں میں جذبۂ شوقِ محبت بھی
جو اس کو ڈھونڈنے آتا ہے آخر پا ہی جاتا ہے!

جو سچ پوچھو تو شمعِ دل۔ خلافت سے ہے نورانی
یہی ہے رمزِ قرآنی۔ یہی رازِ جہانبانی

مقام خلافت

آیتِ استخلاف کی تفسیر!

شیعہ وسنی تنازعہ کے حل کے لئے آسمانی کلید!!

(ابو العطاء)

ترجمہ آیت اللہ تعالیٰ نے قرآن مجید میں مخلص مومنوں سے وعدہ فرمایا ہے کہ وہ انہیں خلافت عطا فرمائے گا۔ یہ وعدہ سورۃ نور میں مذکور ہے۔ اللہ تعالیٰ فرماتا ہے:-

قُلْ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ۗ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ۗ وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ۚ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝ (آیت ۵۴-۵۶)

ترجمہ: "اے رسول! تو کہدے کہ لوگو! اللہ کی اطاعت کرو اور اس رسول کی اطاعت کرو۔ اگر تم پیٹھ پھیر لوگے تو رسول پر اپنی ذمہ داری ہے اور تم اپنے فرائض کے لئے جوابدہ ہوگے۔ اگر تم رسول کی اطاعت کروگے تو ہدایت یافتہ بن جاؤ گے۔ رسول کے ذمہ صرف یہی ہے کہ احکام خداوندی کو کھول کر پہنچا دے۔ اللہ تعالیٰ ان لوگوں سے جو تم میں سے ایمان لائے اور انہوں نے اعمال صالحہ کئے وعدہ فرماتا ہے کہ وہ ان کو یقیناً اس زمین میں خلیفے بنائے گا جیسا اس نے ان لوگوں کو خلیفہ بنایا جو ان سے پہلے تھے۔ نیز اللہ تعالیٰ ان مومنوں کے لئے پسند کردہ دین کو تمکنت بخشیگا اور ان کے خوف کے بعد انہیں امن عطا فرمائے گا۔ وہ صرف میری (اللہ کی) عبادت کرینگے اور میرے ساتھ کسی چیز کو شریک نہ ٹھہرائیں گے۔ اسکے بعد بھی جو کفر کریں گے وہ بڑے فاسق ہوں گے۔ اے مومنو! تم نماز قائم کرو، زکوٰۃ ادا کرو اور اس رسول کی اطاعت کرو تا تم پر رحم کیا جائے۔"

ان تین آیات میں جو باہم مربوط ہیں اللہ تعالیٰ کی اطاعت کے ساتھ آنحضرت صلی اللہ علیہ وآلہ وسلم کی اطاعت کی تاکید کی گئی ہے۔ آیت استخلاف سے پہلے بھی اور اسکے بعد بھی اَطِيْعُوا الرَّسُوْلَ کا ارشاد دُہرایا گیا ہے۔ اِس سے

بالبداہت ظاہر ہے کہ یہ سلسلۂ خلافت آنحضرت صلی اللہ علیہ وسلم کی امت میں آپ کی اطاعت کی شرط سے مشروط طور پر قائم کیا جانے والا ہے اور یہ ایک دائمی سلسلہ ہے۔

شانِ نزول آیت استخلاف کے شانِ نزول کے بارے میں لکھا ہے:۔

(الف) "ان رسول اللہ صلی اللہ علیہ وسلم واصحابه مکثوا بمکة عشر سنین خائفین ولما هاجروا کانوا بالمدینة یصبحون بالسلاح فنزلت"

(مدارک التنزیل نسفی)

(ب) "لما قدم رسول اللہ واصحابه بالمدینة وآوتهم الانصار رمتهم العرب عن قوس واحدة وکانوا لا یبیتون الا مع السلاح ولا یصبحون الا فیه فقالوا ترون انا نعیش حتی نبیت آمنین مطمئنین لا نخاف الا اللہ فنزلت هذه الآیة"

(مجمع البیان تفسیر شیعہ)

گویا ہر دو سنی اور شیعہ مفسرین کا اتفاق ہے کہ جب آنحضرت صلی اللہ علیہ وسلم اور حضور کے صحابہؓ کو مدینہ میں بھی دشمنوں نے امن سے نہ رہنے دیا اور صحابہؓ مدینہ میں دن رات ہتھیار بند رہتے تھے تو اللہ تعالیٰ نے یہ آیت نازل فرما کر ان سے وعدہ کیا کہ تم پر امن کے دن آئیں گے بلکہ ہم تمہیں اقتدار حکومت اور خلافت عطا کریں گے۔

اس شانِ نزول کے مطابق تمام مفسرین کا اجماع ہے کہ اللہ تعالیٰ نے اس وعدہ کو پورا فرمایا۔ شیعہ مفسر لکھتے ہیں:۔

"قال مقاتل قد فعل اللہ ذلک بهم وبمن کان بعد هم من هذه الامة مکن لهم فی الارض وابدلهم امنا من بعد خوف وبسط لهم فی الارض فقد انجز موعده لهم"

(مجمع البیان زیر آیت استخلاف)

کہ اللہ تعالیٰ نے صحابہ اور تابعین کے ساتھ اپنا وعدہ پورا کر دیا کہ ان نے زمین میں ان کو طاقت بخشی، ان کے خوف کو امن سے بدل دیا اور زمین میں وسعت عطا فرمائی سو ان کا وعدہ پورا ہو گیا"

اندریں صورت یہ آیت خلفاء راشدین کی صداقت پر زبردست دلیل ہے۔ اسی لئے امام ابو البرکات لکھتے ہیں:۔

"والآیة اوضح دلیل علی صحة خلافة الخلفاء الراشدین رضی اللہ عنهم لان المستخلفین الذین آمنوا وعملوا الصالحات هم هم" (تفسیر نسفی زیر آیت مذکورہ)

کہ یہ آیت خلفاء راشدین کی خلافت کے برحق ہونے پر واضح ترین دلیل ہے کیونکہ آیت کے رو سے جن صالح اور ایماندار لوگوں کو خلیفہ بنایا گیا وہ وہی تھے"

آیت استخلاف اور امام مہدی شیعہ روایات میں یہ بھی لکھا ہے کہ آیت استخلاف امام مہدی کے حق میں نازل ہوئی ہے:

"نزلت فی المهدی"

(بحار الانوار جلد ۱۳ صفحہ ۱۲)

شیعہ تفسیر مجمع البیان میں لکھا ہے۔

"واختلف فی الآیة فقیل انها واردة فی اصحاب النبی وقیل

هی عامة فی أمة محمد
عن ابن عباس ومجاهد والمروی
عن اهل البیت انها فی المهدی
من آل محمد"

(مجمع البیان جلد ۱۰ صفحہ ۱۹۶)

کہ "بعض لوگوں نے اس آیت کو آنحضرت صلے اللہ علیہ وسلم کے صحابہؓ کے متعلق قرار دیا ہے۔ حضرت ابن عباسؓ اور مجاہد کی روایت ہے کہ یہ آیت ساری امت کے حق میں ہے۔ اہل بیت سے مروی ہے کہ یہ آیت آلِ محمدؐ کے امام مہدی کے حق میں ہے۔"

شیعہ صاحبان نے اپنی اس تفسیر کی بنیاد اس نظریہ پر رکھی ہے کہ:۔

"ان التمکین فی الارض علی الاطلاق لم یتفق فیما مضی فهو منتظر لان الله عز اسمه لا یخلف وعده" (مجمع البیان)

"چونکہ دین اسلام کو ساری زمین میں مطلق طور پر زمانہ ماضی میں غلبہ حاصل نہیں ہوا اسلئے ہم اس کے منتظر ہیں۔ کیونکہ اللہ تعالیٰ اپنے وعدہ کے خلاف نہیں کرتا۔"

مصداق آیت کی تعیین

شانِ نزول سے آیت کا مجموعی مفہوم محدود نہیں ہوجاتا بلکہ جیسا کہ حضرت شاہ ولی اللہ صاحب محدث دہلویؒ نے تحقیق فرمائی ہے شانِ نزول کا صرف اتنا مطلب ہوتا ہے کہ اس موقع پر بھی آیت چسپاں ہوتی ہے (الفوز الکبیر) پس آیت استخلاف کا وعدہ کسی ایک فرد یا جماعت میں محدود نہیں مانا جائے گا۔ بلکہ نزولِ آیت سے لے کر تا قیامت جن پاک وجودوں پر اس آیت کا انطباق ہوگا اور اس آیت میں بیان شدہ علامات جن پر صادق آئیں گی وہ سب اس کے مصداق ہونگے۔ اور ظاہر ہے کہ خلفاء راشدین اس آیت کے اولین مصداق ہیں کیونکہ آیت میں مذکورہ علامات سب سے پہلے ان کے عہدِ خلافت میں متحقق ہوئی ہیں۔ پھر بلاشبہ یہ بھی درست ہے کہ جب خلافت محمدیہ کا دامن قیامت تک وسیع ہے تو امام مہدی بھی آنحضرت صلی اللہ علیہ وسلم کا ایک خلیفہ ہی ہوگا۔ پس شیعہ صاحبان کا محض امام مہدی کے انتظار میں خلافتِ خلفاء راشدین (جن میں حضرت علیؓ بھی شامل ہیں) کو آیت استخلاف سے باہر قرار دینا ہرگز درست نہیں ہوسکتا۔

خلافت کا مفہوم

خلافت کے لغوی معنے نیابت اور جانشینی کے ہیں اصطلاحاً نبی کے قائم مقام کو خلیفہ کہتے ہیں:۔

(۱) امام ابن اثیر لکھتے ہیں:۔

"الخلیفة من یقوم مقام الذاهب ویسد مسده" (النهایہ جلد ۱ صفحہ ۳۱۵)

(۲) علامہ ابن خلدون کا قول ہے:۔

"ومقصود الشارع بالناس صلاح آخرتهم فوجب بمقتضی الشرائع حمل الکافة علی الاحکام الشرعیة فی احوال دنیاهم وآخرتهم وکان هذا الحکم لاهل الشریعة وهم الانبیاء ومن قام فیه مقامهم وهم الخلفاء فقد تبین من ذلک

معنی الخلافۃ" (مقدمہ ابن خلدون صفحہ ۱۵۹)

(۳) امام البیضاوی لکھتے ہیں :-

"والخلیفۃ من یخلف غیرہ و ینوب منابہ والھاء فیہ للمبالغۃ"

(تفسیر بیضاوی جلد ۱ صفحہ ۵۹)

پس خلافت نبی کی قائم مقامی کا نام ہے یہی وہ موعودہ خلافت ہے جس کا آیتِ استخلاف میں اللہ تعالیٰ نے ذکر فرمایا ہے۔ اور یہی خلافت شیعوں اور سنیوں میں محلِ نزاع ہے۔

کیا خلافت کے ساتھ حکومت لازمی ہے؟

نبی بنی نوع انسان کی ہدایت اور رہنمائی کے لئے مبعوث ہوتا ہے۔ مادی حکومت قائم کرنا اس کا نصب العین نہیں ہوتا۔ یہی وجہ ہے کہ بہت سے انبیاء کو اپنی زندگی میں حکومت حاصل نہیں ہوتی۔ پس جب نبوت کے ساتھ حکومت کا ہونا لازمی نہیں تو خلافت کے ساتھ حکومت کو کیونکر لازمی قرار دیا جا سکتا ہے؟ علامہ ابن خلدون لکھتے ہیں :-

"ان الخلافۃ قد وجدت بدون الملک اولاً ثم التبست معانیھما واختلطت ثم انفرد الملک" (مقدمہ صفحہ ۱۷۱)

کہ "پہلے کئی مرتبہ خلافت بادشاہی کے بغیر وقوع پذیر ہوئی اور کئی مرتبہ حکومت اور خلافت یکجا پائی گئیں اور پھر بادشاہت منفرد طور پر پائی گئی۔"

حضرت شاہ ولی اللہ صاحب محدث دہلوی نبوت اور خلافت کی تشریح میں نہایت لطیف رنگ میں رقمطراز ہیں کہ :-

"نبوت آنست کہ ارادہ الٰہی متعلق شود بصلاحِ عالم وکبت مفسدین وکفار وترویج شریعت در ضمن افعال و اقوال پیغامبر۔ و خلافت آنست کہ متعلق شود ارادہ الٰہیہ بتکمیل افعال پیغامبر و ضبطِ اقوال و اشاعتِ نورِ او و غلبہ دینِ او در ضمن قیام شخصے از امت بخلافت پیغامبر و ادعیہ اعلائے دینِ پیغامبر در خاطر شخصے ریزند و از آنجا منعکس شود بسائر امت و این عزیز در قوت عاقلہ و قوتِ عاملہ نسبتے دارد با نفس پیغامبر۔ پس محدث باشد و فراستِ او موافق وحی افتد و انواع کرامات و مقامات کہ بآں کمالِ نفس او باعتبارِ قوتِ عاملہ شناختہ شود در این عزیز موجود باشد۔ لابد صورتِ خلیفہ باید کہ موافق باشد با صورتِ پیغامبر۔ اگر پیغامبر بادشاہ است خلیفہ لامحالہ بادشاہ خواہد بود اگر حبر است و زاہد لابد خلیفہ ہماں صفت خواہد بود ...... پیغامبران گاہے بصورتِ بادشاہاں بروز میکنند مانند حضرت داؤد و سلیمان علیہما السلام و گاہے بصورت احبار مانند حضرت زکریا علیہ السلام و گاہے بصورتِ زہاد مانند حضرت یونس و حضرت یحییٰ علیہما السلام۔"

(ازالۃ الخفاء صفحہ ۲۵۹، ۲۶۰)

یعنی "نبوت کے ذریعہ ارادہ الٰہیہ

ہوتا ہے کہ دُنیا کی اصلاح کی جائے اور مفسدین و کفار کو شر سے باز رکھا جائے اور پیغمبر کے قول اور فعل کے ذریعہ شریعت کو جاری کیا جائے۔ خلافت کے ذریعہ ارادۂ الٰہیہ یہ ہوتا ہے کہ پیغمبر کی امت میں سے ایک شخص کو خلیفہ بنا کر اس کے ذریعہ پیغامبر کے کارناموں کی تکمیل کی جائے۔ اس کے اقوال کو محفوظ کیا جائے۔ پیغمبر کے نور کی اشاعت کی جائے اور اس کے لائے ہوئے دین کے غالب کرنے کا کامل جذبہ اسکے دل میں پیدا کیا جائے۔ ایسا خلیفہ اپنی قوتِ عاقلہ و قوتِ عاملہ میں پیغمبر کی ذات سے ایسا لگاؤ رکھتا ہے کہ وہ ملہم ہو جاتا ہے اور اسکی فراست وحیٔ ربانی سے موافقت رکھتی ہے اور اس کے کمالِ نفس پر مختلف کرامات اور روحانی برکات دلالت کرتی ہیں۔ نہایت ضروری ہے کہ خلیفہ اپنی معنوی صورت میں نبی کے مطابق ہو یعنی اگر نبی بادشاہ ہے تو اس کا خلیفہ بھی بادشاہ ہو۔ اگر نبی ظاہری حکومت کے بغیر درویشی اور زہد کے لباس میں ظاہر ہوا ہو تو خلیفہ بھی اسی رنگ پر ہوگا ..... کبھی رسول بطور بادشاہ ظاہر ہوتے ہیں جیسے حضرت داؤدؑ اور سلیمانؑ تھے اور بعض رسول محض ربانی علم سے مزین تھے جیسے حضرت ذکریاؑ اور بعض رسول زاہدوں کی صورت میں ظاہر ہوئے تھے جیسے حضرت یونسؑ اور حضرت یحییٰؑ تھے"

اِن حوالجات سے ثابت ہے کہ از رُوئے واقعات اور از روئے مسلّماتِ ائمہ ہر خلیفہ کے لئے بادشاہ ہونا ضروری نہیں۔ اور در اصل خلافت کی حقیقت روحانی اور معنوی طور پر اپنے نبی متبوع سے مشابہت پیدا کرنا ہے۔ خلافت تو کجا نبوت کے لئے بھی بادشاہت لازمی نہیں۔ بہت سے نبی صرف مُنذر اور نذیر بھی گزرے ہیں ایسے انبیاء کے بعد بھی سلسلۂ خلافت جاری رہا ہے۔ کیونکہ آنحضرت صلی اللہ علیہ وسلم نے صاف طور پر فرمایا ہے ما کانت نبوۃ قطّ اِلّا تبعتھا خلافۃ (کنز العمال جلد ۶ صفحہ ۱۱۹) کہ ہر نبوت کے بعد خلافت ہوتی رہی ہے۔

آیت کَمَا اسْتَخْلَفَ الَّذِیْنَ مِنْ قَبْلِھِمْ کی تشریح!

اللہ تعالیٰ نے آیت استخلاف میں یہ وعدہ فرمایا ہے کہ وہ اُمتِ مسلمہ میں خلافت کو جاری کریگا اور اُن میں خلیفے بنائے گا جیسے اس نے اُن سے پہلے لوگوں میں خلفاء بنائے۔ آیت کے حصہ کما استخلف الّذین من قبلھم میں عمومیت پائی جاتی ہے مسلمانوں سے پہلی اُمتوں میں جماعتی استخلاف کے علاوہ فردی استخلاف بھی ہوتا تھا۔ آیت سے ظاہر ہے کہ مسلمان بحیثیت جماعت بھی سابق اُمتوں کے خلیفے ہیں اور مسلمانوں میں ایسے افراد بھی ہوں گے جو بطور فرد اپنے نبی کے جانشین اور قائم مقام ہوں گے۔ نیز یہ بھی ثابت ہے کہ وہ جانشین انبیاء مختلف مراتب کے ہوں گے۔ علامہ رازیؒ اِس حصۂ آیت کی تفسیر میں تحریر فرماتے ہیں:۔

"امّا قولہ کَمَا اسْتَخْلَفَ الَّذِیْنَ مِنْ قَبْلِھِمْ یعنی کما استخلف ھارون ویوشع وداؤد وسلیمان وتقدیرالنظم لیستخلفنھم

استخلافاً کا ستخلاف من قبلهم
من هؤلاء الانبیاء علیهم السلام
(تفسیر کبیر رازی جلد ۶ صفحہ ۳۰۲)
کہ آیت کی ترکیب کے لحاظ سے معنے یہ ہونگے کہ
اللہ تعالیٰ مسلمانوں میں ویسے ہی خلیفے بنائیگا
جیسے اس نے پہلے ہارون، یوشع، داؤد اور
سلیمان علیہم السلام کو خلیفہ بنایا۔"

پس آیت کریمہ کا لفظ کما جو مشابہت کے لئے آیا ہے مسئلہ خلافت کے بارے میں بہت سے نزاعوں کو حل کر دیتا ہے اس سے متعین ہوجاتا ہے کہ اُمت مسلمہ کے جملہ خلفاء اُمت کے افراد ہیں باہر سے یا آسمانوں پر سے اُترنے والا کوئی وجود ہماری اُمت میں منصب خلافت پر سرفراز نہ ہوگا۔ نیز اس سے یہ بھی ثابت ہوجاتا ہے کہ آنحضرت صلی اللہ علیہ وسلم کی پیروی میں قائم ہونے والے بعض خلفاء انبیاء کے درجات کو پانے والے بھی ہوں گے۔ اسی خلافت کو "خلافۃ علیٰ منهاج النبوۃ" بھی کہتے ہیں۔

پھر لفظ کما سے یہ بھی ظاہر ہے کہ اُمت محمدیہ کے خلفاء راشدین کی صداقت انہی اصولوں اور قواعد سے پرکھی جائے گی جن اصولوں کی بنا پر پہلے خلفاء کی حقانیت معلوم کی جاتی رہی ہے یعنی اللہ تعالیٰ کا ان کی تائید و نصرت کرنا۔ ان کے ذریعہ دینِ حق کو تمکنت بخشنا اور ان کے ذریعہ اُمت کے خوف وخطر والے حالات کو امن سے بدل دینا۔

پس لفظ کما استخلف الذین من قبلهم اہل غور و فکر کے لئے مسئلہ خلافت میں کلیدی حیثیت رکھتا ہے۔ مندرجہ بالا اصول پر تدبر کرنے والا کوئی انسان خلفاء راشدین کی خلافت کی صداقت کا انکار نہیں کر سکتا۔ کیونکہ اللہ تعالیٰ کی طرف سے ان کی تائید و نصرت ظاہر و باہر رہی ہے۔ ان کے ذریعہ سے دین کو تقویت اور تمکنت حاصل ہونا ناقابل انکار صداقت ہے اور ان کے ذریعہ سے مسلمانوں کے خوف کا امن سے بدلا جانا آفتاب نصف النہار کی طرح واضح ہے۔ سو جب قرآنی اصول اور تاریخی حقائق خلفاء کی صداقت پر شاہد ناطق ہیں تو محض وہم سے انکار کرنا خطرناک قدم ہے۔ دراصل یہ الٰہی فیصلہ کا انکار ہے۔

خلافت ایک وہبی چیز ہے

جن لوگوں نے خلافت کی حقیقت پر غور نہیں کیا وہ اسے ایک عام انتخابی چیز سمجھتے ہیں اور دنیا کے الیکشنوں کی طرح اسے بھی ایک الیکشن کا نتیجہ قرار دیتے ہیں۔ یہ تو درست ہے کہ خلافت کی تعیین میں مومنوں کے مشورہ اور آراء کا دخل ہوتا ہے۔ (امرهم شوریٰ بینهم) لیکن یہ غلط ہے کہ خلافت کسب اور جدو جہد سے حاصل کی جاسکتی ہے اللہ تعالیٰ کا قول لیستخلفنهم بتلا رہا ہے کہ خلیفے خدا بناتا ہے اور وہ اپنے فضل سے مستحق انسان کو اس منصب پر سرفراز کرتا ہے اور اس لحاظ سے خلافت بھی نبوت کی طرح وہبی چیز ہے۔ حضرت شاہ ولی اللہ صاحب محدث دہلوی رحمۃ اللہ علیہ نے کیا خوب فرمایا ہے کہ:۔

"چنانکہ نبوت مکتسب و جبلی نیست۔
ہم چنیں خلافت خاصہ پیغامبر نیز مکتسب
و جبلی نیست ارادہ الٰہی از فوق سبع سموات
نازل مے شود برائے تمشیت ہدایت
پیغامبر درمیان مردم وا تمام نور او
واظہار دین او وانجاز موعود برائے او
پس داعیہ احداث میفرماید در قلب
خلیفہ۔"

(ازالۃ الخفاء صفحہ ۵۲)

خلفاء کے انتخاب میں مومنوں کی آراء مشیت الٰہی کا آئینہ ہوتی ہیں

خلافت اللہ تعالیٰ کی طرف سے ایک موہبت ہے۔ اس میں مومنوں کی آراء درحقیقت اللہ تعالیٰ کی مشیت کا آئینہ ہوتی ہیں۔ حضرت ابو الدرداءؓ سے روایت ہے:۔

قال رسول اللّٰہ صلی اللّٰہ علیہ وسلم اقتدوا باللذین من بعدی ابی بکر و عمر فانھما حبل اللّٰہ الممدود فمن تمسک بھما فقد تمسک بالعروۃ الوثقیٰ لا انفصام لھا۔

(ازالۃ الخفاء ص۲۴)

کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ میرے بعد ابوبکرؓ اور عمرؓ کی اقتدا کرنا۔ وہ دونو خدا کا قائم کردہ رستہ ہیں جو اس سے تمسک کریگا وہ ایسے مضبوط کڑے کو جنگل مارنے والا قرار پائیگا جو ٹوٹ نہیں سکتا"۔

اس حدیث نبویؐ میں انتخاب سے ہونے والے خلفاء کو عروہ وثقیٰ قرار دیا گیا ہے تا یہ ظاہر ہو کہ صحابہؓ کا وہ انتخاب اصل میں مشیتِ الٰہی کا آئینہ دار تھا۔

حضرت علی کرم اللہ وجہہ نے امیر معاویہ کے نام خط میں تحریر فرمایا کہ:۔

"انہ بایعنی القوم الذین بایعوا ابا بکر و عمر و عثمان علیٰ ما بایعوھم علیہ فلم یکن للشاھد ان یختار ولا للغائب ان یرد و انما الشوریٰ للمھاجرین والانصار فان اجتمعوا علیٰ رجل وسموہ اماماً کان ذالک رضیً"۔ (نہج البلاغہ جلد۲ ص۲ مطبوعہ مصر)

یعنی "میری بیعت اُن لوگوں نے کی ہے جنہوں نے حضرت ابوبکرؓ، حضرت عمرؓ اور حضرت عثمانؓ کی بیعت کی تھی اور اسی طریق پر کی ہے جس طریق پر ان کی کی تھی۔ اب حاضر کو پیچھے رہنے کا اختیار نہیں اور غائب کو رد کرنے کا حق نہیں۔ شوریٰ تو مہاجرین اور انصار کی ہوتی ہے جب وہ ایک شخص کے انتخاب پر متفق ہو جائیں اور اسے امام مقرر کریں تو یہ اللہ تعالیٰ کی رضا اور خوشنودی کی دلیل ہے"۔

یہ اقتباس بھی اس بات پر صریح دلیل ہے کہ خلفاء کے انتخاب میں مومنوں کی آراء مشیت الٰہی کی آئینہ دار ہوتی ہیں اور در اصل یہ انتخاب اللہ تعالیٰ کی طرف سے ہی ہوتا ہے۔

آیت استخلاف مسئلہ خلافت میں حَکَم ناطق ہے!

الغرض آیت استخلاف اپنے مضمون اور بیان کردہ معیاروں کے لحاظ سے خلافت کے نزاع میں حَکَم ناطق ہے۔ نبی کی وفات پر اُمت کے شیرازہ کو درہم برہم ہونے سے بچانے کے لئے اللہ تعالیٰ خود خلافت کا نظام قائم کرتا ہے۔ صحابہؓ کو اللہ تعالیٰ نے اذنِ دفاع دیتے وقت ان کی شان میں فرمایا تھا:۔

اَلَّذِیْنَ اِنْ مَّکَّنّٰھُمْ فِی الْاَرْضِ اَقَامُوا الصَّلٰوۃَ وَ اٰتَوُا الزَّکٰوۃَ وَ اَمَرُوْا بِالْمَعْرُوْفِ وَ نَھَوْا عَنِ الْمُنْکَرِ وَلِلّٰہِ عَاقِبَۃُ الْاُمُوْرِ ○ (الحج)

کہ "یہ وہ لوگ ہیں کہ جب ہم انکو زمین میں تمکنت بخشیں گے تو یہ نماز و زکوٰۃ کو قائم کرینگے امر بالمعروف و نہی عن المنکر کریں گے۔ تمام امور کا انجام اللہ تعالیٰ کے قبضہ میں ہے"۔ چنانچہ اس کے بعد وعدۂ استخلاف کے مطابق جب اللہ تعالیٰ نے صحابہؓ کو طاقت بخشی تو انہوں نے ان تمام نیکیوں کو قائم کیا۔ پس آیت استخلاف میں خلفاء کے قیام اور ان کے عہد خلافت میں

دین کی اشاعت اور تمکنت نیز مسلمانوں کے خوف کے امن سے بدلے جانے کی جو علامات مذکور ہیں وہ حضرت ابوبکرؓ اور حضرت عمرؓ اور حضرت عثمان رضی اللہ عنہم کی خلافت میں بدرجہ اتم ظہور پذیر ہوئیں اسلئے ان کی خلافت کا انکار کرنا آیتِ استخلاف کی تکذیب کرنا ہے۔ اگر شیعہ صاحبان اور دوسرے منکرین خلافت خلفاء راشدین آیتِ استخلاف پر غور کریں تو اُن پر کھل جائے گا کہ اس تنازعہ کے حل کرنے کے لئے اللہ تعالیٰ نے آیتِ استخلاف کو بطور آسمانی کلید کے نازل فرمایا ہے ؂

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(بقیہ صفحہ ۱۹)

رضی عن المؤمنین اذ بایعوا النبی بالحدیبیۃ تحت الشجرۃ المعروفۃ ‘‘ (مجمع البیان جلد ۲۶ صفحہ ۲۶)

کہ ”یہ اللہ تعالیٰ کی طرف سے خبر دی گئی ہے کہ وہ حدیبیہ کے مقام پر خاص درخت کے نیچے بیعت کرنیوالے صحابہؓ سے راضی ہے ‘‘

حضرت ابوبکر رضی اللہ عنہ انزل السکینۃ علیہم کی اِس آیت میں بھی شریک ہیں اور سورۃ توبہ کی آیت فانزل اللہ سکینتہٗ علیہ کے بھی مصداق ہیں۔

(۶) اللہ تعالیٰ فرماتا ہے وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ (سورۃ النحل)

ترجمہ:- جن لوگوں نے مظلوم ہونے کے بعد اللہ کی خاطر ہجرت کی ہے ہم دنیا میں بھی ان کے لئے اچھے ٹھکانے بنائیں گے اور آخرت کا اجر بہت بڑا ہے۔ کاش لوگ جانتے ‘‘

اِس آیت کی تفسیر میں شیعہ مفسر لکھتے ہیں :-

” لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ای بلدۃ حسنۃ بدل اوطانہم وھی المدینۃ عن ابن عباس وقیل لنعطینہم حالۃ حسنۃ وھی الفتح والنصر ‘‘ (مجمع البیان جلد ۱۲ صفحہ ۲۷)

ترجمہ:- ہم ان مظلوم مومنوں کو دنیا میں بھی حسنہ دیں گے یعنی اچھا شہر۔ مدینہ منورہ دینگے۔ ابن عباسؓ سے یہ تفسیر مروی ہے۔ دوسرے لوگوں نے کہا کہ حسنہ سے مراد اچھی حالت ہے جس سے فتح و نصرت مراد ہے ‘‘

حضرات خلفاء ثلاثہؓ مکہ میں مظلوم تھے، وہ سچے مہاجر اور حقیقی مومن تھے۔ اللہ تعالیٰ نے اپنے وعدہ کے مطابق اُن کو دنیا میں بھی عمدہ ٹھکانہ عطا فرمایا، فتوحات بھی دیں اور زندگی بھر مدینہ منورہ عطا فرمایا۔ اور شیخین رضی اللہ عنہما کو تو بعد وفات آنحضرت صلی اللہ علیہ وسلم کے پہلو میں جگہ بھی دی۔

کیا یہ سب حالات ان مقدسوں کی سچائی اور حقانیت پر دلیل نہیں؟ درخواست ہے کہ ہمارے شیعہ بھائی غور اور فکر سے کام لیں۔ اِن آیات قرآنیہ سے عیاں ہے کہ اللہ تعالیٰ نے سچے مومنوں کے جتنے نشانات بیان فرمائے ہیں وہ سب کے سب حضرات خلفاء ثلاثہ میں پائے جاتے تھے اللہ تعالیٰ نے ان کی غیر معمولی تائید کی۔ ان کو بہترین طور پر خدمتِ اسلام بجالانے کی توفیق بخشی اور ان کا انجام ہر رنگ میں اچھا ہوا۔ واٰخر دعوانا ان الحمد للہ رب العالمین ؂

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شیعہ صاحبان کے لئے لمحۂ فکریہ

آیتِ استخلاف میں بیّنہ علامات واضح طور پر خلفاءِ راشدین کی صداقت پر دلالت کر رہی ہیں۔ ان کے علاوہ بھی متعدد آیات سے حضرات خلفاءِ ثلاثہ کی حقانیت ثابت ہے۔ حضرت علی کرم اللہ وجہہ کی خلافت تو فریقین کو مسلّم ہے اسلئے ہم شیعہ بھائیوں کے غور کے لئے حضرات خلفاءِ ثلاثہؓ کے متعلق بعض آیاتِ قرآنیہ پیش کرتے ہیں۔

(۱) اللہ تعالیٰ فرماتا ہے اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ○ (توبہ ع ۶)

ترجمہ :۔ "اگر تم لوگ اس رسول کی نصرت نہ بھی کرو تب بھی اللہ تعالیٰ یقیناً اس کی مدد کرے گا۔ وہ وقت یاد کرو جب کافروں نے اسے مکہ سے نکال دیا اور وہ صرف دو میں سے ایک تھا یعنی صرف ایک ساتھی کے ساتھ اسے نکلنا پڑا۔ پھر اس لمحہ کا تصور کرو جب یہ رسول (غارِ ثور میں) اپنے ساتھی سے کہہ رہا تھا آپ غم نہ کریں اللہ تعالیٰ ہمارے ساتھ ہے۔ تب اللہ تعالیٰ نے اس پر سکینت نازل فرمائی اور اس کی تائید نادیدنی لشکروں سے کی۔ نتیجہ یہ ہوا کہ کافروں کی بات غلط ثابت ہوئی اور اللہ تعالیٰ کا کلمہ بلند ہوا۔ اللہ تعالیٰ عزیز و حکیم ہے۔"

استدلال :۔ اس آیت میں آنحضرت صلی اللہ علیہ وسلم کے جس ساتھی کا ذکر ہے اس سے مراد حضرت ابوبکرؓ ہیں۔ شیعہ تفسیر میں لکھا ہے :۔

"ثانی اثنین یعنی انہ کان ہو و ابوبکر فی الغار لیس معہما ثالث .... اذ یقول لصاحبہ ای یقول الرسول لابی بکر"

(مجمع البیان زیر آیت بالا)

کہ "آنحضرتؐ کے ساتھی غار میں حضرت ابوبکرؓ تھے صاحبہ سے وہی مراد ہیں"

اس آیت میں اللہ تعالیٰ نے حضرت ابوبکرؓ کو آنحضرت صلی اللہ علیہ وسلم کا ناصر و مددگار ٹھہرایا ہے۔ انکا صاحب قرار دیا ہے اور آنحضرتؐ نے انہیں لا تحزن کہتے ہوئے بشارت دی ہے کہ اِنَّ اللّٰهَ مَعَنَا۔ اللہ تعالیٰ ہم دونوں کے ساتھ ہے۔ گویا جس طرح سرورِ کونین صلی اللہ علیہ وسلم کو اللہ تعالیٰ کی معیت حاصل تھی اسی طرح حضرت ابوبکرؓ کو بھی اللہ تعالیٰ کی معیت حاصل تھی جس سے ان کا صالح متقی اور برگزیدہ ہونا اظہر من الشمس ہے۔

(۲) اللہ تعالیٰ فرماتا ہے۔ وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ○ (الانبیاء)

ترجمہ :۔ "ہم نے زبور میں ذکر کے بعد یہ مقرر کر دیا ہے کہ ارضِ مقدسہ کے وارث میرے نیکوکار بندے ہونگے"

اس آیت میں جس الارض کا ذکر ہے اس کی ایک تفسیر شیعہ تفاسیر میں بالفاظِ ذیل مذکور ہے :۔

"ہی الارض المعروفۃ یرثہا امۃ محمد

بالفتوح بعد اجلاء الکفار۔" (مجمع البیان)

کہ "اس سے مراد وہ معلوم زمین ہے جو آنحضرت صلی اللہ علیہ وسلم کی امت نے کافروں سے فتح کی اور انہیں جلاوطن کیا۔"

اب سوال یہ ہے کہ ارض مقدس اور کفار کی دوسری زمینوں کو اسلام کیلئے کس نے فتح کیا؟ کیا یہ واقعہ نہیں کہ یہ فتوحات اپنی پوری شان میں حضرت عمرؓ کے وقت میں ہوئی تھیں۔ ارض الشام بھی اسی عہد سعادت میں مسلمانوں کے قبضہ میں آئی تھی۔ پھر شیعہ بھائیوں کو حضرت عمر رضی اللہ عنہ کے عہد صالح ماننے سے کیوں انکار ہے؟

(۳) اللہ تعالیٰ فرماتا ہے اِنَّا نَحْنُ نَزَّلْنَا الذِّکْرَ وَاِنَّا لَہٗ لَحٰفِظُوْنَ ۝ (الحجر) کہ "ہم نے ہی اس قرآن مجید کو نازل کیا ہے اور ہم ہی اس کی حفاظت کرنے والے ہیں۔"

قرآن مجید کی حفاظت اور اِنَّا لَہٗ لَحٰفِظُوْنَ کے معنے شیعہ تفاسیر میں اس طرح درج ہوئے ہیں:۔

"الحافظون عن الزیادۃ والنقصان والتحریف والتغییر عن قتادۃ وابن عباسؓ ومثلہ لا یأتیہ الباطل من بین یدیہ ولا من خلفہ وقیل معناہ نتکفل بحفظہ الی آخر الدھر علی ما ھو علیہ فتنقلہ الامۃ وتحفظہ عصراً بعد عصر الی یوم القیامۃ۔ (مجمع البیان جلد ۳)

یعنی ہم قرآن کو ہر قسم کی زیادتی، کمی، تحریف اور تبدیلی سے محفوظ رکھیں گے۔ قتادہؓ اور ابن عباسؓ نے یہ معنے کئے ہیں یہی مفہوم دوسری آیت لا یاتیہ الباطل میں مذکور ہوا ہے بعض مفسرین انا لہ لحفظون کے یہ معنے کرتے ہیں کہ ہم قرآن مجید کو ہمیشہ کے لئے محفوظ رکھیں گے۔ اسمیں کوئی خرابی پیدا نہ ہوسکیگی۔ امت اسے ہر زمانہ میں قیامت تک صحیح طور پر محفوظ نقل کرتی جائے گی۔"

شیعہ بھائیوں کو معلوم ہے کہ اللہ تعالیٰ کی طرف سے قرآن مجید کی اس حفاظت میں حضرت عثمانؓ کو کتنا وافر حصہ عطا ہوا ہے۔ قرآن مجید کو ہر قسم کے تغیر اور تحریف سے بچانے کی خدمت میں حضرت عثمانؓ گویا اللہ تعالیٰ کا ہاتھ نظر آتے ہیں۔ کیا اب بھی حضرت عثمانؓ کی صاحبیت اور حقانیت میں شبہ کیا جا سکتا ہے؟

(۴) اللہ تعالیٰ فرماتا ہے لَقَدْ رَضِیَ اللّٰہُ عَنِ الْمُؤْمِنِیْنَ اِذْ یُبَایِعُوْنَکَ تَحْتَ الشَّجَرَۃِ فَعَلِمَ مَا فِیْ قُلُوْبِھِمْ فَاَنْزَلَ السَّکِیْنَۃَ عَلَیْھِمْ وَاَثَابَھُمْ فَتْحًا قَرِیْبًا ۝ (الفتح ع ۳)

ترجمہ: "اللہ تعالیٰ تمام مومنوں سے راضی ہوگیا جب انہوں نے درخت کے نیچے تیری بیعت کی۔ اللہ تعالیٰ کو انکے دلوں کی باتیں معلوم ہیں۔ اللہ تعالیٰ نے ان پر سکینت نازل فرمائی اور انہیں قریب ہی فتح عطا ہوگی۔"

یہ آیت کریمہ حدیبیہ کے واقعہ میں نازل ہوئی ہے۔ اس واقعہ کی تفصیلات تاریخوں اور شیعہ تفاسیر میں مذکور ہیں خلاصہ یہ تھا کہ آنحضرت صلی اللہ علیہ وسلم نے مکہ والوں سے گفتگو کے لئے حضرت عثمانؓ کو بھیجا تھا۔ مشہور ہوگیا کہ کفار نے حضرت عثمانؓ کو شہید کر دیا۔ اس پر آنحضرتؐ نے حدیبیہ کے مقام پر ڈیڑھ ہزار صحابہؓ سے بیعت لی۔ اسی بیعت کا ذکر سورۃ فتح کی مندرجہ بالا آیت میں ہے۔ حضرت ابوبکرؓ اور حضرت عمرؓ نے اپنے ہاتھ سے یہ بیعت کی۔ چونکہ حضرت عثمانؓ مکہ میں محبوس تھے اسلئے ان کی طرف سے آنحضرت صلی اللہ علیہ وسلم نے اپنا دوسرا ہاتھ رکھ کر اقرار بیعت کرتے ہوئے فرمایا ھٰذہٖ یَدُ عثمان یہ عثمانؓ کا ہاتھ ہے۔ آیت قرآنی صراحت سے بیان کر رہی ہے کہ ان سب بیعت کنندوں سے خدا راضی ہے، وہ مخلص مومن ہیں ان کے ایمان پر طعن کرنا اپنی بربادی کرنا ہے۔ یہ آیت مجموعی طور پر حضرات خلفاء ثلاثہ کی حقانیت پر دلیل ہے۔ شیعہ تفسیر میں لکھا ہے:۔

"ھٰذا اخبار منہ سبحانہ انہ

انتخابِ خلفاء کے مختلف طریقے

[ذیل میں حضرت شاہ ولی اللہ صاحب محدث دہلوی کی معرکۃ الآراء کتاب ازالۃ الخفاء (بزبان فارسی) کا ایک اقتباس اہلِ علم کے غور کے لئے درج کیا جاتا ہے۔ اس میں انہوں نے انعقادِ خلافتِ خلفاء کے مختلف چار طریقے ذکر فرمائے ہیں (۱) بیعتِ اہلِ حل و عقد (۲) تعیین منجانب خلیفہ سابق (۳) شوریٰ (۴) استیلاء۔ طریقۂ چہارم اصل شرعی طریق نہیں ہے۔ حضرت شاہ صاحب موصوف کے نزدیک حضرت ابوبکرؓ اور حضرت علیؓ کی خلافت طریقۂ اوّل کے ذریعہ، حضرت عمرؓ کی خلافت طریقِ دوم کے ذریعہ، اور حضرت عثمانؓ کی خلافت طریقۂ سوم کے ذریعہ منعقد ہوئی تھی ——— (ایڈیٹر)]

"انعقادِ خلافت بچہار طریق واقع شد۔

(۱) طریق اوّل بیعتِ اہلِ حل و عقد است از علماء و قضاۃ و امراء و وجوہ ناس کہ حضورِ ایشاں متیسّر شود و اتفاقِ اہلِ حل و عقد جمیع بلادِ اسلام شرط نیست۔ زیرا کہ آں ممتنع است و بیعتِ یک دو کس فائدہ ندارد۔ و زیرا کہ حضرت عمر در خطبۂ آخر خود فرمودہ اند۔ "فمن بایع رجلاً علیٰ غیر مشورۃ من المسلمین فلا یبایع ھو والذی بایعہ تغرۃً ان یقتلا" والنعقادِ خلافتِ حضرت صدیق بطریقِ بیعت بودہ است۔

(۲) طریقِ دوم استخلافِ خلیفہ است مستجمع شروط را یعنی خلیفۂ عادل بمقتضائے نصحِ مسلمین شخصے را از میانِ مستجمعین شروط خلافت اختیار کند و جمع نماید مردماں را و نص کند باستخلافِ وے و وصیت نماید باتباعِ وے پس ایں شخص میانِ سائر مستجمعین خصوصیتے پیدا کند و قوم را لازم است کہ ہماں شخص را خلیفہ سازند۔ انعقادِ خلافتِ حضرت فاروق بہمیں طریق بود

(۳) طریقِ سوم شوریٰ است و آں آنست کہ خلیفہ شائع گرداند خلافت را در میانِ جمعی از مستجمعین شروط و گوید از میانِ ایں جماعہ ہر کرا اختیار کنند خلیفہ او باشد۔ پس بعد موتِ خلیفہ تشاور کنند و یکے را معین سازند و اگر برائے اختیار شخصے را یا جمعی را معین کنند اختیار ہماں شخص یا ہماں مجمع معتبر باشد و انعقادِ خلافتِ ذوالنورینؓ بہمیں طریق بود کہ حضرت فاروق خلافت را در میانِ شش کس شائع ساختند و آخرہا عبدالرحمانؓ بن عوف برائے تعیینِ خلیفہ مقرر شد و وے حضرت ذوالنورین را اختیار نمود۔

(۴) طریقِ چہارم استیلاء است۔ چوں خلیفہ بمیرد و شخصے متصدی خلافت گردد بغیر بیعت و استخلاف، و ہمہ را بر خود جمع سازد باستیلافِ قلوب یا بقہر نصب و قتال خلیفہ شود و لازم گردد بر مردماں اتباعِ فرمانِ او در آنچہ موافقِ شرع باشد و ایں دو نوع است۔

یکے آنکہ مستولی مستجمع شروط باشد و صرف منازعین کند بصلح و تدبیر از غیر ارتکاب محرمی۔ و ایں قسم جائز است و رخصت و انعقاد خلافت معاویہ ابن ابی سفیان بعد حضرت مرتضےٰ رضی اللہ عنہ و بعد صلح امام حسن بہمیں نوع بود۔

دیگر آنکہ مستجمع شروط نباشد و صرف منازعین کند بقتال و ارتکاب محرم و آں جائز نیست و فاعل آں عاصی است لیکن واجب است قبول احکام او چوں موافق شرع باشد و اگر عمال او اخذ زکوٰۃ کنند از ارباب اموال ساقط شود و چوں قاضی او حکم نماید نافذ گردد و محکم او در ہمراہ او جہاد مے تواں کرد۔ و ایں انعقاد بنا بر ضرورت است زیرا کہ در عزل او افنائے نفوس مسلمین و ظہور ہرج و مرج شدید لازم است۔ چرا باید کرد برائے مصلحتے کہ موہوم است و محتمل۔ و انعقاد خلافت عبد الملک بن مروان و اول خلفائے بنی عباس بہمیں نوع بود۔

بالجملہ اگر شخصے متفرد باشد در زمان خود بشروط خلافت یا جمعی ہستند متصف بشروط خلافت و ایں شخص افضل ہمہ است منعقد نشود خلافت او بغیر یکے از طرق مذکورہ زیرا کہ بصفتے کہ وے واجد بدون تسلط یا بیعت خلافت منعقد نشود و فتنہ ساکن نگردد۔ و لہٰذا جماعہ از صحابہ بعد انتقال آنحضرت صلے اللہ علیہ وسلم بر سبق اسلامی مبادرت کردند بہ بیعت حضرت صدیق رضی اللہ عنہ و اکتفا نمودند بہ افضلیت او۔ و اہل علم تکلم کردہ اند در آنکہ خلافت حضرت مرتضےٰ رضی اللہ عنہ بکدام طریق از طرق مذکورہ واقع شد۔ مقتضائے کلام اکثر آنست کہ بیعت مہاجرین و انصار کہ در مدینہ حاضر بودند خلیفہ شدند و اکثر نامہائے حضرت مرتضےٰ رضی اللہ عنہ کہ باہل شام نوشتہ اند شاہد ایں معنی است۔"

(ازالۃ الخفاء عن خلافۃ الخلفاء ص۔۶)

خلافتِ راشدہ کیلئے مسلمانوں کی تمنائیں

مشہور سیاسی لیڈر جناب مولانا محمد علی صاحب جوہر لکھتے ہیں:۔

"رات کو شریف پاشا کے ہاں کھانے کے بعد دیر تک اتحادِ اسلام اور تنظیم مسلمانان اور اس کیلئے ایک نئے ٹائپ کے علماء پیدا کرنے اور تاسیس خلافت بمنہاجِ خلافت راشدہ پر گفتگو ہوتی رہی۔" (رسالہ مولانا محمد علی کے یورپ کے سفر ص۱۲۶)

اصل بات یہ ہے کہ خلیفے خدا ہی بناتا ہے اور جنہیں یہ نعمت حاصل ہوا انہیں اس کی پوری قدر کرنی چاہیئے۔

خلفائے ثلاثہؓ کی حقانیت اور دیگر شیعی مسائل

کے متعلق

شیعہ اکابر سے نہایت دلچسپ گفتگو

(از قلم حضرت مولوی عبید اللہ صاحب بسملؒ مصنف ارجح المطالب)

ذیل میں حضرت مولانا عبید اللہ صاحب بسمل کا لاجواب مضمون مندرجہ الحکم ۲/۳۹ شیعی مسائل پر گفتگو سے متعلق درج ہے۔ حضرت مولانا مرحوم فارسی اور عربی زبان کے متبحر عالم تھے۔ شیعی مسائل میں انہیں خاص مہارت تھی۔ مناظرہ میں نہایت لطیف رنگ میں الزام خصم پر انہیں قدرت حاصل تھی۔ جناب نواب صاحب ریاست رامپور سے حضرات خلفائے ثلاثہ رضی اللہ عنہم کے کارناموں کے متعلق گفتگو خاص طور پر قابلِ دید ہے۔ اس مضمون کی طرف توجہ دلانے کے لحاظ سے مکرم سید محمد حسین شاہ صاحب حال راولپنڈی قابلِ شکریہ ہیں ——— (ایڈیٹر)

شیعہ مذہب کے اصول کے متعلق ایک ذاکر سے گفتگو

ایک دفعہ جبکہ میں لکھنؤ گیا تو لطافت و فصاحت دو شاعروں کے مکان کے محاذ میں ٹھہرا۔ ان سے بوجہ شعر و شاعری گہری ملاقات ہوگئی۔ وہاں ایک ریش نماز صاحب میر حسن یا میر حسین نامی تشریف لائے۔ آپ بڑے خوش بیان ذاکر مشہور تھے۔ جب میرا نام پوچھا تو چیں بہ جبیں ہوکر کہنے لگے۔ محبانِ اہل بیت کے لئے ایسے نام زیبا نہیں۔ میں نے عرض کیا۔ لاعلمی سے رکھا گیا ہے۔ کہنے لگے بدل دینا چاہیئے۔ عرض کیا کہ اب بدلنا مشکل ہے۔ فرمایا کہ شیعہ اصول سے آپ واقف ہیں؟ عرض کیا نہیں۔ ذاکر صاحب نے کہا پانچ اصول ہیں۔ توحید، رسالت، عدالت، امامت، میعاد۔ میں نے کہا میری سمجھ میں نہیں آیا پھر ارشاد ہو۔ فرمایا توحید۔ میں نے عرض کیا ٹھیک قُل ھُوَ اللہُ اَحَد۔ اِنَّمَا اِلٰھُکُم اِلٰہٌ وَّاحِد۔ پھر فرمایا رسالت۔ میں نے کہا بجا۔ وما محمدٌ الّا رسول۔ محمدٌ رسول اللہ ط والّذینَ معَہٗ اَشِدّآءُ علی الکُفّارِ۔ ما کان محمدٌ ابا احدٍ من رجالکم۔ تیسرا اصل ارشاد ہو۔ فرمایا عدالت۔ میں نے عرض کیا اِنّ اللہَ لَیسَ بظلّامٍ للعبید جب ظالم نہیں تو عادل ہی سہی۔ گو قرآن مجید میں تو عادل کا لفظ واقع نہیں ہوا مالک کا لفظ آیا ہے۔ اچھا تسلیم کر لیتے ہیں۔ چوتھا اصول؟ ذاکر صاحب کے منہ سے نکلا میعاد۔ میں نے کہا یہ بھی درست اِنّ السّاعۃَ اٰتیۃٌ لا ریب فیھا۔ پانچواں اصول ارشاد ہو فرمایا امامت خاکسار نے عرض کیا کہ ماعلیؑ اِلّا امامٌ کہاں ہے؟ اس کے واسطے نصِ صریح قطعیۃ الدلالت کونسی ہے؟ ذاکر صاحب لطافت صاحب کی طرف متوجہ ہوکر بولے "اجی حضرت ان کو سمجھانا کارے دارد ہے۔"

واقعات کربلا

دوسرے روز انہی کے مکان پر عشرۂ محرم کا جہلم تھا۔ بہت زور شور سے مرثیہ خوانی ہوئی۔ حضرت قاسم کی شادی

کا مرثیہ پڑھا گیا۔ جب مجلس ختم ہو چکی تو صاحب خانہ فصاحت میری طرف متوجہ ہو کر کہنے لگے۔ کس شرح و بسط کے ساتھ دردآمیز اشعار میں مرثیہ پڑھا گیا ہے۔ میں نے عرض کیا کہ قاسم کی شادی کربلا میں ہوئی تھی؟ اس کا راوی اوّل کون ہے؟ کیا حضرت امام زین العابدین ہیں؟ یا اہلبیت میں سے کوئی عصمت مآب خاتون؟ کہنے لگے نہیں، واقعاتِ صحیحہ میں سے ہے۔ میں نے کہا کہ کربلا کا اصل واقعہ تو حضرت امام حسینؓ کی شہادت ہے۔ لیکن جب کوفی حضرت امام حسینؓ کا سر جسدِ مبارک سے جدا کر کے ابن زیاد کے پاس لے گئے اور ابن زیاد نے دمشق میں نیزے پر علم کر کے بھیجدیا تو یزید نے وہ کہاں رکھا؟ کیا حضرت امام زین العابدین کو حاصل ہو گیا تھا؟ اگر حضرت امام زین العابدین کو دیدیا تھا تو حضرت امام حسینؓ کو دمشق میں دفن کیا؟ یا راستے میں یا مدینے میں یا کربلا میں لا کر دفن کیا؟ آپ کسی صحیح روایت سے نہیں ضعیف روایت سے ہی اسکی شرح وبسط بیان فرمائیں۔ اسکے علاوہ اہلبیت کو جب کوفی اونٹوں پر سوار کر کے لے گئے تھے اور شہدائے کربلا کے لاشے خاک و خون میں لتھڑے ہوئے چھوڑ گئے تھے تو جناب امام حسین کا جسدِ اطہر کس نے شناخت کیا؟ اور کس نے دفن کیا؟ وہ کونسا ایسا معتبر راوی ہے؟ روایت میں ہے کہ بہتر نفوس حضرت امام حسینؓ کے ساتھ شہید ہوئے۔ ان بہتر لاشوں کو کس قوم نے آکر دفن کیا؟ وہ کونسا ایسا معتبر راوی ہے کہ جس نے یہ بیان کیا ہو کہ حضرت امام حسینؓ کا جسدِ مبارک اسی کربلا کے گنبد میں مدفون ہے کیونکہ امام زین العابدین یا اہلبیت کو کوفیوں نے تو دفن کرنے کا موقع ہی نہیں دیا تھا اور ان کو اونٹوں پر سوار کر کے کوفے کی طرف لے گئے تھے اور کوفیوں میں سے بھی کسی نے حضرت کا لاشہ دفن نہیں کیا تھا۔

غرضیکہ مخالف اور موافق گروہ کا کوئی معتبر آدمی حضرت امام حسینؓ کے دفن کی روایات کو بالتفصیل بیان نہیں کرتا۔ جب ایسا اہم واقعہ روایت میں نہیں آیا تو کیونکر مانا جائے کہ قاسم کی شادی کربلا میں رچائی گئی تھی؟ پہلے حضرت امام حسین کی شہادت پر ہی روشنی ڈال دو اور امام کے سرِ اقدس کا پتہ دیدو پھر کربلا کے دیگر واقعات کو پیش کرو۔ ورنہ موضوع روایات پر عوام الناس تو کان دھر سکتے ہیں لیکن جویائے حقیقت کی پیاس نہیں بجھتی۔

نواب صاحب رامپور سے بحث

انہیں دنوں جب میں واپس رامپور میں آیا تو نواب حامد علی خان والئے ریاست رامپور فرمانے لگے۔ عثمانؓ کا لاشہ تین روز بے گور و کفن پڑا رہا۔ گدھوں نے نوچا ہوگا اور سنیوں میں سے کسی نے پرواہ نہ کی۔ یہ فرما کر روئے سخن خاکسار کی طرف کر کے ارشاد ہوا کیوں مولوی عبید اللہ سچ ہے؟ خاکسار نے عرض کیا کہ میری سمجھ میں تو یہ نہیں آتا۔ کیونکہ حضرت عثمانؓ کی شہادت ہی کے دن حضرت طلحہؓ، زبیرؓ اور مدینہ کے اصحابِ حل وعقد نے حضرت علیؓ کی بیعت کر لی تھی۔ ایک شخص اعتراض کرے گا کہ حضرت علی اس قدر سنگدل تھے کہ انہوں نے حضرت عثمانؓ کے لاشہ کی اس قدر توہین گوارا کی۔ کل کی بات ہے کہ حضرت سید احمد صاحبؒ بریلوی کے لاشہ کی نسبت پنجاب کے راجہ شیر سنگھ کو کسی نے کہہ دیا کہ حضرت سید صاحب کا فلاں لاشہ ہے لیکن سر نہیں۔ تو شیر سنگھ نے اپنا قیمتی دوشالہ بھیجکر اپنی فوج کے مسلمانوں کو حکم دیا کہ نہایت احترام کے ساتھ سید صاحب کے لاشہ کا جنازہ پڑھا جائے۔ تو شیر سنگھ سے بھی زیادہ صحابہؓ قسی القلب تھے یا حضرت علیؓ شیر سنگھ سے بھی گئے گذرے تھے کہ ایک خلیفہ کے لاشہ کا احترام نہ کیا۔ نواب صاحب

فرمانے لگے حضرت علیؓ کا کیا قصور ہے اہلسنت والجماعت نے بے اعتنائی کی۔ میں نے عرض کیا کہ اہلسنت والجماعت کیا اہل تاریخ نے لکھا ہے کہ جب کوفہ میں حروریہ نے حضرت علیؓ کو قتل کی دھمکی دی تو آپؓ نے فرمایا کہ اکلت یوم اکل الثور الابیض (یہ عرب کی ایک مثال ہے جس کا اشارہ کلیلہ دمنہ کے اس واقعہ کی طرف ہے جس میں تین سفید، سُرخ، سیاہ بیلوں کے متعلق ذکر آتا ہے کہ شیر نے انہیں ایک ایک کرکے پھاڑ دیا) یعنی میں تو اسی دن قتل ہو گیا تھا جس روز حضرت عثمان شہید ہوئے۔ اگر حضرت عثمانؓ کے لاشہ کا کسی نے احترام نہیں کیا تو کیا جواب ہے اس کا کہ حضرت امام حسینؓ کے لاشہ کا بھی کسی نے احترام نہیں کیا اور کہنے والا کہہ سکتا ہے کہ امام حسین کا لاشہ بھی شاید گھوڑوں سے نہ بچا ہو کیونکہ وہ بھی ریگ تپاں میں پڑے رہے تھے۔ کچھ سوچ کر نواب صاحب فرمانے لگے کہ میں بھی نہیں کہتا کہ حضرت عثمانؓ کے لاشہ کی بے حرمتی ہوئی ہے۔

عید بابا شجاع

ایک دوسرے روز کا واقعہ ہے وہ عید بابا شجاع کا دن تھا یعنی وہ دن جس دن ابولؤلؤ نے حضرت عمرؓ کو شہید کیا تھا۔ (شیعوں میں علاوہ عیدین کے نوروز، عید بابا شجاع اور عید غدیر منائی جاتی ہیں۔ عید نوروز تو وہ ہے جس دن حضرت علیؓ کو خلافت ملی اور عید بابا شجاع اس دن منائی جاتی ہے جس دن حضرت عمرؓ شہید ہوئے اور عید غدیر اس دن منائی جاتی ہے جس دن رسول کریمؐ غدیر خم پر پہنچے تو آپؐ نے حضرت علیؓ کے متعلق فرمایا۔ مَن کُنتُ مولاہ فعلیٌّ مولاہ) غرض وہ عید بابا شجاع کا دن تھا کہ نواب صاحب کہنے لگے آج وہ دن ہے کہ جناب سرور عالمؐ حسنین کو بٹھا کر کہتے تھے کہ اے میرے بچو کھاؤ آج نمرود اس امت کا مارا جائے گا۔ کھاؤ میرے بچو کھاؤ آج کے دن اس امت کا فرعون مارا جائیگا۔

غرض ایسے الفاظ استعمال کئے۔ چونکہ نواب صاحب کی یہی خاکسار کو چھیڑنا منظور تھا خاکسار کی طرف متوجہ ہو کر فرمانے لگے۔ عبید اللہ تمہیں تو اس کا انکار ہوگا۔ عرض کیا ہاں سخت انکار۔ میری تو سمجھ میں نہیں آتا کہ جناب رسالتمآبؐ بظاہر شیخین کے ساتھ تپاک سے پیش آتے تھے اور دل میں خصومت رکھتے تھے۔ کیا کسی نبی کی تعریف ذرا تو ہمیں قرآن شریف میں آئی ہے؟ یا کسی نبی نے ایسا کیا؟ اگر یہودیوں سے پوچھا جائے کہ امت موسوی میں کونسے بزرگ افضل و اعلیٰ تھے تو وہ جواب یہی دینگے اصحاب موسیٰؑ۔ اگر عیسائیوں سے پوچھا جائے کہ عیسوی امت میں کونسے انسان کامل الایمان تھے اور افضل امت، تو جواب ملے گا اصحاب عیسیٰؑ۔ مگر برخلاف اسکے اگر شیعوں سے پوچھا جائے کہ کون اشرار امت ہیں تو وہ بے ساختہ جناب رسالتمآبؐ کے اصحابؓ کی طرف اشارہ کر دیں گے۔

ع ہو کفر از کعبہ برخیزد کجا ماند مسلمانی

آج ایک شخص "اُمہات المومنین" اور "دربار محمدیؐ" لکھ کر عیسائی مذہب کا آدمی امیر احمد نامی پیش کرتا ہے کہ شیعہ مذہب کے اقوال کے مطابق نبی عربؐ کا ایک صحابی بھی قابل اعتماد نہ تھا۔ تو شیعہ مذہب نے جو از راہ تعصب و عناد ان اصحابؓ اور امہات المومنین کی نسبت لگائے ہیں اگر ان کو صحیح مانا جائے تو اسلام کا بالکل استیصال ہو جاتا ہے یہی وجہ ہے کہ علامہ ابن ابی الحدید شارح نہج البلاغہ اور طبرسی یہ لکھتے ہیں کہ جو کچھ ہم کو ملا ہے غیر کے گھر سے ملا ہے کیونکہ شیعہ مذہب میں موضوعات کے دفتر کے سوا اور کچھ نہیں۔

حضرت ابوبکرؓ، حضرت عمرؓ اور حضرت عثمانؓ کے کارنامے

ایک شب مولوی ذوالفقار علیخان صاحبؒ ایڈیٹر عکس آباد والے نواب صاحب سے گفتگو کر رہے تھے کہ حضرت امیر یعنی حضرت علیؓ نے عمرو ابن عبدود کو مارا

مرحب کو مارا، خندق فتح کیا، خیبر فتح کیا۔ مگر شیخین نے کس اونٹ کا کان چیرا ہے۔ اسی اثناء میں سنبل بھی نواب صاحب کے دربار میں پہنچ گیا۔ یکبارگی رشتۂ سخن بدل کر خاکسار سے فرمانے لگے۔ مولوی عبید اللہ شیخین نے کس اونٹ کا کان چیرا ہے؟ میں نے عرض کیا حضور پر ہویدا ہے کہ میں پنجاب کا رہنے والا ہوں۔ آداب ریاست سے نابلد۔ کوئی گستاخی کا لفظ میری زبان سے سرزد ہو جائے یا سوء ادبی ہو جائے تو مورد عتاب ٹھہروں۔ دوم آقا و غلام کا مناظرہ موزوں نہیں بے ادبی پر دال ہے۔ اس واسطے خانہ زاد کو معاف رکھا جائے۔ نواب صاحب فرمانے لگے کہ احقاق حق اور ابطال باطل منظور ہے بحث کی ضرورت نہیں۔ آزادی سے بیان کرو۔ میں نے پھر اس پر دست بستہ عرض کی کہ مجھ کو معاف رکھا جائے اس پر بضد ہو کر کہنے لگے جو تمہارے دل میں ہے ضرور بیان کرو۔ کیونکہ میں سنتا رہتا ہوں کہ تم نہایت آزادی سے گفتگو کرتے ہو اور بارہا میرے سامنے بھی کی ہے اب کیوں انکار کرتے ہو۔ میں نے کہا ؎ کرم ہائے تو مارا کرد گستاخ۔ حضور کے کرم نے گستاخ کر دیا ہے لیکن اب میں گستاخی کرنا مناسب حال نہیں سمجھتا۔ کہنے لگے تمہیں میرے سر کی قسم بیان کرو۔ میں نے عرض کیا قسم نہ دیں جو کچھ میرے خیال میں ہے عرض کئے دیتا ہوں لیکن جب تک میں اپنا پورا مافی الضمیر ادا نہ کر لوں تب تک درمیان میں اعتراض نہ کیا جائے۔ اس پر نواب صاحب نے کہا مولوی انصار حسین و مولوی علی رضا کو بلاؤ۔ وہ دونوں مصاحب منزل میں بیٹھے ہوتے تھے فوراً حاضر ہو گئے۔ مولوی انصار حسین کو نواب صاحب نے کہا۔ مولوی عبید اللہ شیعہ مذہب کی نسبت ایک اعتراض کرتا ہے میں جواب دیتا ہوں تم غور سے سنو۔ ہاں مولوی عبید اللہ! تم اپنا خدشہ پیش کرو۔

میں نے عرض کیا۔ حضور! جب تک سرور عالمؐ اس دار ناپائیدار میں تشریف فرما تھے کسی صحابی کا کارنامہ ذاتی نہ سمجھا جاتا تھا محض تعمیل ارشاد تھی۔ جو کچھ ارشاد ہوا صحابی نے اس پر عمل کیا۔ ذاتی کارنامے صحابہؓ کے آنحضرتؐ کی رحلت کے بعد محسوب ہوتے ہیں۔ حضور سُنی و شیعہ اور عیسائیوں کی تاریخ اٹھا کر ملاحظہ فرمائیں کہ جس وقت آنحضرتؐ اس دار ناپائیدار سے رحلت فرما کر عالم جاودانی کی طرف تشریف لے گئے تو اس وقت اسلام اور مسلمان کن کن مخمصوں میں گرفتار تھے۔ چند مخمصے بیرونی تھے اور چند اندرونی بیرونی مخمصے یہ تھے۔

اول مسیلمہ کذاب۔ سجاح بنت الحارث۔ اسود عنسی۔ طلیحہ بن خویلد۔ ان چاروں نے نبوت کا دعویٰ کیا تھا۔ مسیلمہ کے ساتھ یمامہ میں ساٹھ ہزار کے قریب مسلح اشور (ہتھیار بند پہلوان) مرنے مارنے پر آمادہ ہو گئے تھے۔ سجاح بنت الحارث کے پاس اس سے زیادہ جرار فوج موجود تھی۔ اسود عنسی کے پاس تیرہ چودہ ہزار۔ طلیحہ کے پاس بیس ہزار آدمی موجود تھے۔ ان مدعیان نبوت کا خیال تھا کہ جب تک اسلامی جماعت کا استیصال نہ ہو جائے تب تک ہمارا مذہب حجاز کے لوگ نہیں مانیں گے اور عرب ہماری نبوت کا قائل نہیں ہوگا اسلئے مدینہ جا کر مسلمانوں کا قلع قمع کر دینا چاہیے۔ چنانچہ نبی کریمؐ نے بھی ان فتنوں کے دفعیہ کے لئے اسامہ بن زیدؓ کے ماتحت ایک سریہ مدینہ سے روانہ کرنے کا ارادہ فرما کر ارشاد کیا تھا۔

دوسرا مخمصہ مرتدینِ عرب کا تھا جن کی نسبت علامہ ابن خلدون لکھتا ہے کا دت ترتد العرب تیسرا مخمصہ مانعینِ زکوٰۃ کا تھا۔ چوتھا مخمصہ مولفۃ قلوبہم کا۔ پانچواں مخمصہ یہودی قریظہ اور بنی نضیر کا جن سے خیبر میں چند لڑائیاں ہو چکی تھیں۔ چھٹا مخمصہ مشرکینِ عرب کا جن کے ساتھ متعدد غزوات ہو چکے تھے۔ ساتواں بنی نجران کا گو بظاہر انہوں نے مسلمانوں سے لڑائی تو نہیں کی تھی مگر یہ شام سے بغرض اشاعتِ دینِ عیسوی آئے ہوئے تھے۔ یہ اپنی تبلیغ کا مزاحم اسلام کو پاتے تھے اور ان کی دلی آرزو تھی کہ اگر اسلام کا پاؤں درمیان سے اُٹھ جائے تو تمام جزیرہ نمائے عرب کو دینِ عیسوی میں لے آنا ہمارے بائیں ہاتھ کا کھیل ہے۔ چنانچہ قبیلہ بنی طے اور دیگر قبائل اُن کی تبلیغ سے عیسائی ہو چکے تھے۔ یہ بیرونی مخمصے تھے۔

اب اندرونی مخمصوں میں سے ایک منافقین کا تھا۔ دوسرا مخمصہ جو پختہ مسلمانوں کے درمیان پیدا ہو گیا تھا وہ یہ ہے کہ پختہ مسلمانوں کی تعداد اس وقت جیسا کہ ابن عبدالبر استیعاب میں لکھتا ہے ۱۴۰۰ و ۱۶۰۰ کے درمیان تھی جو بیعتِ رضوان میں داخل ہوئے تھے، یہ تعداد دو گروہوں پر منقسم تھی۔ ایک گروہ مہاجرین کہلاتا تھا دوسرا انصار۔ آنحضرتؐ کی آنکھ بند ہوتے ہی انصار کو یہ خیال پیدا ہو گیا تھا کہ نبی کریمؐ خدا کے فرستادہ تھے اسلئے ہم نے ان کو اپنا بادشاہ تسلیم کر لیا تھا لیکن دوسرے قریش کے لوگ مظلومانہ حالت میں مکہ سے نکلے تھے۔ وہ بے سرو سامانی کی حالت میں مدینے آئے تھے ہم نے اُن کی مدد کی۔ اُن کو مکان دیئے۔ خوراک پوشاک سے ہم نے ان کی مدد کی۔ اگر نہ کرتے تو وہ بھوک سے ہلاک ہو جاتے۔ وہ ہمارے دستِ نگر ہیں اور ہمارے احسان کے نیچے ہیں۔ ہم ان کو اپنے شہر کا اور اپنی جانوں پر حاکم کس طرح بنا لیں؟ اسی واسطے سقیفہ بنی ساعدہ میں انصار نے جمع ہو کر سعد بن ابی عبادہ کو اپنا امیر مقرر کر لینا چاہا تھا۔ حضرت ابو بکرؓ و حضرت عمرؓ اُس وقت مسجد نبوی میں جنازے کا انتظار کر رہے تھے کہ ان کے کان میں یہ بھنک پڑی کہ انصار نے اپنا امیر مقرر کر لیا ہے یا کر لینے کو تیار ہیں۔ اُس وقت حضرت ابو بکرؓ کو یہ خیال پیدا ہوا کہ عرب انصار کا لوہا نہیں مانیں گے۔ اور العرب لا یصلح الا بالقریش۔ قریش کو متولی کعبہ سمجھ کر عرب عزت کی نگاہ سے دیکھتے چلے آئے ہیں، اب بھی قریش کے سامنے سر خم کریں گے۔ اگر قریش نے اس وقت انصار کی حکومت مان لی تو قریش کی وقعت دیگر قبائلِ عرب سے اُٹھ جائے گی۔

چنانچہ سر ولیم میور نے بھی اِس بات کو تسلیم کیا ہے حضرت ابو بکرؓ نے عجلت کی کہ انصار کو جا کر روک لیا جائے اور امارت کے خیال سے باز رکھا جائے ورنہ عرب میں فتنہ عظیم الشان برپا ہو جائیگا جسے انصار سنبھال نہیں سکیں گے۔ چنانچہ حضرت عمرؓ کو لیکر سقیفہ بنی ساعدہ کی طرف روانہ ہوئے۔ راستہ میں حضرت ابو عبیدہ جراح امین ہذہ الامت مل گئے۔ یہ تینوں اکابر صحابہ میں شمار ہوتے تھے تینوں متفق ہو گئے کہ ما جاء بہ الرسول میں مزاحمت نہ پیدا ہو اور اشاعتِ اسلام میں رخنہ نہ پیدا ہو۔ سقیفہ بنی ساعدہ میں پہنچے اور بہت سی حیص بیص کے بعد حضرت ابو بکرؓ اجماعِ صحابہؓ سے خلیفہ قرار دیئے گئے۔ میں اِس وقت یہ عرض نہیں کر سکتا کہ یہ اجماع جائز تھا یا ناجائز بہرحال صحابۂ کثیر کے اجماع سے حضرت ابو بکرؓ خلیفہ ہو گئے۔ دو سال چند ماہ آپؓ صدرِ خلافت پر متمکن رہے۔ اس قلیل عرصہ میں آپؓ کی حسنِ تدبیر سے مسیلمہ کذاب، سجاح متنبیات، اسود عنسی، طلیحہ بن خویلد، مرتدینِ عرب، مانعینِ زکوٰۃ، مؤلفۃ قلوبہم، منافقین کے تمام مخمصے جزیرۂ عرب سے دُور ہو گئے اور اسلامی لشکر قیصر و کسریٰ کے مقابل کھڑا ہو گیا اور بعض بعض مقامات اُن سے

چھین لئے گئے۔ یہ حضرت ابوبکرؓ کی خدمت فی الدین
تھی۔ اگر خدمت فی الدین تسلیم نہ کی جائے تو مسلمانوں
پر اُن کا احسان تھا کیونکہ اگر حضرت ابوبکرؓ سے کوئی
سُوءِ تدبیر ہو جاتی تو مسلمان قیصر و کسریٰ کے مقابلہ
یا مسیلمہ یا اسود عنسی کے لشکر کے مقابل پر
شکست کھا جاتے تو مسلمان شہید ہو جاتے اور
حسبِ قوانینِ ملکِ عرب مسلمانوں کی عورتیں بیوہ
ہو کر لونڈیاں اور بچے یتیم ہو کر کفار کے غلام ہو جاتے۔
سُنّی، شیعہ اور عیسائیوں کی تاریخ اٹھا کر ملاحظہ
فرما لیا جائے کسی نے اس کا انکار نہیں کیا۔

حضرت ابوبکرؓ نے اپنے انتقال کے قریب
اپنا جانشین حضرت عمرؓ کو قرار دیا۔ یہ جانشین
قرار دینا عرب میں استخلاف کہلاتا ہے۔ میں یہ
عرض نہیں کر سکتا کہ یہ استخلاف جائز تھا یا ناجائز
بہرحال حضرت عمرؓ خلیفہ ہو گئے اور دس سال تک
آپؓ نے مسندِ خلافت کو زینت دی۔ اس
عرصہ میں فارس کا ملک فتح ہو گیا۔ وہ صحابہ جو بھوک
کی وجہ سے سنگِ مجاعت اپنے پیٹ پر باندھا کرتے
تھے اُن کے گھر خزائنِ کسرویٰ کی غنیمت سے مالا مال
ہو گئے۔ اور فارس کے شاہوں کی لڑکیاں بطور سبایا
مسلمانوں کے گھروں میں آ گئیں۔ چنانچہ ایک اُن
میں سے یزدگرد (فارس کے آخری بادشاہ) کی بیٹی
جن کو بانو کہتے ہیں حضرت امام حسینؓ کے گھر میں آئیں
جن کے بطنِ مبارک سے حضرت امام زین العابدین
پیدا ہوئے جن کو شیعہ ائمہ اثنا عشر میں چوتھا
امام اعتقاد کرتے ہیں۔ اس کے سوا مقوقس سے
مصر کا ملک پورے کا پورا لشکرِ اسلام نے
عمرو بن العاص کی ماتحتی میں چھین لیا اور سلطنتِ اسلام
کو یہاں تک وسعت ہوئی کہ شام کی وہ مبارک سرزمین
جس کی نسبت قرآن شریف میں بَارَکْنَا حَوْلَہٗ
وارد ہے نصاریٰ کے ناپاک ہاتھوں سے چھین کر
مسلمانوں کو اس کا متولی بنا دیا گیا۔ یہ حضرت عمرؓ
کی خدمت فی الدین ہے۔ اگر خدمت فی الدین تسلیم
نہ کی جائے تو مسلمانوں پر اُن کا احسان ہے۔ کیونکہ
اگر اسلامی لشکر قیصر یا کسریٰ یا مقوقس کے بالمقابل
شکست کھا جاتا تو مسلمان عورتیں بیوہ ہو کر لونڈیاں
اور مسلمان بچے یتیم ہو کر غلام بن جاتے۔ سُنّی، شیعہ
حتیٰ کہ نصاریٰ کی تاریخ کو ملاحظہ فرما لیا جائے کسی نے
اس کا انکار نہیں کیا۔

حضرت عمرؓ کے بعد حضرت عثمانؓ مجلسِ شوریٰ
کے انتخاب سے خلیفہ مقرر ہوئے۔ میں نہیں عرض
کر سکتا کہ شوریٰ جائز تھا یا ناجائز بہرحال حضرت
عثمانؓ خلیفہ ہو گئے۔ قریب بارہ سال کے حضرت
عثمانؓ مسندآرائے خلافت رہے۔ اُن کے
عہدِ مبارک میں طرابلس الغرب سے لے کر کابل
تک اسلامی سلطنت پھیل گئی جو اس وقت
چھ سات سلطنتوں میں منقسم ہے۔ مصر مصر والوں
کے پاس ہے۔ شام میں فرانسیسی ہیں اور برٹش
گورنمنٹ بھی ہے۔ عرب و نجد ایک کے پاس ہے تو
حجاز دوسرے کے پاس۔ یمن تیسرے کے پاس۔
فارس شاہِ ایران کے پاس ہے۔ مسقط شاہِ مسقط
کے پاس ہے۔ بخارا روسیوں کے پاس ہے کابل
شاہِ کابل کے پاس ہے۔ حضرت عثمانؓ کے وقت
اتنی وسیع سلطنت ایک خلیفہ کے ماتحت تھی۔ اس
کے علاوہ حضرت عثمانؓ نے وہ بڑا کام کیا جو کسی صحابی
سے نہ ہو سکا۔ وہ قرآن کریم جو مایۂ رشد و ہدایت
مسلمین ہے جو آلۂ خدا شناسی ہے اور مایۂ ناز
اہلِ اسلام ہے اور جس پر سُنّی و شیعہ دونوں گروہ

تفاسیر لکھ رہے ہیں وہ مرتب و مدوّن کیا ہوا حضرت عثمانؓ کا ہے۔ اگر حضرت عثمانؓ مدوّن نہ کرتے تو جس طرح آج عیسائیوں کے مختلف گروہوں کی متفرق انجیلیں ہیں اُسی طرح لوگوں کے تصرفات سے قرآن کریم بھی ہوتا۔ اس کا مشرق کا نسخہ مغرب کے ساتھ متفق نہ ہوتا۔ چونکہ خدا کا وعدہ تھا اِنَّا نَحْنُ نَزَّلْنَا الذِّکْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ اسلئے اِس کا مصداق حضرت عثمانؓ ٹھہرے۔ اور تمام دنیائے اسلام میں قرآن کریم کی ایک سی صورت رہی شیعہ بھی اِس بات کو تسلیم کرتے ہیں کہ یہ قرآن "بیاضِ عثمانی" ہے سُنّی، شیعہ حتیٰ کہ نصاریٰ کی تاریخ کو ملاحظہ فرما لیا جائے کسی نے اس کا انکار نہیں کیا۔ یہ حضرت عثمانؓ کی خدمت فی الدین ہے اگر خدمت فی الدین تسلیم نہ کی جائے تو مسلمانوں پر ان کا احسان ہے کیونکہ اگر قرآن کے متفرق نسخے ہوتے تو شیعوں کے پاس کچھ، سُنّیوں کے پاس کچھ، خوارج کے پاس کچھ، باعثِ اختلاف ہوکر اسلام کی جامعیت جاتی رہتی۔

اب ایک سوال پیدا ہوتا ہے کہ بہ نسبت حضرت ابوبکرؓ حضرت عمرؓ اور حضرت عثمانؓ کے آنحضرتؐ کے انتقال کے بعد حضرت علیؓ زیادہ عرصہ تک بقیدِ حیات رہے ہیں بجز اس کے کہ جنگِ جمل میں قریباً ساٹھ ہزار مسلمان جان سے مارے گئے اور جنگ صفین میں ستر ہزار اور جنگ نہروان میں بارہ ہزار آدمی مارے گئے۔ مسلمان عورتیں بیوہ ہوگئیں مسلمان بچے یتیم ہوگئے۔ اسلامی فتوحات رُک گئیں۔ حضرت علیؓ کا حضرت عثمانؓ، حضرت عمرؓ، حضرت ابوبکرؓ سے کونسا زیادہ احسان ہے جس کی وجہ سے حضرت علیؓ کو حضرت عثمانؓ، حضرت عمرؓ، حضرت ابوبکرؓ سے افضل و اعلیٰ سمجھا جاوے۔ خاکسار کا یہ کہنا تھا کہ نواب صاحب پلنگڑی پر لیٹ گئے اور رومال ہلایا کہ اب تم اُٹھ کر چلے جاؤ۔ میں اور ذوالفقار علی خان صاحب و دیگر حاضرینِ جلسہ وہاں سے برآمد ہوئے۔ حافظ احمد علی خاں شوقؔ (وزیر اعظم) اگرچہ اِس وقت ہمارے سخت مخالف ہیں اور اُس وقت بھی سخت مخالف تھے مگر انہوں نے اُس وقت آکر مجھے پیچھے سے اُٹھا لیا اور کہنے لگے۔ قادیانی! گو میں تمہارے عقائد کے ساتھ متفق تو نہیں ہوں مگر آج تُونے اہلسنّت کی عزّت رکھ دکھائی۔ کیونکہ نواب صاحب کے پاس جو بھی اہلسنّت والجماعت میں سے عالم تشریف لاتا تھا نواب صاحب کے مُنہ سے جو الفاظ نکلتے تھے خاموشی کے ساتھ سُن کر اُٹھ جاتا تھا اور کلمۂ حق زبان پہ نہیں لاتا تھا۔ آج تُونے اہلسنّت کی اچھی وکالت کی۔

دوسرے روز مولوی علی رضا اور مولوی انصار حسین دونوں نواب صاحب کے سامنے گریہ وزاری کرنے لگے کہ رامپور غرق ہو جائے گا، رامپور پر انگارے کیوں نہ برسیں گے؟ مولوی عبید اللہ نے حضور کے سامنے جناب امیرؑ کی نسبت کھُلے لفظوں میں کہہ دیا کہ جناب امیرؑ نے کوئی خدمت فی الدین نہیں کی۔ چونکہ حضور کے صاحبزادے خاقان دولہا اور نواب دولہا مدرسہ میں تعلیم پاتے ہیں، عربی پڑھنے کے لئے مولوی عبید اللہ کے پاس جاتے ہیں یہ شخص اُن کے عقائد بگاڑ دیگا۔ نواب صاحب نے ارشاد فرمایا۔ ہاں اُن کو ملازمت سے الگ کر دو۔ حافظ احمد علی خاں شوقؔ کہنے لگے کہ مدرسہ میں کورس پڑھانا ہے نہ کہ عقائد کی کتابیں۔ مولوی عبید اللہ ایسا نادان کہاں ہے کہ بچوں کے ساتھ ایسی

گفتگو شروع کر دے۔ نواب صاحب نے کہا اچھا رہنے دو۔

صبح مجھ کو صاحبزادہ عنایت حسین عرف انتہا میاں نے جو مجھ سے فارسی اشعار کی اصلاح لیا کرتے تھے میرے پاس آدمی بھیج کر بلوایا اور کہنے لگے۔ مولوی صاحب آپ نے بڑا غضب کیا ہے نواب صاحب کے روبرو آپ نے یہ کہدیا کہ حضرت علیؓ نے کوئی خدمت فی الدین نہیں کی۔ آپ کو ایسا نہیں کہنا چاہیئے تھا۔ نواب صاحب آپ پر بہت ناراض ہیں۔ میں نے سُن کر استعفےٰ لکھا اور ہیڈ ماسٹر صاحب کو دیا۔ استعفےٰ داخل کر کے نواب صاحب کے پھوپھا صاحبزادہ چھٹن صاحب بہادر کے پاس گیا۔ وہ مولوی عبدالحق صاحب خیر آبادی کے شاگرد رشید اور معقولات میں دستگاہ کامل رکھتے تھے اور مذہباً اہلسنت والجماعت اور حنبلی المذہب کہلاتے تھے حضرت شیخ عبد القادر جیلانی کے بڑے معتقد تھے۔ میں اُن کے پاس گیا اور کہا۔ خانہ آباد، دولت زیادہ، ملکِ خدا تنگ نیست پائے گدا لنگ نیست۔ خاکسار اب خدمتِ والا سے رخصت ہوتا ہے۔ چھٹن صاحب بہادر کہنے لگے آپ عجلت نہ کریں۔ آپ نے اپنے مذہب کی ضرور پاسداری کی البتہ اتنی بات ہے کہ تقریر کا لہجہ سخت تھا۔ خیر میں اس کو سلجھا لوں گا۔ آپ ہرگز جانے کا ارادہ نہ کریں۔

رات کے وقت صاحبزادہ عنایت حسین خاں اور صاحبزادہ چھٹن صاحب بہادر دونوں نواب صاحب کے مواجہ میں چوسر کھیلنے لگے۔ اتفاقاً چھٹن صاحب کا پانسہ بھاری ہو گیا۔ انتہا خاں صاحب سے کہنے لگے۔ انتہا میاں! تم بھی چلے اور تمہارے استاد بھی چلے۔ نواب صاحب نے پوچھا انتہا میاں کا کون استاد؟ چھٹن صاحب نے کہا عبیداللہ بسمل۔ نواب صاحب نے کہا۔ ہاں پھوپھا صاحب وہ تو خارجی ہے۔ وہ تو قادیانی بھی نہیں۔ قادیانی بھی میرے خیال میں ایسا نہیں کہتے ہوں گے۔ چھٹن صاحب کہنے لگے وہ سٹھیا گیا ہے۔ تاریخیں پڑھتے پڑھتے دماغ ماؤف ہو گیا ہے۔ جہاں حضور کے ملازم عیسائی اور پارسی ہیں وہاں ایک ایسا بھی سہی۔ یہ تو حضور کی معدلت شعاری کا ثبوت ہے کہ اپنے مذہب کے مخالف کی پرورش فرماتے ہیں۔ نواب صاحب نے کہا۔ اچھا چوسر اٹھا دو۔ ذو الفقار علی خان صاحب کو بلاؤ اور عبیداللہ صاحب کو بھی بلاؤ۔ خاکسار سے پہلے ذو الفقار علی خان صاحب نواب صاحب کی خدمت میں پہنچ چکے تھے جسوقت خاکسار خدمتِ والا میں پہنچ کر آداب عرض کر کے بیٹھ گیا۔ نواب صاحب نہایت غضب کی نگاہ سے میری طرف دیکھنے لگے۔ مولوی عبیداللہ تمہیں کس نے کہا تھا کہ [illegible] ہوں۔ میں نے عرض کیا پرسوں رات کی تقریر سے میرے خود ذہن میں متبادر ہوا تھا کہ میرے آقا غلام کی گستاخی سے ناراض ہو چکے ہیں۔ فرمانے لگے۔ بے شک تم بہت گستاخ ہو۔ تم نے میرے سامنے یہ کہا کہ جناب امیر علیہ السلام نے کوئی خدمت فی الدین نہیں کی۔ میں نے عرض کیا کہ اگر میرا یہی عقیدہ ہے کہ جناب امیر علیہ السلام نے کوئی خدمت فی الدین نہیں کی تو بے شک میرے جیسا کوئی مرتد نہیں، کوئی ملحد نہیں۔ میں نے تو صرف ایک اعتراض ایک سُنّی الاصل شخص کی طرف سے پیش کیا اور اس کا امیدوار تھا کہ مولوی علی رضا اور مولوی انصار حسین اس کا کیا جواب دیتے ہیں۔ نواب صاحب کہنے لگے۔ کیا تمہارے خیال میں اس کا کوئی جواب ہو ہی نہیں سکتا۔ میں نے کہا کیوں نہیں اسکے

صدہا جواب ہو سکتے ہیں۔ میں تو جناب امیر علیہ السلام کے ایسے فضائل ثابت کر سکتا ہوں جیسے دو اور دو چار۔ کہنے لگے ہاں تمہارا خیال ہے دوسرا کوئی اس کا جواب نہیں دے سکتا۔ سنو میں جواب دیتا ہوں۔ چوبدار کی طرف اشارہ کر کے کہا مولوی انصار حسین اور مولوی علی رضا کو بلا لاؤ۔ جب وہ دونوں حاضر ہو گئے تو ان کی طرف مخاطب ہو کر فرمایا۔ دیکھو مولوی عبید اللہ کا خیال تھا کہ بس میں نے قلعہ فتح کر لیا۔ شیعہ مذہب کا کوئی آدمی اس کا جواب ہی نہیں دے سکتا۔ اُس وقت میری طبیعت کبیدہ تھی۔ میں نے جواب دینا پسند نہیں کیا تھا۔ سو تم منصف ہو کر میری باتوں کو سنو۔ جناب امیر علیہ السلام نے عمرو ابن ود کو مارا، مرحب کو مارا، خیبر فتح کیا، خندق فتح کیا، شیخین نے کس اونٹ کا کان چیرا ہے؟ مولوی عبید اللہ جواب دو! میں نے عرض کیا۔ یہ حقائق متحققہ ہیں، اظہر من الشمس، ابین من الامس اور بدیہی امور میں سے ہیں۔ کون بیوقوف ان کا انکار کر سکتا ہے۔ کہنے لگے کیا یہ خدمت فی الدین نہیں؟ میں نے کہا بے شک خدمت فی الدین ہے۔ کہنے لگے تو شیخین کی ایسی خدمت فی الدین تم پیش کرو۔ میں نے عرض کیا۔ یہ رسول ہی کی رات کی تقریر سے عاجز خوفزدہ ہو گیا ہے بحالت خوف کہاں جرأت رکھتا ہوں کہ عرض کروں۔ کہنے لگے نہیں آزادی سے بیان کرو۔ میں نے کہا حضور آزادی کیسی؟ کہنے لگے میرے سر کی قسم بیان کرو۔ تم اطمینان رکھو، میں مذہبی معاملہ میں کسی کے ساتھ برا سلوک کرنا اچھا نہیں سمجھتا۔ میں نے کہا تو پھر عرض کرتا ہے کہ اگر شیخین نے کسی اونٹ کا کان نہیں چیرا تو حضرت عیسیٰؑ، حضرت یحییٰؑ، حضرت زکریاؑ اور حضرت سموئیل نے کس اونٹ کا کان چیرا ہے بلکہ کہنے والا کہہ سکتا ہے کہ خود نبی کریمؐ نے کس کو قتل کیا ہے۔ بلکہ اس پر ایک وحشی حمزہؓ کا قاتل معارضہ کریگا کہ میں نے مسیلمہ کذاب کو قتل کیا ہے جو عمرو ابن ود اور مرحب سے زیادہ کافر تھا۔ کیونکہ انہوں نے نبوت کا دعویٰ نہیں کیا تھا اور مسیلمہ نے نبوت کا دعویٰ کیا تھا۔ نواب صاحب کہنے لگے کیا کسی کافر کا قتل کرنا داخلِ فضیلت نہیں ہے؟ میں نے کہا ایک کافر کو مسلم کرنا اور مسلم کو مومن اور مومن کو باخدا بنانا داخلِ فضیلت ہے نہ کہ کافر کو قتل کرنا۔ ورنہ وحشی کو بھی افضل صحابہ سمجھا جائے۔

اس پہلو کو چھوڑ کر نواب صاحب فرمانے لگے تو اچھا جناب امیر علیہ السلام ابن عم رسول خداؐ زوج بتولؑ ہیں یا نہیں؟ میں نے کہا دریں چہ شک۔ فرمانے لگے کیا یہ فضیلت خاص کچھ کم ہے؟ میں نے کہا بڑی فضیلت ہے، اس کا کون انکار کر سکتا ہے۔ کہنے لگے کیا شیخین کو یہ فضیلت حاصل تھی؟ میں نے کہا نہیں۔ کہنے لگے بس اسی پر ٹھہر جاؤ تمہاری سب باتوں کا جواب ہو گیا۔ میں نے ہنس کر عرض کیا بے شک تسلی ہو گئی۔ میرے ہنسنے پر فرمانے لگے بڑا خبیث النفس ہے دل میں کچھ ہے ظاہر کچھ کرتا ہے۔ تیرے دل میں جو کچھ ہے بیان کر دے۔ میں نے کہا حضور میرے دل میں کیا ہوتا۔ کہنے لگے نہیں، کوئی اعتراض ہے تو بیان کر دے۔ میں نے کہا اتنی ہی بات ہے سائل یہ کہے گا کہ میں خدمت فی الدین کی نسبت پوچھتا ہوں اور جواب قرابت قریبہ سے دیا جاتا ہے اور وہ یہ کہے گا کہ فضل بن عباسؓ، قثم بن عباسؓ، عبداللہ بن عباسؓ، عقیل ابن ابی طالب یہ چاروں معارضہ کرینگے کہ ہم بھی ابن عم رسول اللہؐ ہیں اگر داماد رسولؐ ہونا ہی باعث فخر ہے تو ابو العاص بھی معارضہ کر سکتا ہے کہ میں بھی داماد رسول خداؐ ہوں۔ شاید حضور کہدینگے

کہ عثمانؓ داماد ہی نہیں تھا۔ مگر مورخ تو یہی لکھتے ہیں اور پھر وہی بات رہی کہ قرابت مندی کو خدمت فی الدین سے کیا تعلق؟ اس پہ فرمانے لگے تیرے دل سے نورِ ایمان جاتا رہا میں نے تو کسی خارجی سے بھی ایسے الفاظ نہیں سُنے۔ اچھا تو نے یہ بات کہی تھی کہ حضرت عثمانؓ جامع القرآن ہیں۔ اس پر ذوالفقار علی خان صاحب فرمانے لگے نہیں جامع القرآن تو حضرت ابوبکر صدیقؓ ہیں۔ نواب صاحب نے کہا میں عبیداللہ سے گفتگو کر رہا ہوں آپ اس میں دخل نہ دیں۔ جامع القرآن حضرت امیر علیہ السلام ہیں۔ آپؑ نے علیٰ ترتیب التنزیل قرآن کو جمع کیا تھا۔ کیا یہ فضیلت نہیں ہے۔ کیا اس کا بھی انکار ہے کہ یہ خدمت فی الدین نہیں ہے؟ میں نے کہا اگر پایۂ ثبوت تک پہنچ جائے تو بیشک بڑی فضیلت ہے۔ فرمانے لگے کیا تیرے نزدیک پایۂ ثبوت تک نہیں پہنچی۔ میں نے کہا نہیں۔ کہنے لگے کیوں؟ میں نے کہا معترض یہ اعتراض کرے گا کہ جناب امیر علیہ السلام نے وہ قرآن کہاں رکھا؟ کہنے لگے چونکہ صحابہؓ نے اس کو نامنظور کیا اسلئے آپ نے اہلبیت کو دیدیا۔ میں نے کہا اہلبیت نے کہاں رکھا؟ کہنے لگے نسلاً بعد نسل ائمہ کے پاس چلا گیا۔ میں نے کہا اب کہاں ہے؟ کہنے لگے جناب صاحب الامر علیہ السلام (یعنی مہدی) کے پاس ہے جس وقت وہ خروج کریں گے اس وقت لوگ اس کی زیارت کریں گے۔ میں نے عرض کیا یہ قرآن جو بین ایدی الناس ہے یہ بھی منزل من اللہ ہے یا نہیں ہے؟ کہنے لگے ہاں ہے مگر مناقب اہلبیت کی جس قدر آیتیں تھیں عثمانؓ نے نکال ڈالیں۔ میں نے کہا اگر نکال ڈالیں تو انکا گناہ عثمانؓ کے ذمہ ہوگا کچھ انہوں نے بڑھایا تو نہیں؟ کہنے لگے بڑھایا نہیں گھٹایا ضرور ہے۔ میں نے کہا گھٹانے میں تو گفتگو نہیں ہے لیکن بڑھایا نہیں تو پھر یہ قرآن تو بُرا فیصلہ دیتا ہے۔ کہنے لگے کیا؟ حافظ احمد علیخان شوق بیٹھے ہوئے تھے میں نے حافظ صاحب کی طرف اشارہ کرکے کہا وہ آیت کس طرح ہے؟ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ۔ میں نے کہا آگے۔ حافظ صاحب نے پڑھ دیا۔ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ۔ میں نے دونوں کان ہاتھ سے پکڑ کر کہا توبہ! توبہ!! ایک آیت کے کتمان پر جب یہ وعید ہو تو میری زبان پہ انگارے پڑیں کہ میں کہوں جناب مہدی نے تمام قرآن کا کتمان کر لیا ہے۔ فرمانے لگے عبیداللہ بس! اب مجھ میں تیری بات سُننے کی تاب نہیں رہی۔ آج تو نے برسوں کی رات سے بھی زیادہ سخت کلامی کی ہے۔ مجھے یہ ثابت ہوگیا ہے کہ تو خارجی گروہ میں سے ہوگیا ہے۔ کیا کہوں اگر تو نے جناب امیر کی سوانحعمری نہ لکھی ہوتی تو تیرا حشر جو کچھ ہوتا لوگ دیکھ لیتے۔ میں نے کہا بسر تسلیم خم ہے جو مزاج یار میں آئے۔ حافظ احمد علی خان کی طرف مخاطب ہو کر کہنے لگے اس بولنے کو فہمائش کر دو یہاں رامپور میں کوئی اس کو قتل کر دے گا پھر اس کی جماعت کے لوگ کہیں گے کہ جس طرح امیر کابل نے ایک قادیانی کو قتل کر دیا ہے یہ قتل میرے ذمہ تھوپیں گے۔ حافظ احمد علیخان شوق کہنے لگے حضور! اس کا اعتقاد یہ نہیں ہے یہ بڑا حضرت امیرؑ کا مدّاح ہے۔ میں جانتا ہوں۔ کہنے لگے ہیں؟ عبیداللہ کیا جناب امیرؑ نے کوئی خدمت فی الدین نہیں کی؟ میں نے کہا کی اور بڑی اعلیٰ پایہ کی خدمت فی الدین کی۔ کہنے لگے وہ کونسی ایسی خدمت ہے؟ میں نے کہا ہے تو سہی میں عرض کر دیتا ہوں مگر

حضور تسلیم نہیں کریں گے۔ کہنے لگے وہ کونسی ایسی خدمت فی الدین ہے جو ہم شیعہ تسلیم نہیں کریں گے۔ میں نے کہا حضور وہ یہ ہے کہ حضرت امیرؑ نے کشف شہود اور علم باطن کا دروازہ امتِ محمدیہ کے منہ پر کھول دیا۔ حضرت جنیدؒ کہتے ہیں مرجعنا فی ھٰذا الباب علیؓ ابن ابی طالب ہمارا مرجع اس باب میں یعنی تصوف اور سلوک میں علیؓ ابن ابی طالب ہے۔ قادریہ، چشتیہ، سہروردیہ، شاذلیہ، مجددیہ، نقشبندیہ تمام سلاسل کی انتہا حضرت امیرؑ کی ذاتِ مقدس ہے۔ اور یہ فیض باطنی الیٰ یوم القیامۃ امتِ محمدیہ میں جاری رہے گا۔ مگر حضرات شیعہ کہتے ہیں امام یازدہم حسن عسکری علیہ السلام تک پہنچکر ختم ہوگیا ہے۔ اور اب جناب صاحب الامر خروج فرماکر از سر نو اس کو زندہ کریں گے اور ان دوازدہ امام کے سوا کوئی شخص، کوئی متنفس خواہ کتنا ہی عابد زاہد ہو اس فیض باطنی کو حاصل نہیں کر سکتا۔ یہ خاصہ دوازدہ امام ہے۔

نواب صاحب فرمانے لگے (مفہوم) تو پہلے اہلِ تشیع تھا اب قادیانی ہوگیا۔ ایسے متغیر اعتقاد والے کا کیا اعتبار ہے؟ میں نے کہا حضرت سلمان فارسی رضی اللہ عنہ جن کو اہلِ تشیع بھی اپنا پیشوا سمجھتے ہیں پہلے پارسی تھے، پھر یہودی ہوئے، پھر عیسائی ہوئے پھر مسلمان ہوئے۔ نواب صاحب بولے واہ کن بزرگوں سے اپنے آپ کو تشبیہہ دیتا ہے۔ ان قادیانیوں کے پاس مثالیں گھڑی رہتی ہیں۔ پھر کہنے لگے اچھا تو نے کیا میرے ہی برخلاف کرنا تھا۔ میں نے کہا لوگ یہ نہ کہیں لڈوئی کے بدلہ شیعہ ہوگیا یا لڈوئی کے بدلہ سُنی ہوگیا۔ کہنے لگے ہاں میں جانتا ہوں تو طامع آدمی نہیں ہے۔ اسی لئے ارجح المطالب میں تو نے لکھا ہے کہ میں نے اس کے بدلے میں کسی سے کچھ لیتا نہیں۔ میں تو تجھی سے جانتا ہوں کہ تو خوشامد کرنے والا نہیں۔ یہ تجھ میں وصف ہے جسے میں پسند کرتا ہوں۔ اگر کوئی دوسرا ہوتا تو اسے منہ بھی نہ لگاتا۔ اچھا جاؤ رخصت +

الفرقان کے خاص معاونین

محترم جناب بابو قاسم الدین صاحب امیر جماعت احمدیہ سیالکوٹ اور جناب بابو فضل الدین صاحب پنشنر کی سعی سے احبابِ ذیل نے الفرقان کی اعانت فرمائی ہے۔ جزاھم اللہ خیراً۔

(۱) چودھری نذیر احمد صاحب باجوہ ایڈووکیٹ سیالکوٹ } پانچ خریدار

(۲) میاں اللہ دتا صاحب صراف سیالکوٹ — تین خریدار

(۳) خواجہ عبد الرحمٰن صاحب بٹ " خواجہ محمد یعقوب صاحب " } دو خریدار

(۴) چودھری ادریس نصر اللہ خان صاحب وکیل سیالکوٹ } ایک خریدار

حضرت ابوبکرؓ خلیفہ بلافصل کی حیثیت میں

حضرت علیؓ کی حضرت ابوبکرؓ کے ہاتھ پر رضامندی سے بیعت

حضرت علیؓ کا حضرت ابوبکرؓ سے دوستانہ سلوک اور شیعہ اصحاب کے لئے لمحۂ فکریہ

(از جناب قاضی محمد نذیر صاحب فاضل لائلپوری)

شیعہ صاحبان اس بات کے قائل ہیں کہ حضرت رسول مقبول صلی اللہ علیہ و آلہ وسلم نے اپنے بعد خلیفہ ہونے کی حضرت علی کرم اللہ وجہہٗ کے حق میں وصیت فرمائی تھی لیکن (حضرت) ابوبکر (رضی اللہ عنہ) نے ان کا یہ حق (معاذ اللہ) غصب کر لیا اور چند آدمیوں کے سوا باقی ساری اُمت اس سازش میں شریک ہوگئی اور اس نے حضرت ابوبکرؓ کو آنحضرت صلے اللہ علیہ و آلہ وسلم کے بعد خلیفہ بلافصل قبول کر لیا۔ حضرت علی کرم اللہ وجہہٗ اپنے حق سے محروم کر دیئے گئے اور وہ صبر کرکے گھر میں بیٹھ گئے۔

مسلمانوں کے دوسرے فرقے شیعہ اصحاب کے خلاف اس بات کے قائل ہیں کہ آنحضرت صلی اللہ علیہ و آلہ وسلم نے حضرت علی کرم اللہ وجہہٗ کے حق میں خلافت بلافصل کی کوئی وصیت نہیں فرمائی تھی۔ بلکہ احادیث نبویہ میں ایسی وصیت کے بجائے حضرت ابوبکر رضی اللہ عنہ کے آپ کے بعد پہلے خلیفہ (خلیفہ بلافصل) ہونے اور حضرت عمر رضی اللہ عنہ کے دوسرا خلیفہ ہونے کی پیشگوئی موجود ہے۔ لہٰذا اُمتِ محمدیہ نے آنحضرت صلی اللہ علیہ و آلہ وسلم کی وفات پر حضرت ابوبکر رضی اللہ عنہ کو بلافصل خلیفہ تسلیم کرکے آنحضرت صلی اللہ علیہ و آلہ وسلم کی کسی وصیت کی خلاف ورزی نہیں کی۔ بلکہ ایک پیشگوئی کو پورا کیا ہے جو خود شیعہ لٹریچر میں موجود چلی آتی ہے۔ خود حضرت علی کرم اللہ وجہہٗ کو بھی اپنے متعلق خلیفہ بلافصل مقرر کئے جانے کی وصیت کا کوئی علم نہ تھا۔ اس لئے آپ نے ایسی وصیت کے اپنے حق میں موجود ہونے کا اُمت کے سامنے کبھی دعویٰ نہیں کیا۔ علاوہ ازیں اگر ایسی کوئی وصیت حضرت علی رضی اللہ عنہ کے حق میں موجود ہوتی تو ناممکن تھا کہ وہ اُمت جو آنحضرت صلی اللہ علیہ و آلہ وسلم کے ذریعہ ۲۴ سال کے لمبے عرصہ میں آپؐ کے فیض تربیت سے تیار ہوئی تھی اور جو آپؐ کے ہر حکم پر لبیک کہنے کو اپنی سعادت عظمےٰ یقین کرتی تھی وہ ساری کی ساری آنحضرت صلی اللہ علیہ وسلم کی ایسی اہم وصیت کو آپؐ کی وفات کے بعد فراموش کر دیتی۔ اور کوئی ایک شخص بھی اُن میں سے کھڑا ہو کر علی الاعلان یہ نہ کہتا کہ حضرت ابوبکر رضی اللہ عنہ خلیفہ بلافصل نہیں ہو سکتے۔ کیونکہ بلافصل خلیفہ ہونے کی وصیت تو آنحضرت صلی اللہ علیہ و آلہ وسلم نے حضرت علی رضی اللہ عنہ کے حق میں فرمائی ہے۔ آخر ساری اُمت کو حضرت علی رضی اللہ عنہ سے کیا دشمنی ہو سکتی تھی کہ وہ ان کی بلافصل خلافت کو

ان کے متعلق آنحضرت صلی اللہ علیہ وآلہ وسلم کی ایسی وصیت موجود ہونے کی صورت میں غصب کرنے کیلئے حضرت ابوبکر رضی اللہ عنہ کے ساتھ شامل ہو جاتی؟ اور بالآخر حضرت علی رضی اللہ عنہ خود بھی حضرت ابوبکر رضی اللہ عنہ کو اپنی رضامندی سے خلیفہ تسلیم کر لیتے؟

اس مقالہ میں ہم اس امر کا جائزہ لینا چاہتے ہیں کہ ہر دو قسم کے مندرجہ بالا خیالات میں سے کون سا خیال از روئے تحقیق صحیح اور درست ہے۔ چونکہ اس بارہ میں اہم امر رسول کریم صلی اللہ علیہ وسلم کی وصیت ہے۔ اس لئے شیعہ اصحاب کی طرف سے جو روایت حضرت علی رضی اللہ عنہ کی خلافت و امامت کے متعلق وصیت کے طور پر پیش کی جاتی ہے۔ ہم اس کے متعلق روایت اور درایت کے مسلّمہ اصول کے لحاظ سے اپنی تحقیق ہدیۂ ناظرین کرتے ہیں۔ ہمیں نہ حضرت ابوبکر رضی اللہ عنہ کی کوئی طرفداری مطلوب ہے نہ حضرت علی کرم اللہ وجہہٗ سے ہمیں کوئی عداوت و نفرت ہے۔ بلکہ ہم دونوں بزرگواروں سے محبت اور عقیدت رکھتے ہیں۔ کیونکہ ان دونوں سے ہمارے پیارے آقا و مولیٰ حضرت محمد مصطفٰے صلی اللہ علیہ وسلم کو محبت تھی۔ اسی لئے ان دونوں کے آنحضرت صلی اللہ علیہ وسلم نے خود مناقب بیان فرمائے ہیں۔

شیعوں کی پیش کردہ روایت

وہ روایت جو شیعہ اصحاب کی طرف سے حضرت علی کرم اللہ وجہہٗ کے حق میں خلافت بلافصل کے متعلق وصیت کے ثبوت میں پیش کی جاتی ہے اس کا پس منظر یہ بیان کیا جاتا ہے کہ آنحضرت صلی اللہ علیہ وآلہ وسلم نے حجۃ الوداع سے واپسی پر غدیر خم پر ایک خطبہ ہزارہا مسلمانوں کے مجمع میں دیا جس میں حضرت علی رضی اللہ عنہ کے حق میں فرمایا:۔

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ
اللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ
مَنْ عَادَاهُ۔

کہ جس کا میں مولیٰ ہوں علی بھی اس کا مولیٰ ہے۔ اے اللہ جو شخص علی سے محبت رکھے تو اس سے محبت رکھ اور جو اس سے عداوت رکھے تو اس سے عداوت رکھ۔"

بلحاظ سند روایت کی تحقیق

ہماری تحقیق میں سند کے لحاظ سے یہ روایت ضعیف ہے۔ چنانچہ نہ حضرت امام بخاریؒ اور امام مسلمؒ نے اپنی صحیحین میں اس حدیث کو بوجہ ضعفِ روایت درج کیا ہے۔ نہ ہی سنن ابی داؤد اور سنن نسائی میں اس حدیث کا کوئی ذکر موجود ہے۔ البتہ ترمذی اور ابن ماجہ نے اس روایت کو بتغیر الفاظ اپنی کتابوں میں لیا ہے۔ اور امام ترمذی نے اسے "حَسَنٌ غَرِیْبٌ" قرار دیا ہے۔ گویا امام ترمذی نے سند کے لحاظ سے اسے ایسی احاد روایات میں سے قرار دیا ہے جس کی تائید کسی دوسری روایت سے نہیں ہوتی۔ حالانکہ اگر حجۃ الوداع کے موقعہ پر ہزارہا مسلمانوں کے مجمع میں آنحضرت صلی اللہ علیہ وسلم نے یہ الفاظ فرمائے ہوتے تو انہیں کئی راوی روایت کرتے اور ایسی روایت تواتر کے مرتبہ پر پہنچی ہوئی ہوتی۔ پس حضرت علی کرم اللہ وجہہٗ کی امامت اور خلافت بلافصل کے اختلافی مسئلہ کے ثبوت میں ایسی کمزور روایت کو بطور حجت پیش نہیں کیا جاسکتا۔ کیونکہ احادیث کے ذریعہ کسی اہم عقیدہ کو قوی اور صحیح احادیث کے ذریعہ ہی اختیار کیا جاسکتا

ہے جن میں تواتر لفظی بلحاظ سند ہو یا کم از کم تواتر معنوی ضرور موجود ہو۔ زیر بحث روایت کے متعلق شیخ الاسلام امام ابن تیمیہ نے منہاج السنۃ میں لکھا ہے:۔

" اما قوله مَن کُنتُ مولاہُ فعلیٌّ مولاہُ فلیس فی الصحاح لٰکن ھو مما رواہُ العلماءُ و تنازع الناسُ فی صحتہ۔ فنُقِلَ عن البخاری و ابراھیم الحربی وطائفۃٍ من اھل العلم بالحدیث اَنّھم طَعَنُوا فیہِ وضَعّفُوہُ۔ قال ابو محمّد بن حزم واما مَن کنتُ مولاہ فعلیٌّ مولاہُ فلا یصحّ عن طریقِ الثقاتِ "

کہ رسول اللہ صلی اللہ علیہ وآلہ وسلم کا قول " من کنتُ مولاہُ فعلیٌّ مولاہُ " صحیح حدیثوں میں موجود نہیں لیکن وہ اس قسم کی حدیثوں میں سے ہے جنہیں علماء نے روایت کیا ہے۔ اور لوگوں نے اس کی صحت میں جھگڑا کیا ہے۔ چنانچہ امام بخاری اور ابراہیم الحربی اور علماء حدیث کے ایک گروہ کے متعلق یہ منقول ہے کہ انہوں نے اس حدیث میں طعن کی ہے اور اسے ضعیف ٹھہرایا ہے اور امام ابو محمد ابن حزم نے کہا ہے کہ مَن کنت مولاہ فعلیٌّ مولاہ معتبر راویوں کے طریق سے ثابت نہیں "

امام ابن حجر مکی صواعق محرقہ میں تحریر فرماتے ہیں:۔

" الطاعنون فی صحّتہ جماعۃٌ من ائمۃِ الحدیثِ وعدولِہ المرجوع الیھم فیہ کابی داوٗد السجستانی وابی حاتم الرازی "

کہ اس حدیث کی صحت میں طعن کرنے والی ائمہ حدیث کی ایک معتبر جماعت ہے۔ جن کی طرف حدیث میں رجوع کیا جاتا ہے جیسے ابوداؤد السجستانی اور ابوحاتم رازی "

اس تحقیق سے ظاہر ہے کہ سند کے لحاظ سے یہ روایت احاد روایات میں سے ہے اور مجروح ہے۔ پس جس حدیث کا یہ حال ہو اس پر خلافت بلافصل جیسے اہم مسئلہ کی بنیاد نہیں رکھی جا سکتی۔

بلحاظ درائت روائت کی تحقیق

جب ہم درایت کے اصول کی روشنی میں اس حدیث پر غور کرتے ہیں تو ہم دیکھتے ہیں کہ اس حدیث میں حضرت علی کرم اللہ وجہہٗ کی خلافت بلافصل کا کوئی ذکر موجود نہیں۔ بلکہ اس میں آنحضرت صلی اللہ علیہ وآلہ وسلم نے یہ روایت فرمائی ہے کہ جو شخص مجھ سے محبت رکھتا ہے وہ حضرت علیؓ سے بھی محبت رکھے۔ مولیٰ کا لفظ اس حدیث میں صرف دوست اور پیارے کے معنوں میں استعمال ہوا ہے۔ چنانچہ حدیث من کنتُ مولاہُ فعلیٌّ مولاہُ سے اگلے دعائیہ الفاظ اللّٰھمّ والِ مَن والاہ وعادِ مَن عاداہُ (اے اللہ اس سے محبت کر جو علیؓ سے محبت کرے اور اس کا دشمن ہو جو علیؓ سے دشمنی رکھے) اس بات پر قوی قرینہ ہیں کہ اس حدیث میں مولیٰ کا لفظ صرف اور صرف پیارے اور محب کے معنوں میں ہی استعمال ہوا ہے

مولیٰ کے لفظ کے عربی زبان میں کئی معنی ہیں۔ اس کے معنی مالک اور سید کے بھی ہیں۔ آزاد کردہ غلام کے بھی اور محب اور پیارے کے معنی بھی ہیں۔ اس حدیث میں مولیٰ کا لفظ حاکم کے معنوں میں استعمال نہیں ہوا کیونکہ من کنتُ مولاہُ فعلیٌّ مولاہُ عربی ترکیب کے لحاظ سے جملہ اسمیہ ہے جو استمرار کا فائدہ دیتا ہے۔ اسلئے مولیٰ کے معنی اس جملہ میں حاکم لیکر اس فقرہ کے یہ معنی بن جاتے کہ جن کا میں حاکم ہوں۔ دریں نقد حضرت علیؓ بھی ان کے حاکم ہیں۔ حالانکہ یہ بات شیعہ صاحبان بھی نہیں مانتے کہ حضرت علیؓ آنحضرت صلی اللہ علیہ وسلم کے زمانہ میں ویسے ہی حاکم تھے جیسے آنحضرت صلی اللہ علیہ وسلم امت پر حاکم تھے۔ اور اس فقرہ کے یہ معنی بھی نہیں ہو سکتے کہ میرے بعد حضرت علیؓ ان کے حاکم ہونگے۔ تا اسے خلافت پر دلیل ٹھہرایا جاسکے۔

اگر حضرت نبی کریم صلے اللہ علیہ وسلم کو حضرت علی کرم اللہ وجہہٗ کے حق میں خلافت وامامت بلافصل کی وصیت کرنا مقصود ہوتا تو آپ افصح العرب تھے۔ کیا اس مضمون کو واضح کرنے کے لئے آپ کو کوئی ایسا موزوں لفظ زبانِ عربی میں نہیں مل سکتا تھا جو متعدد المعنی نہ ہوتا۔ اور خلافت وامامت کیلئے اپنے معنوں میں بالکل واضح ہوتا۔ نیز اس صورت میں آنحضرت صلی اللہ علیہ وآلہٖ وسلم اس لفظ کو استعمال کرتے ہوئے جملہ اسمیہ کی بجائے جملہ فعلیہ میں کلام فرماتے آخر آنحضرت صلی اللہ علیہ وسلم نے مولیٰ کا لفظ کیوں اختیار کیا جو کئی معنی رکھتا ہے۔

یاد رہے کہ جب ایک لفظ کثیر المعنیٰ ہو تو زبان عربی بلکہ ہر زبان کا یہ قاعدہ ہے کہ اگر اس لفظ کو کوئی فصیح اور بلیغ انسان استعمال کرے تو پھر وہ اپنی عبارت میں کوئی ایسا قرینہ قائم کر دیتا ہے جو ان بہت سے معنوں میں سے ایک خاص معنی کی تعیین کر دیتا ہے حدیث زیر بحث کی عبارت میں "مَن کنت مولاہُ فعلیٌّ مولاہُ" کے بعد آنحضرت صلی اللہ علیہ وسلم کا یہ دُعا فرمانا " اَللّٰھم وَالِ مَن والاہُ وعادِ مَن عاداہُ" کہ اے اللہ اس سے محبت کر جو علیؓ سے محبت کرے اور اس سے دشمنی کر جو علیؓ کا دشمن ہو، اِس بات کے لئے قوی قرینہ ہے کہ اس حدیث میں مولیٰ کا لفظ پیارے اور دوست کے معنوں میں ہی استعمال ہوا ہے کیونکہ مولیٰ اور ولایت دونوں لفظ ایک ہی مصدر سے ماخوذ ہیں۔ پس جب لفظ مولیٰ بلحاظ لغت دوست اور پیارے کے معنی بھی رکھتا ہے اور ان معنوں کے لئے خود عبارت میں قوی قرینہ بھی موجود ہے تو پھر اس قرینہ کو نظر انداز کرتے ہوئے مولیٰ کو حاکم کے معنوں میں لینا کیسے درست ہو سکتا ہے جبکہ جملہ اسمیہ کی ترکیب بھی مولیٰ کے لفظ کو حاکم کے معنوں میں لینے کے خلاف قوی دلیل ہے۔ پس مولیٰ کا لفظ اس حدیث میں حضرت علی کرم اللہ وجہہٗ کی خلافت بلافصل کی نص نہیں بن سکتا۔ بلکہ یہ لفظ صرف آپ سے محبت کئے جانے کی ہدایت پر مشتمل ہے۔

حدیث کا پس منظر

ماسوا اس کے اس حدیث کا پس منظر بھی دیکھا جائے تو وہ اس امر پر روشن دلیل ہے کہ اس حدیث میں مولیٰ کا لفظ دوست اور محب کے معنوں میں ہی استعمال ہوا ہے۔

تفصیل اس اجمال کی یہ ہے کہ حضرت علی رضی اللہ عنہ سے بعض لوگوں کو بغض تھا جس کا ان کی طرف سے موقعہ بموقعہ اظہار بھی ہو جاتا تھا۔ چنانچہ

امام بخاری علیہ الرحمۃ صحیح بخاری میں ایک روایت لاتے ہیں جو حجۃ الوداع سے پہلے کی ہے۔ یہ روایت کے الفاظ یہ ہیں:۔

حدثنی محمد بن بشار حدثنا روح بن عبادة حدثنا علیّ بن سوید عن منجوف عن عبداللہ بن بریدة عن ابیہ رضی اللہ عنہ قال بعث النبی صلی اللہ علیہ وسلم علیًّا الی خالد لیقبض الخمس وکنت ابغض علیًّا وقد اغتسل فقلت لخالد الا ترى الى هذا فلما قدمنا على النبی صلی اللہ علیہ وسلم ذکرت ذلک لہ فقال یا بریدہ اتبغض علیًّا فقلت نعم فقال لا تبغضہ فان لہ فی الخمس اکثر من ذلک۔ (صحیح بخاری جلد ۳ صفحہ ۵ مطبوعہ مصر بعث علی ابن ابی طالب وخالد ابن الولید رضی اللہ عنہما الی الیمن قبل حجۃ الوداع)

یعنی بریدہؓ اپنے باپ سے روایت کرتے ہیں۔ اس نے کہا کہ رسول اللہ صلی اللہ علیہ وسلم نے حضرت علیؓ کو خالدؓ بن الولید کی طرف بھیجا تاکہ خمس کے مال پر قبضہ کریں۔ اور بریدہ کہتے ہیں میں علیؓ سے بغض رکھتا تھا۔ حضرت علیؓ نے غسل کیا (یعنی ایک لونڈی سے مباشرت کرکے۔ ناقل) تو میں نے خالدؓ سے کہا تم اس شخص کے طریق کو نہیں دیکھتے (یعنی ان کے طریق کو ناپسند کیا۔ ناقل) پھر جب ہم نبی کریم صلی اللہ علیہ وسلم کے پاس آئے تو میں نے اس واقعہ کا آپؐ سے ذکر کیا۔ تو آپؐ نے فرمایا۔ اے بریدہ! کیا تم علی سے بغض رکھتے ہو؟ میں نے کہا ہاں۔ تو اس پر آپؐ نے فرمایا علی سے بغض نہ رکھو کیونکہ اس کا خمس کے مال میں اس سے زیادہ حق ہے۔"

صحیح بخاری کی اس روایت میں جس واقعہ کا ذکر ہے اسے اس روایت میں بہت اختصار سے بیان کیا گیا ہے۔ اس کی تفصیل اسماعیلی کی روایت میں صحیح بخاری کی شرح فتح الباری سے یوں معلوم ہوتی ہے کہ خمس کے مال میں سے ایک لونڈی حضرت علی رضی اللہ عنہ نے اپنے لئے چن لی۔ بریدہؓ اور خالدؓ نے اس تقسیم کو ناپسند کیا۔ اور احمد کی روایت میں ابن عبدالجلیل عن عبداللہ بن بریدہ عن ابیہ کے طریق سے مروی ہے کہ وہ لونڈی سب سے اچھی تھی۔ خمس تقسیم کرنے کے بعد آپ باہر نکلے تو ان کے سر سے (غسل کا) پانی ٹپک رہا تھا۔ راوی نے پوچھا تو حضرت علیؓ نے کہا۔ میں نے اس لونڈی سے مباشرت کی ہے۔

بہرحال حضرت خالدؓ اور بریدہؓ نے حضرت علیؓ کے اس فعل کو ناپسند کیا۔ حضرت علی رضی اللہ عنہ کا حضرت فاطمۃ الزہرا بنت رسول اللہ صلی اللہ علیہ وسلم کی زندگی میں ابو جہل مشہور دشمن اسلام کی بیٹی سے نکاح کے لئے آمادہ ہو جانا بھی مسلمانوں میں ان سے نفرت پیدا ہو جانے میں بہت بڑا دخل رکھتا تھا۔ خود آنحضرت صلی اللہ علیہ وسلم نے بھی حضرت علی رضی اللہ عنہ کی اس آمادگی کو سخت ناپسند فرمایا تھا۔ اور اس بات کا علم ہو جانے پر حضور علیہ الصلوٰۃ والسلام نے منبر پر چڑھ کر خطاب

فرمایا کہ آپؐ اس نکاح کی اجازت نہیں دے سکتے۔ چنانچہ صحیح بخاری میں روایت ہے:۔

"حدّثنا قتیبة حدّثنا اللیث عن ابن ابی ملیکة عن المسور بن مخرمة قال سمعت رسول اللّٰہ صلی اللّٰہ علیہ وسلم یقول و ھو علی المنبر ان بنی ھشام بن المغیرة استاذنوا فی ان ینکحوا ابنتھم علی ابن ابی طالب فلا آذن ثم لا آذن ثم لا آذن الا ان یرید ابن ابی طالب ان یطلّق ابنتی وینکح ابنتھم فانّما ھی بضعة منّی یریبنی ما ارابھا ویؤذینی ما آذاھا ھکذا قال" (باب ذبّ الرجل عن ابنته فی الغیرة و الانصاف۔ صحیح بخاری جلد ۳ صـ۱۷ مطبوعہ مصر)

یعنی مسور بن مخرمہ روایت کرتے ہیں کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کو منبر پر یہ کہتے سُنا کہ بنی ہشام بن المغیرہ نے مجھ سے اجازت مانگی ہے کہ وہ اپنی بیٹی علی بن ابی طالب کے نکاح میں دیدیں۔ پس میں اجازت نہیں دیتا پھر میں اجازت نہیں دیتا۔ پھر میں اجازت نہیں دیتا بجز اس صورت کے کہ علی بن ابی طالب میری بیٹی کو طلاق دیدے اور ان کی بیٹی سے نکاح کرلے۔ کیونکہ فاطمہ میرے جسم کا حصہ ہے اس لئے جو امر اسے متردد کرے وہ مجھے بھی متردد کرتا ہے۔ اور جو امر اسے دُکھ دے وہ مجھے بھی دُکھ دیتا ہے۔ اس قسم کے الفاظ آپؐ نے فرمائے۔

پھر یہی راوی یہ بھی بتاتا ہے کہ آنحضرت صلی اللہ علیہ وسلم نے اس خطبہ میں فرمایا:۔

"تخوّف ان تفتن فی دینھا ثم ذکر صھراً له من بنی عبد شمس فاثنی علیه فی مصاھرته ایاہ"

کہ میں ڈرتا ہوں کہ فاطمہ اپنے دین (یعنی اطاعتِ خاوند) کے معاملہ میں فتنہ میں پڑے پھر آپ نے بنی عبد شمس میں سے اپنے ایک داماد کی تعریف فرمائی اور بتایا کہ اس نے ان تعلقات کو نہایت اچھے طور پر نبھایا ہے"

اور یہ بھی فرمایا:۔

"انّی لستُ اُحَرِّمُ حلالًا ولا اُحِلّ حرامًا ولٰکن واللّٰہِ لا تجتمعُ بنتُ رسول اللّٰہ وبنتُ عدوّ اللّٰہ ابداً۔ (صحیح بخاری جلد ۲ صـ۱۲۵ مطبوعہ مصر)

کہ میں کسی حلال امر کو حرام نہیں ٹھہراتا۔ اور نہ کسی حرام امر کو حلال ٹھہراتا ہوں لیکن اللہ کی قسم رسول اللہ کی بیٹی اور اللہ کے دشمن کی بیٹی کبھی اکٹھی نہیں ہوسکتیں"

اس خطبہ کو سُننے پر صحابہ کرام رضی اللہ عنہم میں حضرت علی رضی اللہ عنہ سے گونہ ناراضی کا پیدا ہوجانا ایک

طبعی امر تھا۔ لہذا جو اثرت مسلمانوں میں حضرت علی رضی اللہ عنہ سے آنحضرت صلی اللہ علیہ وسلم کے اس خطبہ سے پیدا ہو چکی تھی۔ معلوم ہوتا ہے حضرت علی رضی اللہ عنہ کے معاملات سلجھا دینے کے بعد آنحضرت صلی اللہ علیہ وسلم نے غدیر خم پر مسلمانوں کا حضرت علی رضی اللہ عنہ سے محبت کو بحال کرنے کے لئے من کنت مولاہ فعلیٌّ مولاہ کے الفاظ فرمائے تھے۔ آپ نے اس جگہ مسلمانوں کو ان سے محبت رکھنے کی تلقین کی ہے ورنہ غدیر خم والی حدیث کا حضرت علی رضی اللہ عنہ کی خلافت بلافصل سے دور کا بھی کوئی تعلق نہیں۔

اگر اس حدیث کا حضرت علی رضی اللہ عنہ کی خلافت بلافصل سے بھی کوئی تعلق ہوتا تو صحابہ کرام رضی اللہ عنہم میں سے کوئی تو یہ سمجھتا کہ آنحضرت صلی اللہ علیہ وسلم نے اس حدیث میں حضرت علی رضی اللہ عنہ کی خلافت بلافصل کی وصیت فرمائی ہے۔ اور پھر آنحضرت صلی اللہ علیہ وسلم کی وفات پر صحابہؓ میں سے کوئی تو یہ آواز اٹھاتا کہ آنحضرت صلی اللہ علیہ وآلہ وسلم نے تو حضرت علی رضی اللہ عنہ کے حق میں خلافت بلافصل کی وصیت غدیر خم پر کر دی ہوئی ہے لہذا اب آپ کو کسی اور شخص کو خلیفہ انتخاب کرنے کا کوئی حق نہیں لیکن امر واقعہ یہ ہے کہ تمام صحابہ رضی اللہ عنہم میں سے جو آنحضرت صلی اللہ علیہ وسلم کے لئے اپنی جانوں اور مالوں کی قربانی میں پیش پیش رہا کرتے تھے کوئی ایک شخص بھی نہ اٹھا کہ کسی ایسی وصیت کی یاد دہانی کرائے کیونکہ دراصل کوئی ایسی وصیت ان کے نزدیک موجود ہی نہیں تھی۔

حضرت علیؓ کو ایسی وصیت کا کوئی علم نہ تھا

علاوہ ازیں خود حضرت علی کرم اللہ وجہہ جن کے حق میں شیعہ اصحاب نے خلافت بلافصل کی وصیت کیا جانے کا نظریہ قائم کر رکھا ہے اس بات سے بالکل ناواقف تھے کہ غدیر خم پر آنحضرت صلی اللہ علیہ وسلم نے ان کے متعلق خلافت بلافصل کی وصیت فرمائی تھی۔ اگر وہ اس بات سے واقف ہوتے یا اس حدیث کا یہ مفہوم سمجھے ہوتے تو غدیر خم کا یہ واقعہ پیش کر کے اپنے بلافصل خلیفہ مقرر کیا جانے کا حق جتاتے کیونکہ وہ اس واقعہ کے وقت خود وہاں موجود تھے۔ مگر آپ کی طرف سے حضرت ابوبکر رضی اللہ عنہ کی خلافت قائم ہونے پر اپنا ایسا حق جتانے کا کہ میرے متعلق آنحضرت صلی اللہ علیہ وسلم نے غدیر خم پر خلافت بلافصل کی وصیت فرمائی تھی کوئی ثبوت موجود نہیں۔ بلکہ واقعات اس بات پر گواہ ہیں کہ آنحضرت صلی اللہ علیہ وسلم کی وفات کے زمانہ تک وہ یہ امر ہرگز نہیں جانتے تھے کہ آپ کے حق میں آنحضرت صلی اللہ علیہ وسلم خلافت بلافصل کی کوئی وصیت فرما چکے ہوئے ہیں۔ چنانچہ شرح نہج البلاغۃ میں ابن ابی الحدید شیعی ایک روایت یوں درج فرماتے ہیں:۔

عن عبد اللّٰہ ابن عباس قال
خرج علیؓ علی الناس من عند
رسول اللّٰہ صلی اللّٰہ علیہ وسلم
فی مرضہ فقال لہ الناس
کیف اصبح رسول اللّٰہ
صلی اللّٰہ علیہ وسلم یا ابا حسن
قال اصبح بحمد اللّٰہ بارئًا
قال فاخذ العباس بید علی
ثم قال یا علی انت عبد
العصا بعد ثلاثٍ
احلف لقد رأیت الموت

فی وجهه وانی لا عرف الموت
فی وجوه بنی عبد المطلب
فانطلق الی رسول الله تعالیٰ
فاذکر له هذا الامر ان کان
فینا اعلمنا وان کان فی غیرنا
اوصیٰ بنا فقال لا افعل
والله ان منعنا الیوم لا
یؤتینا ه الناس من بعده
قال توفی رسول الله ذلک
الیوم۔ (شرح نہج البلاغہ جزو ۲ ص[illegible])

ترجمہ۔ حضرت عبداللہ بن عباسؓ نے کہا
کہ حضرت علیؓ رسول کریم صلی اللہ
علیہ وسلم کے پاس سے ان کی بیماری
کے زمانہ میں لوگوں کے پاس آئے تو
لوگوں نے آپ سے دریافت کیا کہ
اے ابا حسن! رسول اللہ صلی اللہ
علیہ وسلم کیسے ہیں؟ اس پر حضرت علی
رضی اللہ عنہ نے جواب دیا الحمد للہ
آپ اچھے ہیں۔ عبداللہ بن عباسؓ
کہتے ہیں کہ حضرت عباسؓ حضرت
علی رضی اللہ عنہ کا ہاتھ پکڑ کر لے گئے
اور ان سے کہا کہ اے علی! تم تین دن
کے بعد لاٹھی کے غلام بن جانے والے
ہو (یعنی دوسروں کے ماتحت ہو جاؤ گے)
میں قسم کھا کر کہتا ہوں کہ میں نے رسول اللہ
صلی اللہ علیہ وسلم کے چہرہ میں موت
(کے آثار) کو پایا ہے اور میں موت
(کے آثار کو) عبدالمطلب کی اولاد
کے چہروں میں پہچان لیا کرتا ہوں پس
تم رسول اللہ صلی اللہ علیہ وسلم کے
پاس جاؤ اور ان سے اس امر
(خلافت) کا ذکر کرو کہ اگر یہ امر
ہم میں سے (کسی کے سپرد کیا جانے
والا) ہے تو ہمیں بتا دیں اور
اگر ہمارے غیر میں (جانے والا)
ہے تو ہمارے لئے وصیت
فرما دیں۔ حضرت علیؓ نے کہا
خدا کی قسم میں ایسا نہیں کرونگا
اگر رسول اللہ صلی اللہ علیہ وسلم
نے آج اس امر (خلافت) سے
ہمیں محروم کر دیا تو لوگ ہمیں
اس کے بعد کبھی خلافت نہیں
دیں گے۔ راوی نے کہا کہ رسول اللہ
صلی اللہ علیہ وسلم اسی دن وفات
پا گئے۔"

اس روایت سے یہ امر روز روشن کی طرح ظاہر
ہے کہ حضرت عباسؓ اور حضرت علی رضی اللہ عنہما کو
غدیر خم پر خلافت بلافصل کی وصیت کئے جانے کا
کوئی علم نہ تھا۔ اگر آنحضرت صلی اللہ علیہ وسلم نے
غدیر خم پر حضرت علی رضی اللہ عنہ کے حق میں خلافت
بلافصل کی وصیت کی ہوتی تو پھر حضرت عباس رضی اللہ

کو اس کا علم ہوتا۔ اور وہ حضرت علی رضی اللہ عنہ کو اس وقت امر خلافت کا فیصلہ کرانے کا مشورہ نہ دیتے۔ اور اگر حضرت علی رضی اللہ عنہ کو اپنے حق میں غدیر خم پر خلافت بلافصل کی وصیت کئے جانے کا علم ہوتا تو انہیں حضرت عباس رضی اللہ عنہ کو یہ جواب دینے کی کوئی ضرورت نہیں تھی کہ میں اس غرض کے لئے رسول اللہ صلے اللہ علیہ وسلم کے پاس نہیں جاؤں گا۔ کیونکہ اگر آپ نے آج ہمیں امر خلافت سے محروم کردیا تو لوگ کبھی ہمیں خلافت سپرد نہیں کریں گے۔ اگر انہیں ایسی وصیت کا اپنے متعلق علم ہوتا تو انہیں تو حضرت عباس رضی اللہ عنہ کو یہ جواب دینا چاہیئے تھا کہ اے چچا آپ جانتے ہیں کہ میرے متعلق غدیر خم پر خود رسول اللہ صلی اللہ علیہ وسلم نے ہزاروں مسلمانوں کے مجمع میں اپنے بعد خلیفہ ہونے کی وصیت فرمادی ہوئی ہے لہذا اب اس امر خلافت کے بارہ میں آنحضرت صلی اللہ علیہ وسلم سے دریافت کرنے کی کوئی ضرورت نہیں۔ حضرت علی رضی اللہ عنہ کا یہ کہنا کہ اگر آج آنحضرت صلی اللہ علیہ وسلم نے ہمارے حق میں خلافت کا فیصلہ نہ فرمایا تو لوگ کبھی ہمیں خلیفہ نہ بنائیں گے' اس امر کی قطعی دلیل ہے کہ حضرت علی رضی اللہ عنہ کو اپنے متعلق غدیر خم پر خلافت کی وصیت کئے جانے کا کوئی علم نہ تھا۔ اور یہ کہ آنحضرت صلی اللہ علیہ وسلم نے اس موقعہ پر آپ کی خلافت بلافصل کی ہرگز وصیت نہیں فرمائی تھی۔ اگر آنحضرت صلی اللہ علیہ وسلم نے اس موقعہ پر ایسی وصیت کی ہوتی تو پھر حضرت علی رضی اللہ عنہ کو یہ خطرہ نہیں ہوسکتا تھا کہ آج رسول اللہ صلی اللہ علیہ وسلم نے امر خلافت ہمارے سپرد نہ کیا تو لوگ کبھی ہمیں خلیفہ نہیں بنائیں گے۔ انہیں تو تسلی ہونی چاہیئے تھی کہ میرے متعلق تو آنحضرت صلی اللہ علیہ وسلم پہلے سے خلافت بلافصل کی وصیت فرماچکے ہوئے ہیں اسلئے اب آنحضرت صلی اللہ علیہ وسلم کے لئے کسی اور شخص کے متعلق وصیت کرنے کی کوئی وجہ نہیں ہوسکتی۔ یہ واقعہ اس امر پر روشن قطعی اور یقینی دلیل ہے کہ حضرت علی رضی اللہ عنہ کے حق میں غدیر خم پر آنحضرت صلی اللہ علیہ وسلم نے خلافت بلافصل کی کوئی وصیت نہیں کی تھی۔ اور حضرت علی رضی اللہ عنہ کے نزدیک بھی "من کنت مولاہ فعلیٌّ مولاہ" کے الفاظ امر خلافت کی وصیت پر مشتمل نہ تھے بلکہ آنحضرت صلی اللہ علیہ وسلم نے یہ الفاظ صرف لوگوں کے دلوں سے حضرت علی رضی اللہ عنہ کے متعلق نفرت اور ناراضگی دور کرنے کے لئے فرمائے تھے۔ مولیٰ کا لفظ آپ نے اس جگہ صرف پیارے اور دوست کے معنوں میں استعمال فرمایا ہے۔

حضرت علیؓ کی حضرت ابوبکرؓ سے برضا و رغبت بیعت

ماسوا اس کے اگر حضرت علی رضی اللہ عنہ اپنے متعلق خلیفہ بلافصل کی وصیت کئے جانے کا دعویٰ رکھتے تو پھر وہ کبھی بھی اپنی مرضی سے حضرت ابوبکر رضی اللہ عنہ کی بیعت نہ کرتے۔ اور ان کے زمانہ میں پیدا شدہ حوادث میں ان کا ساتھ نہ دیتے۔ مگر حضرت علی رضی اللہ عنہ اپنے ایک خطبہ میں جو شیعوں کی مشہور اور معتبر کتاب منار الہدیٰ مؤلفہ شیخ علی البحرانی کے ص ۳۷۳ پر درج ہے فرماتے ہیں:-

فلما مضى (صلى الله عليه وسلم)
لسبيله تنازع المسلمون
الامر بعده فوالله ما كان
يُلقى في روعي ولا يخطر ببالي

انّ العرب تعدل هٰذا الامر
بعد محمّدٍ صلی الله علیه وسلم
عن اهل بیته ولا انّهم
منحوه عنّی فما راعنی الّا
انثیال النّاس علی ابی بکر
واجفالهم الیه لیبایعوه فامسکت
یدی ورأیت انّی احقّ بمقام
محمّدٍ فی النّاس ممّن تولّی
الامر من بعده فلبثت بذالک
ماشاء الله حتّی رأیت راجعة
من النّاس رجعت عن الاسلام
تدعو الی محق دین الله وملّة
محمّدٍ فخشیت ان لم انصر
الاسلام واهله ان اری
فیها ثلمًا وهدمًا یکون
المصاب بهما علیّ اعظم
من فوت ولایة امورکم التی
هی متاع ایّام قلائل ثمّ
تزول وما کان منها کما یزول
السراب وکما ینقشع السحاب
فمشیت عند ذالک الی ابی بکر
فبایعته ونهضت فی تلک
الاحداث حتّی زاغ الباطل
وزهق وکانت کلمة الله هی العلیا
ولو کره الکافرون ۔ فتولّی ابوبکر
تلک الامور وسدّد وقارب
واقتصد وصحبته مناصحًا له
واطعته فی ما اطاع الله فیه
جاهدًا وما طمعت ان لو
حدث به حدث وانا حیّ
ان یردّ الیّ الامر الذی بایعته
فیه طمع مستیقن ولا
یأست منه یأس من لا
یرجوه ولولا خاصة ما کان
بینه وبین عمر ظننت
انّه لا یدفعها عنّی فلمّا
احتضر بعث الی عمر فولّاه
فسمعنا واطعنا وناصحنا
وتولّی عمر الامر فکان عمر
مرضیّ السیرة میمون النقیبة
(بلفظه بقدر الحاجة)

ترجمہ: جب آنحضرت صلی اللہ علیہ وسلم وفات پا گئے
تو مسلمانوں نے آپ کے بعد امر خلافت
میں جھگڑا کیا۔ اللہ کی قسم میرے دل میں
یہ نہیں آتا تھا کہ عرب کے لوگ خلافت
کے امر کو آنحضرت صلی اللہ علیہ وسلم کے
بعد اہل بیت کے سوا کسی اور طرف
لے جائیں گے اور نہ کبھی یہ خیال ہوا کہ
وہ مجھے اس سے محروم کردیں گے۔ کہ
اچانک مجھے یہ دیکھ کر گھبراہٹ
پیدا ہوگئی، کہ لوگ حضرت ابوبکرؓ پر
ٹوٹے پڑتے ہیں اور ان کی طرف تیزی سے
جارہے ہیں تاکہ ان کی بیعت کریں۔ پس
میں نے اپنا ہاتھ روک لیا۔ حالانکہ میں
ان لوگوں سے جن کے سپرد آنحضرت
صلی اللہ علیہ وسلم کے بعد خلافت کا امر ہوا
آنحضرتؐ سے اپنے مقام کی وجہ سے زیادہ
حقدار تھا۔ میں جب تک اللہ تعالیٰ نے

جاتا ایسی حالت میں رہا۔ پھر میں نے دیکھا کہ کچھ گروہ اسلام سے برگشتہ ہو رہے ہیں اور خدا کے دین اور ملت محمدؐ کو مٹانے کی دعوت دے رہے ہیں تو میں ڈرا کہ اگر اب بھی میں نے اسلام اور مسلمانوں کی مدد نہ کی اور اس میں کوئی رخنہ اور گڑھا پیدا ہو گیا تو ان باتوں کی وجہ سے جو مصیبت مجھے پہنچے گی وہ تم پر حکمرانی کے کھو جانے سے زیادہ سخت ہو گی۔ ولایت تو ایک چند دن کا سامان ہے۔ پھر وہ اس طرح جاتی رہتی ہے کہ اس کا کچھ باقی نہیں رہتا۔ جس طرح سراب جاتا رہتا ہے یا جس طرح بادل پھٹ جاتا ہے۔ پس اس وقت میں خود چل کر ابو بکرؓ کے پاس گیا اور اس کی بیعت کر لی اور ان حوادث کا یہاں تک مقابلہ کیا کہ باطل راہ سے ہٹ گیا اور بھاگ گیا اور خدا تعالےٰ کا کلمہ بلند ہوا خواہ کافر اسے ناپسند کریں۔ ابو بکرؓ ان امور کے والی رہے اور انہوں نے درستی، اعتدال اور میانہ روی کا طریق اختیار کیا اور میں خیر خواہی سے ان کا دوست رہا۔

اور ان امور میں جن میں انہوں نے خدا تعالیٰ کی اطاعت کی ان کا کوشش سے فرمانبردار رہا اور مجھے کبھی طمع پیدا نہ ہوئی کہ ابو بکر کو کوئی حادثہ پہنچے اور امر خلافت جس کی میں نے بیعت کی ہے میری طرف لوٹ آئے۔ میں نے یہ طمع ایک یقین رکھنے والے شخص کی طرح نہیں کیا (کہ خلافت مجھے ضرور ملے گی۔ ناقل) اور نہ میں (آئندہ خلافت ملنے سے۔ ناقل) ایسے شخص کی طرح مایوس ہوا جو اس سے بالکل ناامید ہو اور اگر ابو بکرؓ اور عمرؓ میں وہ خاص تعلقات نہ ہوتے جو موجود تھے تو میرا گمان ہے کہ ابو بکرؓ خلافت میرے سوا کسی اور کو نہ دیتے۔ جب ابو بکرؓ کی وفات کا وقت آیا تو انہوں نے عمرؓ کو بلا بھیجا اور اسے والی مقرر کر دیا۔ ہم نے عمرؓ کی باتوں کو سنا اور ان کی اطاعت کی۔ حضرت عمرؓ والی رہے ان کی سیرت پسندیدہ تھی اور وہ قابل تعریف اور مبارک عقل ورائے و تجربہ والے تھے۔"

حضرت علی رضی اللہ عنہ کے اس خطبہ سے ظاہر ہے کہ گو حضرت علی رضی اللہ عنہ اہل بیت میں سے ہونے کی وجہ سے اپنے تئیں خلافت کا زیادہ اہل سمجھتے تھے۔ اور ان کا یہ بھی خیال تھا کہ لوگ اہل بیت کے سوا امر خلافت کسی کے سپرد نہیں کریں گے۔ لیکن جب انہوں نے دیکھا کہ لوگوں نے آگے بڑھ بڑھ کر حضرت ابوبکر رضی اللہ عنہ کی بیعت کر لی ہے تو وہ اپنے اس حق کو ظاہر کرنے سے رُک گئے اور کچھ عرصہ تک رُکے رہے۔ پھر جب دیکھا کہ کئی لوگ اسلام سے مرتد ہو رہے ہیں اور وہ دین و ملت کو مٹانے کے درپے ہیں تو انہوں نے اپنی خلافت کے امر کو نصرتِ اسلام و نصرتِ مسلمین کے مقابلہ میں زیادہ اہمیت نہ دیتے ہوئے بلکہ اسے چند دن کا متاع سمجھتے ہوئے ان حوادث کے مقابلہ کا عزم بالجزم کر لیا اور خود جا کر حضرت ابوبکر رضی اللہ عنہ کی بیعت کر لی (گویا ان سے کسی شخص نے بیعت زبردستی نہیں کرائی بلکہ صرف نصرتِ اسلام و مسلمین کے جذبہ کی وجہ سے انہوں نے خود جا کر بیعت کر لی) پھر حضرت علی رضی اللہ عنہ حضرت ابوبکر رضی اللہ عنہ کی شان میں فرماتے ہیں کہ انہوں نے خلافت کے امر کو نہایت عمدگی' اعتدال پسندی اور میانہ روی سے چلایا اور میں ان کا خیر خواہی کے ساتھ دوست رہا اور ان کے احکام کی کوشش کے ساتھ اطاعت کرتا رہا۔ اور مجھے کبھی یہ طمع پیدا نہ ہوئی کہ انہیں کوئی حادثہ پہنچے اور خلافت مجھے مل جائے۔

اگرچہ مسلمانوں کے دوسرے فرقے اس بات کے قائل ہیں کہ حضرت علی رضی اللہ عنہ نے کبھی اتنا خیال بھی ظاہر نہیں کیا کہ میں خلافت کا سب سے زیادہ اہل تھا لیکن شیعہ اصحاب کی اس روایت کے مطابق اگر فرض بھی کر لیں کہ وہ اپنے آپ کو اہل بیت میں سے ہونے کی وجہ سے خلافت کا سب سے زیادہ حقدار سمجھتے تھے لیکن لوگوں نے ان کی طرف توجہ نہ کی اور وہ پہلی خلافت حاصل کرنے سے محروم رہے۔ مگر بہرحال یہ تو ایک حقیقتِ ثابتہ ہے کہ وہ اپنے متعلق غدیر خم پر خلافت کی وصیت کئے جانے کا کوئی علم نہیں رکھتے تھے۔ ورنہ وہ اپنی مرضی سے حضرت ابوبکر رضی اللہ عنہ کی بیعت کبھی نہ کرتے اور نہ ان کی خیر خواہی اور دوستی کا دم بھرتے اور نہ ان کی مدح میں یوں رطب اللسان ہوتے کہ ان کی خلافت کے کاموں میں سداد' اعتدال اور میانہ روی پائی جاتی تھی۔ اور نہ وہ کوشش سے ان کی اطاعت کرتے جیسا کہ انہیں اعتراف ہے کہ انہوں نے کوشش سے حضرت ابوبکر رضی اللہ عنہ کی اطاعت کی بلکہ انہیں یہ طمع دامنگیر رہتی کہ کوئی حادثہ آئے تو ابوبکرؓ تباہ ہوں اور امر خلافت مجھے مل جائے مگر ان کا ایسا طمع کرنے سے صاف انکار ان کی طرف سے حضرت ابوبکر رضی اللہ عنہ کی بے لوث فرمانبرداری کا ایک واضح اور روشن ثبوت ہے۔

شیعہ اصحاب کے لئے لمحہ فکریہ

اس واقعہ اور بیان میں شیعہ اصحاب کے لئے ایک لمحہ فکریہ کا سامان موجود ہے کہ انہیں مسلمانوں کے دوسرے فرقوں سے حضرت علی رضی اللہ عنہ کے نقش قدم پر چلتے ہوئے وہی رواداری کا طریق اختیار کرنا چاہیئے جو حضرت علی کرم اللہ وجہہ نے حضرت ابوبکر رضی اللہ عنہ اور مسلمانوں سے اختیار کیا۔ اور حضرت ابوبکر رضی اللہ عنہ سے برأت کا اظہار کرنے کی بجائے حضرت علی رضی اللہ عنہ کے نقش قدم پر چلتے ہوئے ان کی خلافت کے کاموں کو عمدگی'

اعتدال اور میانہ روی پر مشتمل یقین کرنا چاہیئے۔
اور اسی طرح حضرت عمر رضی اللہ عنہ کو حضرت علی رضی اللہ عنہ کے فرمودہ کے موافق پسندیدہ خصلت والے اور بابرکت رائے والے یقین کرنا چاہیئے۔
اور جس طرح حضرت علی رضی اللہ عنہ حضرت ابوبکر اور عمر رضی اللہ عنہما کے خیر خواہ دوست رہے اسی طرح ان دونوں بزرگوں کی خیر خواہی کا دم بھرنا چاہیئے۔

اگر شیعہ اصحاب حضرت علی رضی اللہ عنہ کے اس طرز عمل کو خضر راہ بنائیں تو خلافت کے مسئلہ میں شیعہ سنی اختلاف بالکل ہی موقوف ہو جاتا ہے۔ اور ان میں اور دوسرے فرقوں میں محبت کی ایسی لہر پیدا ہو سکتی ہے جو پاکستان کی سالمیت کے لئے از بس ضروری ہے۔

شیعہ اصحاب کو اس بات پر بھی غور کرنا چاہیئے کہ حضرت علی رضی اللہ عنہ کے نزدیک ان کے اس خطبہ کے رو سے ان کی خلافت کا امر محض ایک وقتی معاملہ تھا جو سراب کی طرح زائل ہو جانے والا تھا۔ اور اگر وہ اپنے تئیں خلافت کا اہل بھی سمجھتے تھے تو آخر خلافت انہیں بھی مل گئی۔ حضرت ابوبکر رضی اللہ عنہ کی جگہ اب نہ شیعہ صاحبان حضرت علی رضی اللہ عنہ کو خلافت بلا فصل کی مسند پر بٹھا سکتے ہیں نہ حضرت ابوبکر رضی اللہ عنہ سے خلافت بلا فصل کی مسند چھین سکتے ہیں۔ حضرت علی رضی اللہ عنہ نے جب خود نصرت اسلام اور نصرت مسلمین کے جذبہ کے ماتحت حضرت ابوبکر رضی اللہ عنہ کی بیعت کر لی تو شیعہ اصحاب کو اس وجہ سے حضرت ابوبکر رضی اللہ عنہ کی عزت و احترام کو پورے طور پر ملحوظ رکھنا چاہیئے۔ کیونکہ وہ بالآخر حضرت علی رضی اللہ عنہ کے آپ کے اس خطبہ کے مطابق مطاع رہے ہیں اور حضرت علی رضی اللہ عنہ اپنے اس بیان کے مطابق ان کے خیر خواہ دوست رہے ہیں۔ پس جب حضرت علی رضی اللہ عنہ حضرت ابوبکر رضی اللہ عنہ سے برأت کا اظہار کرنے کی بجائے ان کے مطیع، خیر خواہ اور دوست رہے ہیں تو پھر شیعوں کا حضرت علی رضی اللہ عنہ کی محبت کا دم بھرنا لیکن ان کا طرز عمل اختیار کرنے سے گریز کرنا بلکہ اس طرز عمل کے صریح خلاف طرز عمل اختیار کرنا در اصل حضرت علی رضی اللہ عنہ کی عقل، رائے، اجتہاد اور تجربہ کی عملی مذمت ہے اور عملاً ان کے ان افعال سے برأت کا اظہار اور ان کی خلافت سے تمسخر کے مترادف ہے۔ اس طرح تو شیعہ اصحاب پر "بازی بازی با ریش بابا ہم بازی" کی ضرب المثل صادق آئے گی۔

شیعہ اصحاب کا حضرت علی رضی اللہ عنہ کی خلافت بلا فصل پر زور دینا ان کی اپنی دوسری روایات کے بھی خلاف ہے کیونکہ ایک شیعہ روایت اس بات پر روشن گواہ ہے کہ آنحضرت صلے اللہ علیہ وآلہ وسلم نے اللہ تعالے سے بشارت پا کر مخفی طور پر حضرت ام المومنین حفصہ رضی اللہ عنہا کو بتا دیا تھا کہ سب سے پہلے خلیفہ حضرت ابوبکر رضی اللہ عنہ ہوں گے۔ چنانچہ اس حدیث میں وارد ہے:-

قال ان ابا بکر یلی الخلافۃ بعدی ثم بعدہ ابوک فقالت من انباک ھذا قال نبأنی العلیم الخبیر۔ (شیعوں کی معتبر تفسیر قمی تفسیر سورہ تحریم)

کہ آنحضرت صلے اللہ علیہ وآلہ وسلم نے فرمایا۔ بے شک ابوبکر میرے بعد خلیفہ ہوں گے۔ پھر اس کے بعد تمہارے

حفصہ) تمہارا باپ (حضرت عمرؓ) خلیفہ ہوگا۔ حضرت حفصہ رضی اللہ عنہا نے آپ سے پوچھا آپ کو یہ خبر کس نے دی ہے؟ آپ نے فرمایا۔ مجھے خدا تعالیٰ نے جو علیم و خبیر ہے یہ خبر دی ہے۔"

اس آسمانی بشارت سے ظاہر ہے کہ اگر اُمتِ محمدیہ آنحضرت صلی اللہ علیہ وسلم کی وفات پر حضرت ابوبکر رضی اللہ عنہ کو خلیفہ بلافصل تسلیم نہ کرتی۔ تو رسول کریم صلی اللہ علیہ وسلم کی یہ بشارت جو آپ کو خدا تعالیٰ علیم و خبیر کی طرف سے ملی تھی (معاذ اللہ) جھوٹی ٹھہرتی۔ پس شیعہ اصحاب خود فرمائیں کہ اُمتِ محمدیہ نے ناگہانی حالات میں اچانک جو فیصلہ کیا وہ کس طرح خدا تعالیٰ کی اس بشارتِ عظمیٰ کے عین مطابق تھا جو اس نے آنحضرت صلی اللہ علیہ وسلم کو دے رکھی تھی۔ اس بشارت کا دوسرا حصہ خدا تعالیٰ نے حضرت ابوبکر رضی اللہ عنہ کے ہاتھ سے اپنے بعد حضرت عمر رضی اللہ عنہ کی خلافت کی تعیین کرا کر پورا کرا دیا۔ فالحمد للہ علیٰ ذالک۔

خدا تعالیٰ کے بھی عجیب کام ہیں کہ اس نے اس بشارت کو رسول اللہ صلے اللہ علیہ وسلم کے ذریعہ عام افراد اُمت سے مخفی رکھوایا۔ تا یہ انتخاب پر اثر انداز نہ ہو۔ اور پھر اس بشارت کو پورا کرنے کے لئے عرب کے دستور کے مطابق مومنین کے ذریعہ حضرت ابوبکر رضی اللہ عنہ کی خلافت بلافصل کا انتخاب کرا دیا۔ اور سب سے زیادہ خوشکن بات یہ ہے کہ شیعہ اصحاب کی ہدایت کا یہ سامان ان کی اپنی تفسیروں میں آج تک بہت حد تک محفوظ چلا آرہا ہے۔ ایسی پیشگوئی کی موجودگی میں شیعہ اصحاب کا حضرت ابوبکر رضی اللہ عنہ کی خلافت بلافصل سے انکار در اصل اللہ تعالیٰ کی اس بشارت اور پیشگوئی سے انکار کے مترادف ہے۔

خلافت ورثہ نہیں

منار الہدیٰ کے مذکورہ بالا خطبہ میں مؤلف منار الہدیٰ نے حضرت علی رضی اللہ عنہ کی طرف یہ الفاظ بھی منسوب کئے ہیں کہ:۔

"خلافت میرا ورثہ ہے۔"

خطبہ کا یہ فقرہ صریح طور پر الحاقی معلوم ہوتا ہے۔ غالباً اسی بناء پر شرح نہج البلاغہ کے مصنف ابن ابی الحدید شیعی نے ان الفاظ کو اس خطبہ کا حصہ قرار نہیں دیا۔ مگر مؤلف منار الہدیٰ اس پر معترض ہیں کہ ابن ابی الحدید نے خطبہ کے ان الفاظ کو کیوں تسلیم نہیں کیا۔

مگر ابن ابی الحدید حضرت علی کرم اللہ وجہہٗ کے دوسرے اقوال اور خطبات کی روشنی میں جو اصولی طور پر اس فقرہ کے مخالف تھے کس طرح حضرت علی کرم اللہ وجہہٗ کی طرف ان الفاظ کو منسوب کرنے کی جرأت کر سکتے تھے۔ یہ بھی ہو سکتا ہے کہ انہیں جو روایت پہنچی اس میں یہ الفاظ ہی موجود نہ ہوں۔

ماسوا اس کے ابن ابی الحدید کے سامنے ایک یہ روایت بھی موجود تھی کہ حضرت علی رضی اللہ عنہ حضرت ابوبکرؓ کو احق بالخلافۃ (خلافت کا سب سے زیادہ حقدار) سمجھتے تھے۔ چنانچہ شرح نہج البلاغہ میں یہ روایت بالفاظ ذیل درج ہے:۔

"قال علیٌّ والزبیر ما غضبنا
الّا فی المشورة وانّا لنریٰ
ابا بکر احق الناس بها انّه
لصاحب الغار وانا لنعلم له

مسنۃ ولقد أمرہ رسول
اللہ صلی اللہ علیہ وسلم أن یصلی
بالناس فی الصلوٰۃ وھو حیٌّ"۔
کہ حضرت علیؓ اور زبیرؓ نے کہا ہم
نے خلافت کے بارہ میں) مشورہ کا ہی
(یعنی مشورہ سے ہونے کے اصل کا ہی)
فیصلہ کیا۔ اور یقیناً ہم ابوبکرؓ کو اس کا
(خلافت کا) سب سے زیادہ حق دار
پاتے ہیں۔ وہ صاحب غار ہیں۔ اور
یقیناً ہم ان کے طریقوں سے واقف
ہیں اور بے شک رسول اللہ صلے اللہ
علیہ وسلم نے اپنی زندگی میں انہیں لوگوں
کی نماز میں امام ہونے کا حکم دیا تھا"

اس روایت سے ظاہر ہے کہ حضرت علی اور زبیر
رضی اللہ عنہما نے بھی آخر یہی فیصلہ کیا کہ خلیفہ کے تقرر
میں اصل الاصول مشورہ اور انتخاب ہی ہے۔ اور یہ
طے کرنے کے بعد حضرت ابوبکر رضی اللہ عنہ کو ہی خلافت
کا سب سے زیادہ حقدار تین وجوہ مذکورہ کی بناء پر
قرار دیا۔

پہلی وجہ یہ بتائی کہ حضرت ابوبکر رضی اللہ عنہ
آنحضرت صلی اللہ علیہ وسلم کے غار میں ساتھی رہے۔
(امام حسن عسکری کی تفسیر میں آیا ہے کہ اللہ تعالےٰ کی
طرف سے آنحضرت صلی اللہ علیہ وسلم کو وحی ہوئی تھی کہ
ہجرت میں اپنے ساتھ ابوبکرؓ کو لے لیں۔)

دوسری وجہ یہ بیان فرمائی کہ ہم ان کی سنتوں یعنی
دینداری کے طریقوں اور ایثار وغیرہ سے خوب واقف
ہیں۔ اور تیسری وجہ یہ بیان فرمائی کہ اپنے مرض الموت
میں آنحضرت صلی اللہ علیہ وسلم نے خود انہیں لوگوں کا
نماز میں امام بننے کا حکم دیا تھا۔ (جو ان کے احق بالخلافۃ
ہونے کا ایک قوی قرینہ اور دلیل ہے۔

پس اس روایت کی موجودگی میں "خلافت میرا
ورثہ ہے" کے فقرہ کو حضرت علی کرم اللہ وجہہ کی طرف
منسوب نہیں کیا جا سکتا۔ بلکہ اسے الحاقی ماننا پڑتا
ہے جو کسی متعصب شیعہ نے اس روایت میں ملا دیا ہے۔

شیعوں کے اس عقیدہ کے لحاظ سے بھی کہ خلافت
کے متعلق حضرت علی کرم اللہ وجہہ کے حق میں آنحضرت
صلی اللہ علیہ وسلم نے وصیت کی تھی اس فقرہ کو درست
قرار نہیں دیا جا سکتا۔ کیونکہ ورثہ اور وصیت دو ایسے
امر ہیں جو باہم تضاد رکھتے ہیں۔ حقیقی وارث کے حق
میں وصیت کی ضرورت نہیں ہوتی۔ بلکہ غیر وارث کے
حق میں ہی وصیت کی ضرورت ہوتی ہے۔

حدیثوں میں خلافتِ ابوبکرؓ کیلئے اشارات

حدیثوں میں ایسے اشارات ملتے ہیں جن سے معلوم
ہوتا ہے کہ آنحضرت صلی اللہ علیہ وسلم کے معاً بعد خلافت
کا اہل کون ہے۔ آپ نے اپنی بیماری میں جس میں آپ
نے وفات پائی۔ حضرت ابوبکرؓ کو مسجد نبوی میں نماز
کی امامت کرانے کا حکم دیا۔ اور مسجد میں کھلنے والی سب
کھڑکیاں سوائے حضرت ابوبکر رضی اللہ عنہ کی کھڑکی
کے بند کرا دیں۔ جو اس بات کے لئے اشارہ تھا۔ کہ
آئندہ حضرت ابوبکر رضی اللہ عنہ ہی امام ہونے کے
اہل ہیں نہ کوئی اور۔

علاوہ ازیں ذیل کی روایات بھی حضرت ابوبکر
رضی اللہ عنہ کی خلافت کی اہلیت کے بارہ میں اشارات
ہیں۔

(۱) عن علی رضی اللہ عنہ قال
کنت عند النبی صلی اللہ علیہ
وسلم فدخل ابوبکر و عمر

رضی اللہ عنہما فقال یا علی
ھٰذان سیدا کھول اھل
الجنۃ وشبابہا بعد النبیین
والمرسلین (مسند احمد بن حنبل
جلد اول ص۸۰)

یعنی حضرت علی رضی اللہ عنہ سے روایت
ہے کہ میں نبی کریم صلے اللہ علیہ وسلم کے پاس
تھا کہ اتنے میں ابوبکر اور عمر رضی اللہ عنہما
داخل ہوئے تو رسول اللہ صلے اللہ
علیہ وسلم نے فرمایا۔ اے علی! یہ دونوں
نبیوں اور رسولوں کے بعد جنت کے
ادھیڑ عمر والوں اور جوانوں کے سردار
ہیں۔"

(۲) عن محمد بن جبیر بن مطعم
عن ابیہ قال اتت امرأۃ
النبی صلی اللہ علیہ وسلم
فامرھا ان ترجع الیہ قالت
ارأیت ان جئت ولم اجدک
کانھا تقول الموت قال صلی اللہ
علیہ وسلم ان لم تجدینی فاتی
ابا بکر۔ (بخاری باب فضائل اصحاب
النبی صلی اللہ علیہ وسلم جلد۲ ص۱۸۰ مصری)

محمد بن جبیر بن مطعم اپنے باپ سے
روایت کرتے ہیں۔ انہوں نے کہا کہ ایک
عورت رسول اللہ صلی اللہ علیہ وسلم کے
پاس طالب امداد ہو کر آئی تو آپ نے
اسے حکم دیا کہ وہ آپ کے پاس پھر آئے
وہ کہنے لگی بتائیے تو سہی اگر میں آؤں
اور آپ کو نہ پاؤں۔ گویا وہ موت کا
ذکر کرتی تھی۔ اس پر آپ نے فرمایا اگر
تو مجھے نہ پائے تو ابوبکر کے پاس آنا۔

(۳) عن قتادۃ ان انس بن مالک
حدثھم ان النبی صلی اللہ
علیہ وسلم صعد احدًا وابوبکر
وعمر وعثمان فرجف بھم
فقال اثبت احد فانما علیک
نبی وصدیق وشھیدان

قتادہ سے روایت ہے کہ انس بن
مالکؓ نے انہیں حدیث سنائی کہ
نبی کریم صلی اللہ علیہ وسلم احد پہاڑ پر
چڑھے تو پہاڑ میں زلزلہ آیا۔ آپ نے
فرمایا۔ احد ٹھہر جاؤ کیونکہ تجھ پر نبی اور
صدیق اور دو شہید ہیں۔"
(صحیح بخاری جلد۲ ص۱۹۱)

اسی قسم کے واقعہ کی ایک اور روایت
خود شیعوں کی کتب میں بھی وارد ہے۔ چنانچہ علامہ
طبرسی حضرت علی رضی اللہ عنہ سے روایت کرتے ہیں۔

کنا معہ علی جبل حراء اذ
تحرک الجبل فقال لہ قر فانہ
لیس علیک الا نبی وصدیق
وشھید۔ (

حضرت علیؓ کہتے ہیں کہ ہم (ابوبکر
اور میں) نبی کریم صلے اللہ علیہ وسلم کے
ساتھ حرا پہاڑ پر تھے کہ پہاڑ میں
جنبش پیدا ہوئی تو آنحضرت صلی اللہ
علیہ وسلم نے فرمایا (اے پہاڑ) ٹھہر جا۔
کیونکہ تجھ پر ایک نبی اور ایک صدیق
اور ایک شہید کے سوا اور کوئی نہیں۔"

اِن روایتوں میں حضرت ابوبکر رضی اللہ عنہ کو صدیق قرار دیا گیا ہے اور حضرت عمرؓ، حضرت عثمانؓ اور حضرت علیؓ کو شہید۔ اور قرآن مجید کی آیت انعم اللہ علیہم من النبیّن والصدّیقین والشہداء والصّٰلحین (سورہ نساء ع ۹) کی ترتیب میں نبی کے بعد صدیق کا درجہ اور صدیق کے بعد شہید کا درجہ اور شہید کے بعد صالح کا درجہ بیان کیا گیا ہے۔ پس اِن دونوں سُنّی شیعہ روایتوں میں نبیوں کے مرتبہ کے بعد صدیق کا مرتبہ رکھنے والے کو افضل قرار دیا گیا ہے بہ نسبت شہید کا درجہ رکھنے والے کے۔ حضرت ابوبکرؓ کو آنحضرت صلی اللہ علیہ وسلم نے خود صدیق قرار دیا ہے اور حضرت عمرؓ، عثمان اور علی رضی اللہ عنہم کو شہید۔

(۴) عن محمد بن الحنفیہ قال قلت لابی ای الناس خیر بعد رسول اللہ قال ابوبکر قلتُ ثم من قال ثم عمر وخشیت ان یقول عثمان قلت ثم انت قال ما انا الا رجل من المسلمین۔

(صحیح بخاری جلد ۲ ص ۱۳۹)

محمد بن الحنفیہؓ کہتے ہیں میں نے اپنے باپ (حضرت علی رضی اللہ عنہ) سے پوچھا کہ رسول اللہ صلی اللہ علیہ وسلم کے بعد کون آدمی سب سے بہتر ہے؟ آپ نے فرمایا ابوبکرؓ۔ میں نے کہا پھر کون؟ آپ نے فرمایا عمرؓ۔ اور میں ڈرا (کہ تیسری دفعہ سوال پر) وہ کہیں جواب میں عثمانؓ نہ کہہ دیں۔ اس لئے خود میں نے کہا۔ پھر آپ ہیں؟ آپ نے فرمایا۔ میں تو مسلمانوں میں سے ایک آدمی ہوں۔" (یہ تو آپ نے تواضع کے طور پر فرمایا ورنہ آپ بھی بزرگ صحابہ میں سے تھے ناقل)

(۵) عن وھب السوائی قال خطبنا علیؓ رضی اللہ عنہ فقال من خیر ھذہ الامۃ بعد نبیھا قلتُ انتَ یا امیر المؤمنین قال لا۔ خیر ھذہ الامۃ بعد نبیھا ابوبکر ثم عمر رضی اللہ عنھما وما نبعد ان السکینۃ تنطق علی لسان عمر رضی اللہ عنہ (مسند احمد حنبل جلد اوّل ص ۱۰۶)

وہب سوائی سے روایت ہے وہب نے کہا (کہ حضرت علی رضی اللہ عنہ نے اپنی خلافت کے زمانہ میں) ہمیں خطبہ دیا (اور ہم سے) پوچھا کہ اس اُمّت کا بہترین آدمی اس اُمّت کے نبی کے بعد کون ہے؟ وہب کہتے ہیں میں نے کہا اے امیر المومنین آپ ہیں۔ اس پر آپ نے فرمایا۔ نہیں۔ اس اُمّت کا بہترین آدمی اِس اُمّت کے نبی کے بعد ابوبکر ہے پھر عمر رضی اللہ عنہما۔ اور ہم یہ امر بعید نہیں سمجھتے کہ سکینت حضرت عمر رضی اللہ عنہ کی زبان سے بولا کرتی تھی۔

(۶) اسی طرح ابی جحیفہ تو حضرت علی رضی اللہ عنہ سے روایت کرتے ہیں:۔

قال قال علی رضی اللہ عنہ خیر
ھذہ الامۃ بعد نبیّھا ابوبکر
وبعد ابی بکر عمر رضی اللہ عنہما
ولو شئتُ لاخبرتکم بالثالث
لفعلتُ۔ (مسند احمد حنبل جلد اول صفحہ ۱۰۶)

حضرت علی رضی اللہ عنہ نے ابوجحیفہ رض
سے کہا کہ اس امت کا بہترین آدمی اس
امت کے نبی کے بعد ابوبکر اور عمر رضی اللہ عنہما
ہیں۔ اور اگر میں چاہتا کہ تیسرے کا نام
بھی ذکر کروں تو میں ایسا کرتا۔

یہ چھٹی روایت پانچویں روایت کو قوت دیتی ہے اور اس کے مضمون کی تائید کرتی ہیں۔ یہ دونوں روایتیں اہل السنت کے طریق سے حضرت علی رضی اللہ عنہ سے حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما کے مدارج کے متعلق مروی ہیں۔ اگر شیعہ اصحاب کہیں کہ ہمیں اہل سنت کی روایات مسلّم نہیں تو اس کے متعلق عرض ہے کہ یہ روایات تو شیعوں کے لئے ماننا بہرحال ضروری ہیں۔ کیونکہ ایک تو یہ حضرت علی رضی اللہ عنہ سے مروی ہیں۔ دوم خود شیعہ طریق سے بھی حضرت علی رضی اللہ عنہ کی زبان مبارک سے حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما کی بہت بڑی شان بیان کی گئی ہے۔

چنانچہ شرح نہج البلاغہ میں جو شیعوں کی معتبر کتاب ہے حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما کی شان میں حضرت علی رضی اللہ عنہ کی زبانِ مبارک سے وارد ہے :۔

وکان افضلھم فی الاسلام
کما زعمت وانصحھم للہ و
رسولہ الخلیفۃ الصدّیق و
خلیفۃ الفاروق ولعمری انّ
مقامھما فی الاسلام لعظیم
وانّ المصاب بھما لجرح
فی الاسلام شدید فرحمھما
اللہ وجزاھما باحسن ما
عملا۔

"جیسا تو نے (اے مخاطب خیال کیا ہے) اسلام میں سب سے افضل اور اللہ تعالیٰ اور اس کے رسول کے سب سے زیادہ خیرخواہ خلیفہ صدیق اور خلیفہ فاروق ہیں۔ اور مجھے اپنی عمر کی قسم ہے کہ بے شک ان دونو (ابوبکرؓ اور عمرؓ) کا مرتبہ اسلام میں البتہ بہت ہی بڑا ہے۔ اور بے شک ان دونو کی وفات سے اسلام کو شدید نقصان پہنچا ہے۔ اللہ تعالیٰ ان دونو پر رحم کرے اور ان دونو کو ان کے عملوں کا بہتر سے بہتر بدلہ دے۔"

(شرح نہج البلاغہ جلد ۴ صفحہ ۲۱۹)

حضرت علی رضی اللہ عنہ کے اس قول سے ظاہر ہے کہ آپ حضرت ابوبکر رضی اللہ عنہ اور حضرت عمر رضی اللہ عنہ کی خلافت کے قائل تھے اور ان ہردو اصحاب رسول اللہ صلی اللہ علیہ وسلم کو اپنے زمانۂ خلافت میں نہایت بلند مرتبت شخصیتیں یقین کرتے تھے اور ان دونو کی وفات کو مسلمانوں کیلئے ایک سخت دینی اور قومی صدمہ سمجھتے تھے۔ ماسوا اسکے حضرت علی رضی اللہ عنہ نے اپنی عمر کی قسم کھا کر اپنے زمانۂ حیات کو اپنے اس بیان پر گواہ ٹھہرایا ہے۔ یعنی یہ بتایا ہے کہ میرے زمانۂ حیات کو دیکھو جو گواہ ہے کہ میں ان کا تابع اور خیرخواہ رہا ہوں۔

میں نے ان کے خلاف کبھی بغاوت نہیں کی بلکہ اہم امور میں ہمیشہ مشورہ دیتا رہا ہوں اور ان کا خیرخواہ رہا ہوں۔ پس میری زندگی کا ان سے جو طرز عمل رہا ہے وہ گواہ ہے کہ میرے نزدیک ان دونو کا مرتبہ اسلام میں بہت ہی بڑا ہے۔ پس اس حلفیہ بیان سے ظاہر ہے کہ خود حضرت علی رضی اللہ عنہ، حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما کی خلافت کے قائل تھے اور انہیں غاصب خلافت خیال نہیں کرتے تھے۔ لہذا آجکل کے شیعوں کا یہ خیال کہ یہ دونو غاصب خلافت تھے حضرت علی رضی اللہ عنہ کے اس بیان کے صریح خلاف ہے۔

حضرت علیؓ نے حضرت ابوبکر اور عمر رضی اللہ عنہما سے بغاوت کیوں نہ کی ؟

پس حضرت علی رضی اللہ عنہ کا حضرت ابوبکر اور عمر رضی اللہ عنہما کی یہ شان بیان کرنا اس بات کا قطعی اور حتمی ثبوت ہے کہ وہ ان دونو کی خلافت کے قائل تھے۔ یہی امر منار الہدیٰ کے خطبہ سے اس سے قبل ثابت کیا جا چکا ہے۔ اگر حضرت علی رضی اللہ عنہ حضرت ابوبکر رض کو خلافت کا حقدار نہ سمجھتے تو ضرور ان کے خلاف علم بغاوت بلند کرتے۔ جیسا کہ حضرت امام حسین علیہ السلام نے یزید کی بیعت نہ کی اور اس سے جہاد کرکے اپنی جان تک قربان کردی۔ مگر باطل کے سامنے دبنے کے لئے تیار نہ ہوئے۔ جس شیر خدا کا بیٹا ایسا شیر نر ثابت ہوا وہ باپ کس شان کا جری ہو سکتا ہے؟

حضرت ابوبکر رضی اللہ عنہ جب خلیفہ مقرر ہوگئے تو ابوسفیان نے حضرت علی رضی اللہ عنہ کو ان کے خلاف علم بغاوت بلند کرنے کے لئے اکسانا چاہا۔ اس وقت حضرت علی رضی اللہ عنہ نے ابوسفیان کو جو جواب دیا وہ حضرت علی رضی اللہ عنہ کے دامن کو خلافت کے طمع سے بالکل پاک ثابت کرتا ہے۔ اور واضح کرتا ہے کہ وہ حضرت ابوبکرؓ کو خلافت کا اہل سمجھتے تھے۔ چنانچہ شرح نہج البلاغہ میں ابن ابی الحدید شیعی ایک روایت لائے ہیں:-

روی محمد بن عبد العزیز قال جاء ابو سفیان الی علیؑ فقال غلبکم علی ھذا الامر اذل بیت فی قریش اما واللہ ان شئت لاملأنھا علی ابی فصیل خیلاً و رجلاً فقال ... طالما غششت الاسلام و اھلہ فما ضررتم شیئًا لا حاجة لنا الی خیلک و رجلک لولا ان رأینا ابابکر لھا اھلاً لما ترکناہ۔

(شرح نہج البلاغہ جلد اول صـ۱۳۱)

محمد بن عبدالعزیز سے روایت ہے کہ ابوسفیان حضرت علی رضی اللہ عنہ کے پاس آیا اور کہا کہ اس امر (خلافت) میں تم پر قریش کا ایک ذلیل ترین گھرانہ غالب آگیا ہے۔ خدا کی قسم اگر آپ چاہیں تو میں ابی فصیل (یہ حضرت ابوبکرؓ کی پرانی کنیت تھی۔ ناقل) کے خلاف اس کے گھر کو سواروں اور پیادوں سے بھر دوں۔ اس پر حضرت علی رضی اللہ عنہ نے ابوسفیان کو جواب دیا کہ ایک لمبے عرصہ تک تو نے اسلام اور مسلمانوں کو

دھوکا دیا ہے اور انہیں کوئی نقصان نہیں پہنچا سکا۔ ہمیں تمہارے سواروں اور پیادوں کی کوئی حاجت نہیں۔ اگر ہم نے ابوبکر رضی اللہ عنہ کو امر (خلافت) کا اہل نہ پایا ہوتا تو ہم اسے اسکے موجودہ حال پر نہ رہنے دیتے۔ یعنی اس کا خوب مقابلہ کرتے۔"

حضرت علیؓ کس طرح چوتھے خلیفہ بنے؟

حضرت علی رضی اللہ عنہ کا دامن خلافت کے متعلق حرص و طمع سے ہمیشہ پاک رہا ہے چنانچہ حضرت عثمان رضی اللہ عنہ کے شہید ہو جانے پر جب حضرت علی رضی اللہ عنہ کو مسلمانوں نے خلیفہ مقرر کرنا چاہا اور ان پر زور دیا کہ وہ بیعت لینے کے لئے ہاتھ بڑھائیں تو ان کا اسوقت کا بیان بھی اس بات کا قوی ثبوت ہے کہ انہیں خلافت کی کوئی طمع نہ تھی بلکہ وہ مسلمانوں کا امیر بننے کی بجائے وزیر بننے کو ترجیح دیتے تھے۔ چنانچہ اس موقعہ پر آپ فرماتے ہیں :-

دعُونی والتمسوا غیری فانّا مستقبلون امراً لهُ وجوهٌ والوانٌ لا تقوم لهُ القلوب ولا تثبت علیه العقول وانّ الآفاق قد اغامت والمحجةُ قد تنکّرت واعلموا ان اجبتکم رکبتُ بکم ما اعلم ولم اصغ الیٰ قول القائل وعتب العاتب وان ترکتمونی وانا کاحدکم ولعلّی اسمعکم واَطْوَعُکم لمن ولّیتمُوه امرکم فانا لکم وزیراً خیراً لکم منّی امیراً (نہج البلاغہ ص٥٩ مطبوعہ طہران)

کہ مجھے چھوڑ دو اور (خلافت کے لئے) میرے سوا کوئی اور آدمی تلاش کرو۔ کیونکہ ہمیں ایسے امور پیش آنے والے ہیں جن کے مختلف پہلو اور رنگ ہونگے جن کے مقابلہ میں نہ دل قائم رہ سکیں گے نہ عقلیں ثابت رہ سکیں گی۔ زمانہ پر ایک (ظلمتوں کا) بادل چھایا ہوا ہے۔ اور (مشکلات سے نکلنے کی) راہ مشتبہ ہو گئی ہے۔ یہ جان لو کہ اگر میں تمہاری بات قبول کر لوں (یعنی تمہارا خلیفہ ہونا قبول کر لوں) تو میں تمہیں ایسی باتیں اختیار کرنے کے لئے کہوں گا جنہیں میں درست سمجھتا ہوں۔ اس وقت میں کسی کی بات پر کان نہیں دھروں گا۔ اور نہ کسی کی ناراضگی کی پرواہ کروں گا۔ اگر تم مجھے چھوڑ دو تو میں تمہاری طرح ایک فردِ اُمت ہوں اور شاید میں تم سے بڑھکر اُس شخص کی اطاعت کروں اور اس کی باتیں مانوں جس کو تم اپنے امور کا والی بناؤ **اور میرا تمہارے لئے وزیر ہونا تمہارا امیر ہونے سے بہتر ہے۔"**

حضرت علی رضی اللہ عنہ کا یہ بے لوث اور آپ کو حرص و طمع سے خالی ثابت کرنے والا بیان از حد قابلِ تعریف اور آپ کی دانائی، اصابت رائے اور دور بینی کا ایک واضح اور روشن ثبوت ہے۔ اگر

آپ کا یہ دعویٰ ہوتا کہ میں سب لوگوں سے بڑھ کر خلافت کا اہل ہوں۔ یا یہ کہ میرے متعلق آنحضرت صلی اللہ علیہ وسلم نے خلافت کی وصیت کی ہوئی ہے۔ یا یہ کہ میں خلافت میں آپ کا بطور وارث حقدار ہوں تو آپ یہ کبھی نہ فرماتے کہ کوئی اور آدمی تلاش کر لو اور مجھے چھوڑ دو۔ اور وہ شخص جس کو تم والی مقرر کرو گے میں تم سے بڑھ اس کی اطاعت کروں گا اور میرے لئے تمہارا وزیر ہونا تمہارا امیر ہونے سے بہتر ہے۔ اگر آپ اپنے تئیں خلافت میں رسول اللہ صلی اللہ علیہ وسلم کا وصی یا وارث یا دوسروں سے اپنے تئیں زیادہ حقدار سمجھتے تو اس وقت مسلمانوں کو کبھی یہ مشورہ نہ دیتے کہ تمہارے لئے میرا وزیر ہونا امیر ہونے سے بہتر ہے۔ بلکہ وہ فوراً بیعت لینے کے لئے ہاتھ بڑھاتے اور یہ اعلان کرتے کہ آخر حق بحقدار رسید۔ اگر حضرت علی رضی اللہ عنہ کے حق میں آنحضرت صلی اللہ علیہ وسلم نے خلافت بلافصل کی وصیت کی ہوتی تو ایسی وصیت کی موجودگی میں وہ کس طرح اس وصیت نبوی کے خلاف مسلمانوں کا وزیر بننے کو امیر بننے پر ترجیح دے سکتے تھے۔ اس صورت میں تو آپ کا یہ فقرہ آنحضرت صلی اللہ علیہ وسلم کی وصیت کی صریح ناقدردانی اور ہتک کا موجب ہے جس کے مرتکب حضرت علی رضی اللہ عنہ نہیں ہو سکتے۔

نہج البلاغہ میں حضرت علی رضی اللہ عنہ کا ایک بیان بھی جو آپ نے خلیفہ ہو جانے کے بعد دیا اس سلسلہ میں نہایت قابلِ قدر ہے۔ فرماتے ہیں:-

والله ما كانت لي في الخلافة
رغبة ولا في الولاية إربة
ولكنكم دعوتموني إليها و
حملتموني عليها (نہج البلاغہ صفحہ ۱۶۹)

خدا کی قسم! مجھے خلافت کی کوئی رغبت نہ تھی اور نہ ولایت کی کوئی حاجت تھی۔ لیکن تم لوگوں نے مجھے اس کی دعوت دی اور اس ذمہ داری کا بوجھ میرے سپرد کر دیا۔"

حضرت علی رضی اللہ عنہ کا خدا کی قسم کھا کر یہ بے لوث بیان دینا اس بات کی قطعی شہادت ہے کہ آپ نے اپنے دل کی بات کہی ہے۔ اب اگر آپ کو یہ علم ہوتا کہ میرے متعلق تو آنحضرت صلی اللہ علیہ وسلم نے خلافت بلافصل کی وصیت کی ہوئی ہے تو آپ کبھی خلافت و ولایت سے ایسی بے رغبتی کا بیان نہ دیتے۔ کیونکہ ایسا کرنا وصیت کی ناقدردانی ہوتا جس کے آپ مرتکب نہیں ہو سکتے تھے۔ آپ کے اس بیان کو جو آپ نے دیا ہے تقیہ پر بھی محمول قرار نہیں دیا جا سکتا۔ کیونکہ آپ نے یہ بیان قسم کھا کر دیا ہے۔ اور یہ بیان ذو الوجوہ بھی نہیں کہ اسے کوئی اور معنے بھی دیئے جا سکتے ہوں۔ اس وقت تقیہ کی آپ کو کوئی حاجت بھی نہ تھی کیونکہ آپ کو کسی قسم کا ڈر نہ تھا۔ بلکہ اس وقت تو لوگ بڑے ذوق و شوق کے ساتھ آپ کو خلافت سپرد کر چکے تھے اور آپ کے سوا کسی اور شخص کو خلیفہ تسلیم کرنے پر راضی نہ ہوتے تھے۔ چنانچہ جس رنگ میں اور جس ذوق و شوق سے آپ کی بیعت ہوئی اس کا نقشہ حضرت علی رضی اللہ عنہ خود یوں کھینچتے ہیں:-

بسطتم يدي فكففتها و
مددتموها فقبضتها ثم
تداككتم علي تداك الإبل
الهيم على حياضها يوم
ورودها حتى انقطعت النعل
وسقطت الرداء ووطئ الضعيف
وبلغ من سرور الناس ببيعتهم

آبایَ ان ابتہج بہا الصغیر
وھدج الیہا الکبیر وتحامل
نحوھا العلیل وحسرت الیہا
الکعاب۔ (نہج البلاغہ ص۱۸۳)

کہ تم نے میرا ہاتھ (بیعت کے لئے) پھیلایا
تو میں نے اسے روک لیا۔ تم نے اسے لمبا
کیا تو میں نے اسے پیچھے کر لیا۔ پھر تم مجھ
پر (بیعت کے لئے) اس طرح ٹوٹ
پڑے جس طرح پیاسے اونٹ حوضوں
پر وارد ہونے کے دن ٹوٹ پڑتے
ہیں۔ یہاں تک کہ جوتے (تسمے) ٹوٹ
گئے اور چادریں گر گئیں اور کمزور
پامال کئے گئے۔ اور میری بیعت کے لئے
لوگوں کی خوشی اس حد تک بڑھ گئی کہ
چھوٹے بھی اس پر خوش تھے اور بڑی
عمر کے لڑکھڑاتے (بیعت کے لئے)
چلے آ رہے تھے اور بیمار بھی دوسروں
کے سہارے وہاں پہنچے اور ایسی بھیڑ
ہوئی کہ تختے سے تختہ ٹکراتا تھا۔"

پس جب لوگوں کے آپ کی بیعت کے لئے ذوق و
شوق کا یہ عالم تھا تو حضرت علی رضی اللہ عنہ کے خلیفہ
ہو جانے کے بعد ان کے اس قسمیہ بیان کو تقیہ پر کیسے
محمول کیا جا سکتا ہے۔ اگر ایسے زمانہ میں بھی آپ تقیہ
کے لئے مجبور تھے تو پھر دین ظاہر کرنے کا موقعہ آپ کو
کب میسر آ سکتا تھا؟

بات دراصل یہ ہے کہ تقیہ سے متعلق روایات
تو دراصل ہماری تحقیق میں ائمہ اہل بیت پر افترا ہیں
اور یہ سب بعد کی ساختہ روایات ہیں ورنہ حضرت
علی رضی اللہ عنہ کا قول اور حضرت امام حسین رضی اللہ عنہ
کا عمل دونو تقیہ کے صریح خلاف ہیں۔

حضرت امام حسین رضی اللہ عنہ کا عمل تو تقیہ کے
خلاف آفتاب نصف النہار کی طرح چمک رہا ہے۔
اور اس پر کوئی گرد نہیں ڈالی جا سکتی۔ کیونکہ آپ نے
یزید کی حکومت کے خلاف خروج کیا اور اپنی جان دیدی
مگر تقیہ پر عمل نہ کیا۔ اگر تقیہ آپ کے نزدیک دین ہوتا
تو وہ اپنی جان کو اس طرح خطرہ میں نہ ڈالتے اور
یزید کی بیعت کر لیتے تا دین بھی قائم رہے اور جان
بھی بچ جائے۔

اور حضرت علی رضی اللہ عنہ کا قول اس بارہ میں
یہ ہے کہ آپ فرماتے ہیں:۔

"لا ینفع عبداً وان اجھد
نفسہٗ واخلص فعلہٗ ان
یخرج من الدنیا لاقیاً ربّہ
لخصلۃ من ھٰذہ الخصال
لم یتب عنہا ان یشرک
باللہ فیما افترض علیہ من
عبادتہ او یشفی غیظہ
بھلاک نفسہ او یقرّ
بامر فعلہ غیرہ او یستنجح
حاجۃ الی الناس باظہار
بدعۃ فی دینہ او یلقی
الناس بوجہین او
یمشی فیہم بلسانین۔
(نہج البلاغہ ص۱۱۱)

ترجمہ:۔ ایک مجاہد اور مخلص بندے کو یہ بات
نفع نہیں دے سکتی کہ جب وہ دنیا کو
چھوڑ کر اپنے رب کو ملنے جائے تو اس میں
ان خصلتوں میں سے کوئی خصلت موجود

ہو جن سے اس نے توبہ نہ کی ہو (۱) فرض عبادتوں میں شرک باللہ کیا۔ (۲) غصے سے اپنے تئیں ہلاک کر دیا ہو۔ (۳) غیر کے فعل کا اقرار کر لیا ہو۔ (۴) یا دین میں بدعت کے ذریعہ لوگوں کی حاجت روائی کی ہو۔ (۵) یا لوگوں کو دو چہروں کے ساتھ ملا ہو اور ان میں دو زبانوں کے ساتھ معاملہ کیا ہو۔"

پانچویں بات تقیہ کے رد میں فرمائی گئی ہے۔ جس میں انسان کو دو چہروں کے ساتھ ملنا پڑتا ہے اور دو زبانوں سے دوسروں سے معاملہ کرنا پڑتا ہے۔ آخر تقیہ یہی ہے کہ ایک عقیدہ یا بات کا کسی خوف کے ماتحت دوسرے کے سامنے انکار کیا جائے اور صرف علیحدگی میں اپنے ہم خیالوں کے سامنے اس کا اعتراف کیا جائے۔ یا مصلحت وقت کے پیش نظر دوسرے کو ایک غلط جواب دیدیا جائے حالانکہ اپنا نفس جانتا ہو کہ میں اس شخص سے غلط بیانی کر رہا ہوں۔

پس حضرت علی رضی اللہ عنہ نے جو یہ بیان قسم کھا کر دیا ہے اسے ایسے وقت تقیہ پر محمول قرار نہیں دیا جا سکتا۔ جبکہ آپ خود خلیفہ ہو کر یہ بیان دے رہے تھے۔ اس کے تو یہ معنے ہوں گے کہ معاذ اللہ حضرت علی رضی اللہ عنہ کے دل میں کچھ اور تھا اور زبان سے بلا وجہ اس کے خلاف بیان دے رہے تھے۔ ہمارا ایمان و اعتقاد تو ان کے متعلق یہی ہے کہ وہ اپنی اس پانچویں نصیحت پر ہمیشہ اپنی زندگی میں عامل رہے ہیں۔ اور انہوں نے کبھی پہلی خلافتوں میں بھی ایسا معاملہ نہیں کیا کہ ان کے دل میں کچھ اور ہو اور منہ سے انہوں نے اپنے دل کے خلاف بات کا اظہار کیا ہو۔ ان کا ظاہر و باطن ایک تھا۔ وہ دو چہرے اور دو زبانیں رکھنے والے انسان نہ تھے ایسا خیال ان کے متعلق رکھنا ان کی صریح ہتک کے مترادف ہے۔

پس حضرت علی رضی اللہ عنہ کے وہ تمام بیانات اور اقوال جو اس مضمون میں درج کئے گئے ہیں ان کو تقیہ پر محمول کرنا حضرت علی رضی اللہ عنہ کی صریح ہتک ہے اور انہیں ذو وجہین اور دو زبانوں سے معاملہ کرنے والے قرار دینے کے مترادف ہے۔ حضرت علی رضی اللہ عنہ تو فرماتے ہیں کہ جو شخص ایسے معاملہ سے توبہ نہ کرے اور اس خصلت کو نہ چھوڑے اس کا اخلاص اور اس کے مجاہدات بھی خدا تعالیٰ کی ملاقات کے وقت اسے کوئی نفع نہیں دے سکتے۔ تو خود ناصح بن کر حضرت علی کرم اللہ وجہہ جیسے جانباز اور مخلص دیندار صحابی کس طرح مصلحت کی خاطر قسم کھا کر غلط بیانی کے لئے تیار ہو سکتے تھے۔

بالآخر اللہ تعالیٰ سے دعا ہے کہ اے خدا جس نے یہ مضمون شیعہ احباب کی ہمدردی اور خیر خواہی کے جذبہ کے ماتحت لکھا ہے تو انہیں خالی الذہن ہو کر ایک محقق اور غیر متعصب انسان کی طرح ٹھنڈے دل سے اسے پڑھنے کی توفیق عطا فرما دے۔ اللھم آمین۔ واخر دعوٰنا ان الحمد للہ رب العالمین۔

خلافت

(از جناب مولوی عزیز الرحمٰن صاحب منگلا مربی سلسلہ عالیہ احمدیہ)

خلافت باعثِ تخلیقِ انساں   خلافت مظہرِ اسرارِ پنہاں

خلافت سِرِّ تکوینِ دو عالم   خلافت مُہرِ داؤدؑ و سلیمانؑ

خلافت وحدتِ اعضاءِ ملّت   خلافت جامعِ قلبِ پریشاں

خلافت زینتِ محراب و منبر   خلافت آلۂ تقدیرِ رحماں

خلافت کاسرِ کسریٰ و قیصر   خلافت قاطعِ گردن فرازاں

خلافت جامعِ اجزاءِ قرآں   خلافت کاشفِ اسرارِ فرقاں

خلافت مُرتجائے عاجزاں را   خلافت دستگیرِ زیردستاں

خلافت ملجاءِ ہر بیوہ و پیر   خلافت مامنِ ژولیدہ حالاں

خلافت معبدِ رشد و ہدایت   خلافت مکتبِ تہذیبِ انساں

خلافت موردِ الہامِ یزداں   خلافت آتشِ سوزانِ شیطاں

خلافت مرکبِ ہر سالکِ راہ   خلافت بادِ بر خرمنِ طبعاں

خلافت حاملِ نورِ نبوت   خلافت قدرتِ ثانیٔ رحماں

خلافت تحفۂ اخیارِ ملّت   خلافت مُہرِ استخلافِ یزداں

خلافت تابعشِ مردِ مسلماں   خلافت منکرش مردود و دوراں

خلافت صاعقہ بر راسِ شیطاں   خلافت زلزلہ بر کفر و عصیاں

خلافت حاملِ نورِ نبوت   خلافت زینۂ ایمان و عرفاں

خلافت باردارِ نورِ محمود

بردائے میرزا بشیر الدین محمود

الا اے منکرِ شانِ خلافت   ہم از نور نمایانِ خلافت

کرامت گرچہ بے نام و نشان ست   بیا بنگر ز غلمانِ خلافت

کجا یند منکرینِ آلِ احمدؑ   کہ تا بینند اعوانِ خلافت

ممزّق گشت تار و پودِ ایشاں   ولے تازہ گلستانِ خلافت

صدائے احمدی پائندہ باد

خلافت تا قیامت زندہ باد

حضرت ابوبکر صدیق رضی اللہ عنہ کے حالات

(از قلم مکرم جناب شیخ محمد اسماعیل صاحب پانی پتی)

یہ اسلام کے اس عظیم الشان فرزند کے نصیحت آمیز اور سبق آموز حالات ہیں جو سب سے پہلے اسلام لایا اور جس نے اسلام لانے کے بعد اپنا سب کچھ اسلام پر قربان کر دیا۔ جو بانیٔ اسلام علیہ الصلوٰۃ والسلام کا سب سے زیادہ مخلص خادم تھا۔ جس نے اسلام کی نصرت و اعانت اور امداد و حمایت میں کوشش و ہمت کا کوئی دقیقہ باقی نہیں چھوڑا۔ جو ختم المرسلین اور خاتم النبیین کا سب سے پہلا اور سب سے زیادہ مضبوط جانشین تھا۔ جس نے جسمانی لحاظ سے ضعیف اور کمزور ہونے کے باوجود حیرت انگیز استقلال اور جوانمردانہ عزم کے ساتھ اسلام کی اس وقت پشتیبانی کی جب پیغمبر اسلامؐ کی رحلت کے بعد اسلام کی کشتی منجدھار میں تھی۔ اور مرکز اسلام کو چاروں طرف سے دشمنان اسلام کی فوجوں نے گھیر رکھا تھا یہ اسی مرد مومن کے حالات ہیں جو حضور نبی کریم صلی اللہ علیہ وآلہ وسلم کو سب سے زیادہ عزیز اور سب سے زیادہ محبوب تھا۔ یہی وہ عظیم الشان شخصیت تھی جس کو حضور نبی کریم صلی اللہ علیہ وسلم کے ساتھ تین دن تنگ و تاریک غار میں رہنے کی سعادت حاصل ہوئی۔ اسی موقع پر حضورؐ نے ان کو "اِنَّ اللّٰہَ مَعَنَا" کا مژدہ سنایا تھا۔ یہی وہ بے نظیر بہادر تھا جس کو اشجع العربؐ نے وقت ہجرت اپنا ہمسفر بنانے کی سعادت بخشی۔ یہ وہی نہایت متقی و پرہیزگار شخص تھا جسے آقائے دو جہان نے مرض الموت میں اپنی بجائے نماز پڑھانے کا حکم دیا۔ یہ اسی صدیقہ اور طاہرہ خاتون کا باپ تھا جسے خیر البشرؐ اور افضل الرسلؐ کی سب سے چہیتی بیوی اور رفیق زندگی ہونے کا فخر حاصل ہوا۔ یہی وہ محترم انسان تھا جس کے متعلق حضور رحمۃ للعالمینؐ نے ارشاد فرمایا تھا۔ لو کنت متخذا احدا خلیلا لاتخذت ابابکرٍ خلیلاً۔

حضرت ابوبکرؓ قریش کے ایک معزز قبیلہ بنی تیم سے تعلق رکھتے تھے اور آپ کا سلسلہ نسب چھ ساتویں پشت میں جا کر مرہ بن کعب پر آنحضرت صلی اللہ علیہ وسلم کے شجرہ سے مل جاتا ہے۔ آپ کے والد کا نام عثمان بن عامر اور کنیت ابو قحافہ تھی۔

آپ کی والدہ کا نام سلمیٰ بنت صخر اور کنیت ام الخیر تھی۔

آپ آنحضرت صلی اللہ علیہ وسلم سے دو سال تین ماہ چھوٹے تھے۔ آنحضورؐ کی ولادت ۲۰ اپریل ۵۷۱ء کو ہوئی تھی۔ اس حساب سے آپ کی پیدائش ماہ جون ۵۷۳ء میں مکہ میں ہوئی۔

آپ کے پیدا ہونے کے وقت اگرچہ تمام قوم اور تمام ملک اصنام پرستی میں مبتلا تھا، مگر عرب کے بت پرست کعبہ کو جو حضرت ابراہیم علیہ السلام نے بنایا تھا نہایت مقدس اور محترم سمجھتے تھے اور اس کا تقدس کے احترام میں کعبہ کے اندر اپنے تین سو ساٹھ

معبودوں کو رکھ چھوڑا تھا۔

آپ کے والدین نے اسی کعبے کی تقدیس کو ملحوظِ خاطر رکھتے ہوئے بیٹے کا نام "عبدالکعبہ" رکھا مگر چونکہ یہ مشرکانہ نام تھا اسلئے جب آپ مسلمان ہوئے تو آنحضرت صلی اللہ علیہ وسلم نے آپ کا نام بدل کر عبداللہ رکھ دیا۔ حضور علیہ السلام کی عادت تھی کہ مسلمان ہو جانے کے بعد لوگوں کے وہی نام باقی رہنے دیتے تھے جو اُن کے ماں باپ نے رکھے ہوتے تھے مگر جو نام مشرکانہ ہوتا تھا اُسے بدل کر دوسرا نام رکھ دیتے تھے۔

آپ کی کنیت ابوبکر تھی۔ بکر کے معنی ہیں جوان اونٹ۔ چونکہ آپ کو اونٹوں کی غور و پرداخت اور اُن کی پرورش و دیکھ بھال سے بڑی دلچسپی تھی لہذا اونٹوں سے اس تعلق سے آپ کو لوگ ابوبکر کہنے لگے۔ جیسے حضرت عمیر بلیوں سے محبت کے باعث ابوہریرہ کہلانے لگے۔ جو لوگ حضرت صدیق رضی اللہ عنہ کی کنیت کی نسبت ان کی بیٹی حضرت عائشہ صدیقہ کی طرف کرتے ہیں وہ یہ بھول جاتے ہیں کہ وہ لفظ بکرٌ (کنواری) ہے۔ بَکرٌ نہیں۔ مشہور مصری فاضل محمد حسین ہیکل اپنی قابلِ قدر تالیف "الصدیق ابوبکر" میں آپ کی اس کنیت کی وجہ تسمیہ کے متعلق لکھتا ہے کہ انہ بکر الی الاسلام قبل غیرہ۔ یعنی آپ کی یہ کنیت اس سے پڑی کہ آپ سب سے پہلے ایمان لائے۔

آپ کا لقب صدیق[1] و عتیق[2] تھا۔ صدیق: صدق کو بلا تامل فوراً قبول کرنے والا۔ عتیق: حسین و خوبصورت اور جوانمرد و بہادر۔ خدا تعالیٰ نے آپ کو قرآن کریم میں "ثانی اثنین[3]" کے خطاب سے یاد فرمایا ہے۔ اُردو دنیا میں "یارِ غار[4]" آپ کا مشہور لقب ہے۔ اور یہ لفظ ہماری زبان میں بطور محاورہ نہایت مخلص، بے ریا اور سچے دوست کے لئے بولا جاتا ہے۔

اسلام لانے سے قبل آپ ساری قوم میں نہایت عزت و احترام سے دیکھے جاتے تھے اور تمام اہلِ مکہ آپ کو نہایت راستباز اور دیانتدار سمجھتے تھے۔ آپ بڑے عقلمند و فہیم اور نہایت حلیم و بردبار تھے رحم و شفقت اور ملنساری و مروت آپ کی گھٹی میں پڑی ہوئی تھی۔ اس وقت جبکہ عرب میں شراب پانی کی طرح پی جاتی تھی آپ اس اُمّ الخبائث سے بکلی متنفر رہے اور ساری عمر شراب کا ایک قطرہ بھی نہیں چکھا۔ غرباء کی امداد۔ مساکین کی اعانت۔ بیواؤں کی ہمدردی۔ یتیموں کی دلدہی۔ عزیزوں سے سلوک اور مسافروں کی خدمت آپ کے مخصوص اوصاف تھے۔

قریش کے تمام قبائل کے آباؤ اجداد اور عرب کے مختلف خاندانوں میں حسب نسب کے اعتبار سے آپ تمام مکہ میں بڑے عالم اور ماہر مانے جاتے تھے۔ پھر

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[1] "الصدیق" کے نام سے حافظ عبدالرحمن امرتسری، سیماب اکبرآبادی اور مولوی محمود خان پروفیسر حقیقین کالج نے آپ کی سوانح عمریاں لکھی ہیں۔ [2] "العتیق" کے نام سے مولوی عبدالحفیظ نے آپکے حالات علیگڑھ سے عرصہ ہوا شائع کئے تھے۔ [3] ثانی اثنین کے نام سے مولوی عبدالحلیم شرر نے آپ کے سوانح حیات قلمبند کئے ہیں۔ [4] "یارِ غار" کے نام سے عرصہ ہوا مولوی محمد ظفر ایم۔ اے نے آپ کے واقعات و حالات شائع فرمائے تھے۔

باوجود قوم کا ایک معزز اور ذی وقار فرد ہونے کے
لکھنا پڑھنا بھی اچھی طرح جانتے تھے (اس دورِ جاہلیت
میں نوشت وخواند کا فن شرفاء کے لئے باعثِ
ننگ سمجھا جاتا تھا)

آپ کی معاش کا ذریعہ کپڑے کی تجارت تھا۔
اس تجارت میں آپ نے بڑا روپیہ کمایا۔ جس وقت
دولتِ اسلام سے مشرف ہوئے تو چالیس ہزار
دینار پاس تھے جو آپ نے سارے کے سارے خدا
کے راستے میں خرچ کر دیئے۔

قبل از اسلام کی ایک خصوصیت صدیق اکبرؓ
میں یہ تھی کہ آپ کے تعلقات آنحضرت صلی اللہ علیہ وسلم
سے نہایت دوستانہ اور مخلصانہ تھے اور بچپن کا
یہ تعلق اتنا مستحکم اور استوار تھا کہ مرنے کے بعد
بھی نہ چھوٹا۔ جب خدا تعالیٰ نے آنحضرت صلی اللہ
علیہ وسلم کو خلعتِ نبوت سے سرفراز فرمایا تو مردوں
میں سب سے پہلے حضرت ابوبکرؓ ہی ایمان لائے۔
عورتوں میں یہ فخر حضرت خدیجہؓ کو حاصل ہوا۔ لڑکوں
میں سے یہ سعادت حضرت علیؓ کے حصہ میں آئی اور
غلاموں میں سے حضرت زیدؓ سب سے پہلے مسلمان
ہوئے۔

اسلام لانے کے بعد حضرت صدیقؓ نے اپنے آپکو
اسلام کی خدمت کے لئے بالکل وقف کر دیا۔ وہ ہر
موقع پر اور ہر جگہ اپنے پیارے آقا کے ساتھ
رہے۔ اور وہ تمام مصیبتیں بھی انہوں نے بڑے صبر
کے ساتھ برداشت کیں جو اسلام قبول کرنے کے نتیجہ
میں کفار مکہ مسلمانوں کو پہنچاتے تھے۔ اس وقت سب سے
زیادہ مصیبت اور تکلیف میں وہ غلام تھے جو دولتِ
اسلام سے مشرف ہو گئے تھے مگر کافر آقاؤں کے
قبضے میں تھے اور وہ اُن کو سخت سے سخت جسمانی
ایذائیں دیتے تھے۔ حضرت صدیقؓ کا بڑا کارنامہ
یہ ہے کہ ایسے بے یارو مددگار غلاموں کو اُن کے
آقاؤں سے خرید کر راہِ خدا میں آزاد کر دیتے تھے۔
"کُعب چشم پیغمبر" حضرت بلال رضی اللہ عنہ ایسے ہی
غلاموں میں سے ایک تھے۔

خود حضرت صدیقؓ بھی کفار کے ان ظلموں سے
بچے ہوئے نہیں تھے۔ ایک دن بازار میں جا رہے تھے
لوگوں نے پکڑ کر اتنا مارا کہ ادھ موا کر دیا۔ رشتہ دار
اٹھا کر گھر لے گئے۔ ہوش آتے ہی پوچھا کہ "مجھے
جلدی بتاؤ رسول اللہ کیسے ہیں اور کہاں ہیں؟" والدہ
اسی زخمی حالت میں ان کو آنحضرتؐ کے پاس لے گئیں۔
صدیقؓ نے چہرہ انور دیکھا تو اپنی تکلیف کو بھول گئے۔
ماں پر عشق و محبت کے اس مظاہرہ کا بڑا اثر ہوا اور
فوراً مسلمان ہو گئیں۔ باپ ابھی تک حالتِ کفر پر
قائم تھے۔

سرِ راہ مکان تھا۔ حضرت صدیقؓ ایسے اثر انگیز
طریقے سے اور ایسے درد و سوز کے ساتھ آیاتِ
قرآن کی تلاوت کرتے کہ راستہ چلتے لوگ کھڑے
ہو کر سننے لگتے۔ عورتوں پر خصوصاً زیادہ اثر ہوتا۔
کفار نے روکا کہ یہ کام نہ کیا کرو کہ ہماری عورتیں گمراہ
ہوتی ہیں مگر یہ باز نہ آئے۔ لیکن جب تکلیفوں اور
مصائب کی انتہا ہو گئی تو حضورؐ سے اجازت لیکر
ہجرت کے لئے نکلے۔ شہر کے باہر پہنچے تو اُدھر سے
مکہ کا مشہور رئیس ابن الدغنہ آرہا تھا۔ اس نے پوچھا
"کدھر چلے؟"

صدیقؓ نے جواب دیا۔ تمہارے شہر والے
مجھے نہیں رہنے دیتے۔ محض اس جرم میں کہ میں نے
بتوں کو چھوڑ کر خدا کو کیوں مانا۔

ابن الدغنہ نے کہا۔ نہیں ایسا نہیں ہو سکتا کہ

تم جیسا شریف۔ نیک نفس۔ یتیموں کا ہمدرد۔ غریبوں کا مساون اور اعلیٰ درجہ کا مہمان نواز شخص مکہ سے چلا جائے۔ میں تمہیں پناہ دیتا ہوں۔ کوئی شخص تمہاری طرف آنکھ اٹھا کر نہیں دیکھ سکتا۔

یہ کہہ کر وہ حضرت صدیقؓ کو اپنے ساتھ لایا اور اپنی امان کا خانہ کعبہ میں کھڑے ہو کر اعلان کر دیا مگر جلد ہی حضرت صدیقؓ نے اس کی امان واپس کر دی۔ اور آپ پھر بدستور کافروں کے نرغہ میں تھے۔

کافروں کے پیہم مظالم کے باعث بیشتر مسلمان ترک وطن کرنے پر مجبور ہو گئے۔ اور مکہ میں آنحضرت صلی اللہ علیہ وسلم اپنے رفیق حضرت صدیقؓ اور اپنے چچازاد بھائی حضرت علیؓ کے ساتھ رہ گئے۔

جب کفار نے یہ دیکھا تو ایک دن فیصلہ کیا کہ تمام قبائل سے ایک ایک بہادر منتخب کیا جائے اور سب تلواریں سونت کر محمدؐ پر ٹوٹ پڑیں تاکہ ہمیشہ کے لئے جھگڑا ختم ہو جائے۔ خدا تعالیٰ نے بروقت آنحضرتؐ کو خبر دے دی اور آنحضرتؐ خود حضرت صدیقؓ کے مکان پر پہنچے اور اُن سے فرمایا کہ میں آج شب کو حکم خداوندی کے ماتحت مکہ چھوڑ رہا ہوں۔

نہایت ہی بے تابی کے ساتھ حضرت صدیقؓ نے پوچھا "اور حضور! میرے لئے کیا حکم ہے؟" خدا کے رسولؐ نے فرمایا "تم میرے ساتھ رہو گے۔"

اُس وقت حضرت صدیقؓ کو ایسا معلوم ہوا جیسا اُنہیں دُنیا جہان کی نعمتیں دیدی گئی ہوں۔ اور مارے خوشی کے ان کا چہرہ چمکنے لگا۔ تھوڑی دیر بعد رات کے اندھیرے میں مکہ سے تین میل دور حضرت صدیقؓ غار ثور کو اپنے آقا کی رہائش کے لئے اپنے ہاتھوں سے صاف کر رہے تھے۔

قیام غار کے دوران میں حضرت صدیقؓ نے انتظام کیا تھا کہ اپنی لڑکی حضرت اسماءؓ سے کہا تھا کہ وہ کھانا پکا کر اور سب لوگوں سے چھپ کر رات کے وقت ہمیں دے آیا کرے تاکہ حضورؐ بھوکے نہ رہیں۔ اور اپنے غلام کو حکم دیا تھا کہ وہ سارا دن جنگل میں بکریاں چرانے کے بعد شام کو بکریوں کا ریوڑ غار پر لے آیا کرے تاکہ اُن کا دودھ دوہ کر حضورؐ کی خدمت میں پیش کیا جا سکے۔

ذرا غور کرو حضرت صدیقؓ کی محبتِ رسولؐ پر۔ جہاں خطرہ ہو وہاں انسان اپنے آپ کو اس میں مبتلا کرنا منظور کر لیتا ہے مگر اولاد کو اس سے بچانا چاہتا ہے۔ جہاں عزت کا سوال ہو وہاں انسان اپنی جان قربان کر دیتا ہے مگر اولاد کو محفوظ رکھنا چاہتا ہے۔ جہاں جان دینے کا سوال ہو وہاں انسان خود اپنے آپ کو پیش کر دیتا ہے مگر چاہتا ہے کہ اولاد بچ جائے۔ مگر صدیق اعظمؓ نے عشقِ رسول میں نہ اپنی جان کی پرواہ کی نہ اپنی جوان بیٹی کی عزت اور جان کا خیال کیا۔ آج کون ہے جو کسی بڑے سے بڑے مقصد کے لئے بھی اپنی جوان بیٹی کو لق و دق جنگل اور رات کے خوفناک اندھیرے میں تن تنہا پتھروں اور سنگریزوں کی ٹھوکریں کھاتے ہوئے تین میل آنے اور تین میل جانے کا حکم دے۔ یہ صدیق اعظمؓ ہی کا حوصلہ اور جگرہ تھا کہ انہوں نے کسی بھی خطرہ کی پرواہ نہ کی اور ان کی جوان بیٹی گھُپ اندھیرے میں تین راتوں تک تین میل کا ہولناک سفر کر کے کھانا پہنچاتی رہی۔ عشق رسولؐ میں کتنا مدہوش تھا باپ جس نے جان بوجھ کر بیٹی کو خطرات کے سمندر میں دھکیل دیا۔ اور کتنی بہادر تھی بیٹی جس نے بغیر ذرہ تامل کے اپنی جان کو سخت خطرہ میں ڈال کر باپ کے حکم کی تعمیل کی۔

تین دن کے بعد یہ مقدس قافلہ غار سے نکل کر مدینہ

روانہ ہوگیا۔ راستے میں ایک گوالا ملا۔ حضرت صدیقؓ نے اس سے اجازت لیکر پہلے برتن کو صاف کیا۔ پھر اپنے ہاتھ اور بکری کے تھن پانی سے دھوئے۔ اس کے بعد برتن کے منہ پر صاف کپڑا لپیٹا اور دودھ دوہ کر حضورؐ کی خدمت میں پیش کر دیا۔ حضور علیہ السلام نے اس سے تھوڑا سا دودھ پیا اور باقی حضرت صدیقؓ کو پلایا۔

مکہ پہنچ کر سب سے پہلے اس بات کی اشد ضرورت محسوس ہوئی کہ خدا کا رسولؐ خدا کی عبادت کے لئے ایک مسجد بنائے۔ اس کے لئے زمین خریدی گئی اور اس کی ساری قیمت حضرت صدیقؓ نے اپنے پاس سے ادا کی۔ مسجد بننے لگی تو حضرت صدیقؓ بھی اس کے مزدوروں میں سے ایک تھے۔ یہ وہی مقدس ترین مسجد ہے جس میں پورے چودہ سو برس سے لاکھوں کروڑوں مسلمان خدا تعالیٰ کے حضور میں اپنی پیشانیاں سجدہ کے لئے جھکا چکے ہیں۔ اور قیامت تک جھکاتے رہیں گے۔ اور یہ وہی جگہ ہے جہاں خدا کا آخری رسولؐ حضرت صدیقؓ اور حضرت فاروقؓ کے ساتھ ابدی نیند سو رہا ہے۔

مکی زندگی کی طرح مدینہ میں بھی یہ عاشقِ صادق سایہ کی طرح ہر وقت اپنے محبوبؐ کے ساتھ رہا۔ کوئی موقع اور کوئی جنگ ایسی نہ ہوئی جس میں حضور علیہ الصلوٰۃ والسلام نے شرکت فرمائی ہو اور حضرت صدیقؓ اس میں شامل نہ ہوئے ہوں۔ اور نہایت جوانمردی، نہایت بہادری اور پامردی کے ساتھ اپنے مقدس آقا کی خدمت اور حفاظت نہ کی ہو۔ جنگ بدر میں حضورؐ کے لئے نہایت محبت سے قلب لشکر میں ایک سائبان تیار کیا اور اس کے ساتھ ایک تیز رفتار اونٹنی باندھ دی۔ اور عرض کی کہ حضورؐ سائبان میں چل کر تشریف رکھیں تاکہ گرمی اور تپش آفتاب سے امن میں رہیں۔ حضورؐ نے پوچھا۔ یہ اونٹنی یہاں کیوں باندھی ہے؟ انتہائی عقیدت کے ساتھ صدیقؓ نے جواب دیا حضورؐ اس لئے کہ ہم تین سو تیرہ نہتے آدمی ہیں اور کفار ایک ہزار مسلح جوان۔ اگر خدا نخواستہ حالات دگرگوں دکھائی دیئے اور ہم جان نثار آپ پر فدا ہو جائیں تو حضورؐ اس اونٹنی پر سوار ہو کر مدینہ تشریف لے جائیں جہاں کے لوگ آپ کی پوری حفاظت کریں گے اور آپ کو دشمنوں کے نرغے سے بچا لیں گے۔

اسی طرح جنگ احد۔ غزوہ بنی مصطلق۔ جنگ احزاب۔ صلح حدیبیہ۔ غزوہ خیبر۔ فتح مکہ۔ غزوہ حنین و طائف اور جنگ تبوک سب میں حضرت صدیقؓ نبی کریم صلی اللہ علیہ وسلم کے ساتھ رہے اور جان اور مال سے ہر ممکن خدمت کرتے رہے۔ ان کے ایثار اور ان کے خلوص کو دیکھ کر صحابہؓ کو ان پر رشک آتا تھا اور وہ کوشش کرتے تھے کہ حضرت صدیقؓ سے خدمت اسلام میں بڑھ جائیں لیکن کوئی صحابی بھی اس کوشش میں کامیاب نہ ہو سکا۔ ایک موقع پر جنگ کے لئے چندہ کی تحریک حضور علیہ السلام نے کی۔ عمرؓ سوچنے لگے کہ اس موقع پر تو میں ضرور ابوبکرؓ کو شکست دے دوں گا۔ کیونکہ ان کے پاس اس وقت اتفاق سے کافی مال تھا۔ بھاگے بھاگے گھر گئے اور آدھا مال لا کر حضور علیہ السلام کی خدمت میں پیش کر دیا۔ مگر پیچھے پھر کر دیکھا تو صدیقؓ اپنے گھر کا سارا اثاثہ لئے کھڑے تھے۔ فاروق اعظمؓ یہ ایثار دیکھ کر حیران رہ گئے۔ اپنی ہار مان لی اور پھر کبھی مقابلہ کا خیال نہ کیا۔

اب وہ وقت آیا کہ اس سے زیادہ المناک وقت صحابہؓ پر کبھی نہ آیا تھا۔ یعنی حضور علیہ الصلوٰۃ والسلام اپنا کام پورا کرنے کے بعد اپنے محبوب حقیقی سے جا ملے اور صحابہ کی آنکھوں میں دنیا تاریک ہوگئی۔ ان کو

یقین ہی نہ آتا تھا کہ آفتاب رسالت بھی کبھی غروب ہوسکتا ہے اور حضور علیہ السلام بھی کبھی رحلت فرما سکتے ہیں۔ فاروق اعظمؓ کی حالت تو اس صدمہ سے اتنی غیر ہوئی کہ مسجد میں کھڑے ہو کر تلوار کھینچ لی اور کہنے لگے جو کہے گا کہ محمدؐ کا انتقال ہوگیا اس کی گردن تلوار سے اڑا دوں گا۔ صدیق اکبرؓ نے یہ نقشہ دیکھا تو اگرچہ ان کو خود بھی اپنے پیارے آقا کا کچھ کم صدمہ نہ تھا مگر انتہائی ضبط کے ساتھ منبر پر تشریف لے گئے اور فرمایا من کان یعبد محمداً فان محمداً قد مات ومن کان یعبد اللہ فان اللہ حی لا یموت۔ اور اس کے بعد قرآن پاک کی یہ آیت تلاوت فرمائی:-

ما محمدٌ الا رسول قد خلت
من قبله الرسل افان مات
او قتل انقلبتم علی اعقابکم
ومن ینقلب علی عقبیه فلن
یضر اللہ شیئاً وسیجزی
اللہ الشاکرین۔

"محمدؐ صرف ایک رسول ہیں۔ ان سے پہلے
(اور بھی) رسول گزر چکے ہیں سو اگر
(محمدؐ اپنی موت سے) مرجائیں یا مارے
جائیں تو کیا تم اُلٹے پیروں (کفر کی طرف)
لوٹ جاؤ گے۔ اور جو اُلٹے پیروں
(کفر کی طرف) لوٹ جائے گا وہ خدا کا
کچھ نہیں بگاڑ سکے گا اور جو لوگ (اسلام
کی نعمت کا) شکر کرتے ہیں خدا ان کو
عنقریب جزائے خیر دیگا۔"

جس پر نڈھال اور غمگین صحابہ نے سمجھ لیا کہ واقعی حضورؐ وفات پاگئے۔ حضرت عمرؓ بچوں کی طرح پھوٹ پھوٹ کر رونے لگے۔

یہ حضرت صدیقؓ کا اعجاز تھا کہ انہوں نے اپنی برموقع اور برجستہ تقریر سے حضرت عمرؓ کی دماغی حالت کو درست کر دیا۔ جو اگر اس المناک صدمہ سے متاثر ہو کر خراب ہو جاتی تو دنیائے اسلام ایک بہت بڑے عظیم الشان انسان کی بے نظیر خدمات سے محروم ہو جاتی۔

رسول اکرم صلی اللہ علیہ وسلم کی رحلت کے فوراً بعد سب سے بڑا اور سب سے اہم مسئلہ حضور علیہ السلام کی جانشینی کا تھا۔ تمام مسلمانوں نے متفقہ طور پر حضرت صدیقؓ کو اس ذمہ داری کا اہل قرار دیا۔ اور اس طرح آپ دنیائے اسلام کے پہلے خلیفہ مقرر ہوئے۔ ایک شیعہ بزرگ رائٹ آنریبل سید امیر علی اپنی کتاب تاریخ اسلام میں لکھتے ہیں کہ:-

"حضرت ابوبکرؓ اپنی بزرگی اور اپنے
اثر کے باعث آنحضرت صلعم کے جانشین
منتخب کر لئے گئے۔ آپ کی دانائی اور
اعتدال پسندی مسلم تھی۔ آپ کے
انتخاب کو حضرت علیؓ اور آنحضرت صلعم
کے خاندان کے افراد نے تسلیم کر لیا۔"
(تاریخ اسلام سید امیر علی ترجمہ باری علیگ صفحہ ۴۲)

خلیفہ ہونے کے فوراً بعد جو خطبہ حضرت صدیقؓ نے مسجد نبوی میں دیا وہ یہ تھا:-

"لوگو! مجھے خلافت کی خواہش نہیں تھی
مگر اب جبکہ تم نے مجھے اپنا سردار بنایا
ہے تو تمہیں میری اطاعت کرنی پڑے گی۔
مجھ سے یہ توقع تو فضول ہے کہ میں وہی
کام کرسکوں گا جو آنحضرت صلی اللہ علیہ وسلم
کرتے تھے۔ اُن پر آسمان کے دروازے

کھلے ہوئے تھے اور دم بدم ان پر تازہ وحی نازل ہوتی رہتی تھی۔ میں ایک معمولی سا شخص ہوں اور تم میں سے کسی سے بہتر نہیں۔ تاہم میں اپنی انتہائی کوشش کروں گا کہ تم پر عدل و انصاف کے ساتھ حکومت کر سکوں۔ اگر مجھے سیدھی راہ پر دیکھو تو میری اطاعت کرو، میں غلط راہ اختیار کروں تو مجھے درست کر دو۔ یاد رکھو تم میں کا سب سے کمزور انسان میرے نزدیک طاقتور ہے جب تک میں اس کا حق ظالم سے نہ لے لوں۔ اور تم میں کا سب سے طاقتور شخص میرے نزدیک کمزور ہے جب تک میں مظلوم کو اس کے پنجے سے نہ چھڑا لوں۔"

خلافت پھولوں کی سیج نہیں تھی جس کو صدیق اکبرؓ نے اختیار کیا تھا بلکہ وہ کانٹوں کا بستر تھا جس پر ابوبکرؓ کو مجبوراً لیٹنا پڑا۔ کیونکہ ادھر حضور علیہ السلام کی وفات کی خبر پھیلی اور عرب بھر کے قبائل میں بغاوت اور سرکشی کی آگ بھڑک اٹھی۔ اکثر قبیلے مرتد ہو گئے بعضوں نے زکوٰۃ سے انکار کر دیا اور بعضوں نے نماز سے۔ اور متعدد جھوٹے نبی اس امید پر کھڑے ہو گئے کہ جب محمدؐ کو کامیابی ہو گئی تو ہمیں کیوں نہ ہو گی۔ ہزاروں لوگ لوٹ مار کے لیے ان کے ساتھ ہو گئے اور ہر طرف جھوٹے نبیوں کا کلمہ پڑھا جانے لگا۔

باغیوں نے اپنے اپنے علاقوں میں ہی بغاوت پھیلانے پر اکتفا نہ کی بلکہ مجتمع ہو کر مدینہ پر بھی حملہ کر دیا۔ مدینہ سے بارہ بارہ میل تک مرتدین کی فوجیں ہی فوجیں پھیلی پڑی تھیں۔ اور صحابہ پر قیامت کی گھڑی گزر رہی تھی۔ ان کو نہ اپنی جان بچتی نظر آتی تھی نہ اپنی عزت نہ اپنی عورتوں کی عصمت۔ صدیق اکبرؓ نے اس نہایت ہی صعب اور سخت وقت میں پہاڑ جیسے استقلال اور محیر العقول بہادری کے ساتھ کام لیا۔ ایک طرف مرتدین کا نہایت کامیاب مقابلہ کیا اور ان کو چار و ناچار حضرت صدیقؓ کے آگے ہتھیار ڈال دینے پڑے۔ دوسری طرف جھوٹے مدعیان نبوت کا بڑی سختی کے ساتھ قلع قمع کیا۔ یہاں تک کہ ایک بھی جھوٹا نبی میدان میں کھڑا نہ رہ سکا۔ اور سب پر مستزاد یہ کہ ایسے ہولناک اور خطرناک وقت میں جبکہ خود دار الخلافہ میں ایک ایک سپاہی کی اشد ترین ضرورت تھی۔ نتائج اور عواقب سے مطلقاً بے پرواہ ہو کر حضرت اسامہؓ کے اس لشکر کو سرحد شام پر روانہ کر دیا جسے حضور علیہ السلام روانہ کرنے والے تھے مگر حضورؐ کی علالت کے باعث اسے رک جانا پڑا تھا۔

یہ آسان کام نہ تھا مگر حضرت صدیقؓ نے کہا کہ ابو قحافہ کے بیٹے کی یہ مجال نہیں کہ وہ اس لشکر کو روک سکے جسے اس کا آقا روانگی کا حکم دے چکا تھا۔ اگر مجھے یہ یقین ہو کہ بھیڑیے آئیں گے اور مدینے کے لوگوں کی ٹانگیں پکڑ کر کھینچ لے جائیں گے تب بھی میں اس لشکر کو روانہ کرنے سے باز نہیں آؤں گا۔

لشکر روانہ ہوا اور ۴۰ دن بعد مظفر و منصور واپس آ گیا جس کی وجہ سے تمام عرب میں خلیفۂ اسلام کی بہادری اور مسلمانوں کی طاقت کی دھاک بیٹھ گئی اور اس اولوالعزمی کو دیکھ کر تمام فتنے اندر ہی اندر دب کر رہ گئے۔

بلاشبہ یہ صدیق اکبرؓ ہی کا عزم صمیم اور

بے نظیر استقلال تھا جس نے طرفۃ العین میں تمام فتنوں اور تمام باغیوں اور تمام مرتدین اور تمام مدعیان نبوت کا بالکل قلع قمع کر کے رکھ دیا۔ اور اسلام کو گویا نئی زندگی بخشی کون کہہ سکتا ہے کہ اگر خدا تعالیٰ کی خاص مصلحت صدیق اکبرؓ کو تخت خلافت پر نہ بٹھاتی تو اسلام کی کشتی منجدھار میں پڑ کر کتنے ہچکولے کھاتی۔

اندرونی فسادات رفع کرنے کے بعد حضرت صدیقؓ اس ہتک اور توہین کا بدلہ لینے کے لئے مستعد ہوئے جو شہنشاہ ایران نے اس وقت کی تھی جب حضور علیہ السلام نے اسے ایک تبلیغی خط لکھا تھا اور اسے اس نے اپنے غرور اور گھمنڈ میں آ کر پھاڑ کر پھینک دیا تھا۔ جسے سن کر حضرت نبی کریم صلی اللہ علیہ وسلم نے فرمایا تھا کہ اللہ تعالیٰ اسی طرح کسریٰ کی شوکت و طاقت کو بھی پارہ پارہ کر کے رکھ دے گا جس طرح اس نے خدا کے رسول کا یہ خط پھاڑا ہے۔

اس کے ملک ایران پر حملے کی ایک فوری وجہ یہ بھی پیدا ہوئی تھی۔ کہ جب عرب کے لوگ بغاوت پر تیار ہو کر اسلامی فوجوں کے مقابلہ پر آئے تو شاہ ایران نے فوجیں بھیج کر ان باغیوں کی مدد کی۔ اور اس طرح اپنے پاؤں پر خود کلہاڑی ماری۔

اس متکبر اور مغرور شہنشاہ کو ہتک رسولؐ کا مزہ چکھانے اور باغیوں کی مدد کرنے کی سزا دینے کے لئے نائب رسولؐ نے اس بے نظیر بہادر انسان کو مقرر کیا جسے دربار نبوت سے سیف اللہ کا خطاب ملا تھا۔ چنانچہ خالد بن ولید نے سرحد ایران پر حملہ کر کے اکثر شہروں کو فتح کر لیا اور عراق عرب کا تو تمام علاقہ اسلامی قبضہ میں آ گیا۔ یہ دیکھ کر شہنشاہ ایران کے حواس جاتے رہے اور اس نے سوچنا شروع کیا کہ اب کیا کروں مگر تقدیر پلٹ چکی تھی اور آسمان سے فرشتے اس کی تباہی اور بربادی کا نشان لیکر چل پڑے تھے۔ جو بھی تدبیر اس نے اسلامی فوجوں کے روکنے کی کی اور جتنی بھی عظیم الشان فوجیں وہ مسلمانوں کے مقابلہ پر لایا تب بھی اسے ذلت آمیز شکست ہوئی اور بالآخر کسریٰ کی سلطنت کا نام و نشان صفحۂ ہستی سے مٹ گیا۔ بدقسمت شہنشاہ ایران نہ سمجھا کہ

جو خدا کا ہے اُسے للکارنا اچھا نہیں

(باقی آئندہ)

القرن الاول . قالت الشيعة ان الامام عليا رضی الله عنه كان وحده جديرا بالخلافة و انما كان ابوبكر و عمر و عثمان رضی الله عنهم سلبوه حقه ظلما وجورا ، وان اهل السنة يقولون بخلافة هؤلاء الخلفاء الاربعة ولكنهم ينزلونهم حيث نزلهم الله وهذا أمر لا يرضى به الشيعة فاتسعت شقة الخلاف بين الطائفتين ومن الواضح الجلى ان هذا الخلاف قد أضر بالمسلمين ضررا فادحا وشق عصاهم والقى الوهن فی قلوبهم وجعلهم فرقا واحزابا وكان الخلاف بين الطائفتين حاداً فی الايام الاخيرة فی الباكستان -

والعلاج الناجع لهذا الداء العضال الذی استعصى على علماء الامة منذ اجيال عديدة هوالرجوع الى كتاب الله القرآن الذی لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد وذلك لان الروايات قد كثرت واختلفت اختلافاً شديداً و كل حزب بمالديهم فرحون -

والقرآن المجيد قد صرح بالعلامات (۱) بان الله عزوجل ينصرهم نصرا عظيما (۲) ويمكن لهم دينهم الذی ارتضى لهم (۳) وليبدلنهم من بعد خوفهم امناً . وهذه العلامات كلها وجدت بكل وضوح فی عهد ابی بكر الصديق وعمر و عثمان رضی الله عنهم فكونهم خلفاء استخلفهم الله بعد النبی صلى الله عليه وسلم واضح كوضوح النهار . و بهذا تقوم الحجة على الشيعة الذين ينكرون خلافة هؤلاء الخلفاء الثلاثة .

هذا والخلافة الدينية تبقى فی الاسلام الى يوم القيامة و هی التی ينصرها الله و يقيمها بنفسه وليس لانسان اوجماعة ان يزعموا انهم هم الناصبون للخلافة وقد اقام الله عزوجل هذه الخلافة الروحية على رأس هذا القرن الرابع عشر فی وجود سيدنا حضرة المسيح الموعود عليه السلام وجعل بعد وفاته فی جماعته سلسلة الخلافة فطوبى لمن ينضم الى هذه الجماعة التی ترفع راية الاسلام فی ربوع العالم كله ويدالله مع الجماعة و الله الموفق و المعين .

اغراض و مقاصد

رسالہ الفرقان کے مندرجہ ذیل مقاصد ہیں ۔

۱ فضائل اور حقائق قرآن مجید کا اظہار کرنا
۲ قرآن پاک پر غیر مسلموں ' آریوں ' عیسائیوں اور بہائیوں وغیرہم کے اعتراضات کا جواب دینا
۳ مسلمانوں کے غلط خیالات کی تصحیح کرنا
۴ یورپ کے مستشرقین کے غلط نظریات کی تردید کرنا
۵ عربی زبان کو بذریعہ تعلیم پھیلانا اور اس کی اشاعت کرنا

قواعد و قوانین

۱ رسالہ کا حجم بالعموم چالیس صفحات ہو گا
۲ سالانہ چندہ پاکستان اور بھارت کیلئے پانچ روپے مقرر ہیں ۔ دیگر ممالک سے سالانہ چندہ دس شلنگ لیا جاتا ہے قیمت فی کاپی ۸ آنہ
۴ رسالہ کی اشاعت ہر انگریزی مہینہ کی پانچ تاریخ کو ہوتی ہے ۔ رسالہ نہ پہنچنے کی شکایت ہر ماہ کی پندرہ تاریخ تک قابل پذیرائی ہو گی

ضروری اعلان

ربوہ میں رسالہ الفرقان اور مکتبہ کی جملہ مطبوعات ملک جی برادرز گول بازار سے طلب فرماویں منیجر

صرف ٹائٹل نصرت آرٹ پریس ربوہ میں چھپا

رؤیا و کشوف

خلفائے احمدیت

مرتبہ
مسعود احمد شاہد
اُستاد مدرستہ الظفر وقف جدید ربوہ

عناوین

رؤیا وکشوف کی اہمیت از رُوئے قرآن
رؤیا وکشوف کی اہمیت از رُوئے حدیث
رؤیا وکشوف کی اہمیت از حضرت مسیح موعود علیہ السلام
رؤیا وکشوف حضرت خلیفۃ المسیح الاوّل رضی اللہ تعالیٰ عنہ
رؤیا وکشوف حضرت خلیفۃ المسیح الثانی رضی اللہ تعالیٰ عنہ
رؤیا وکشوف حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ
رؤیا وکشوف حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ

رؤیا وکشوف کی اہمیت از رُوئے قرآن :

اِنَّ الَّـذِیْنَ قَالُوْا رَبُّنَا اللّٰہُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَیْھِمُ الْمَلٰٓئِکَۃُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّۃِ الَّتِیْ کُنْتُمْ تُوْعَدُوْنَ۔ نَحْنُ اَوْلِیٰٓـؤُکُمْ فِی الْحَیٰوۃِ الدُّنْیَا وَفِی الْاٰخِرَۃِ ۚ وَلَکُمْ فِیْھَا مَا تَشْتَھِیْٓ اَنْفُسُکُمْ وَلَکُمْ فِیْھَا مَاتَدَّعُوْنَ۔

(حٰمٓ السَّجدۃ: 31 و32)

یقیناً وہ لوگ جنہوں نے کہا اللہ ہمارا رب ہے، پھر استقامت اختیار کی، ان پر بکثرت فرشتے نازل ہوتے ہیں کہ خوف نہ کرو اورغم نہ کھاؤ اور اس جنت (کے ملنے)سے خوش ہو جاؤ جس کا تم وعدہ دیئے جاتے ہو۔ ہم

اس دنیوی زندگی میں بھی تمہارے ساتھی ہیں اور آخرت میں بھی ۔ اور اس میں تمہارے لئے وہ سب کچھ ہو گا جس کی تمہارےنفس خواہش کرتے ہیں اور اس میں تمہارے لیے وہ سب کچھ ہو گا جوتم طلب کرتے ہو۔
(ترجمہ از قرآن کریم اردو ترجمہ از حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ)

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ۔
(سورۃ الشوریٰ: 52)

اور کسی انسان کیلئے ممکن نہیں کہ اللہ اس سے کلام کرے مگر وحی کے ذریعہ یا پردے کے پیچھے سے یا کوئی پیغام رساں بھیجے جو اس کے اِذن سے جو وہ چاہے وحی کرے۔ یقیناً وہ بہت بلند شان (اور) حکمت والا ہے ۔
(ترجمہ از قرآن کریم اردو ترجمہ از حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ)

رؤیا وکشوف کی اہمیت از رُوئے حدیث:

عَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیّ رَضِیَ اللّٰهُ عَنْهُ اَنَّهٗ سَمِعَ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ: اِذَا رَایٰ اَحَدُکُمْ رُؤْیَا یُحِبُّهَا فَاِنَّمَا هِیَ مِنَ اللّٰهِ تَعَالٰی فَلْیَحْمَدِ اللّٰهَ عَلَیْهَا وَلْیُحَدِّثْ بِهَا۔وَفِیْ رِوَایَةٍ فَلَا یُحَدِّثُ بِهَا اِلَّا مَنْ یُّحِبُّ۔ وَاِذَا رَایٰ غَیْرَذٰلِکَ مِمَّا یَکْرَهُ فَاِنَّمَا هِیَ مِنَ الشَّیْطَانِ فَلْیَسْتَعِذْمِنْ شَرِّ هَا وَلَا یَذْکُرْهَا لِاَحَدٍ فَاِنَّهَا لَاتَضُرُّهٗ

حضرت ابو سعید خدری رضی اللہ عنہ بیان کرتے ہیں کہ انہوں نے آنخضرت صلی اللہ علیہ وسلم کو یہ فرماتے ہوئے سنا: جب تم میں سے کوئی ایسی خواب دیکھے جو اس کو اچھی لگے تو یہ اللہ تعالیٰ کی طرف سے ایک خوشخبری ہے اس لئے وہ اس خواب کو دیکھنے پر اللہ تعالیٰ کی حمد کرے اور لوگوں کو اپنا خواب بتائے۔ ایک اَور روایت میں ہے کہ ایسی خواب صرف اپنے دوستوں کے پاس بیان کرے اور جب وہ کوئی برا خواب دیکھے تو وہ شیطانی خواب ہو گا۔ اس کے شر سے خدا تعالیٰ کی پناہ مانگے اور کسی کے سامنے اسے بیان نہ کرے اگر وہ ایسا کرے گا تو اس کے شر سے محفوظ رہے گا۔
(ترجمہ از حدیقۃ الصالحین مصنفہ ملک سیف الرحمٰن صاحب)

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْه رَضِیَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ: لَمْ یَبْقَ مِنَ النُّبُوَّةِ اِلَّاالْمُبَشِّرَاتُ؟ قَالُوْ اَمَا الْمُبَشِّرَاتُ؟قَالَ:اَلرُّؤْیَاالصَّالِحَةُ۔
(بخاری کتاب التعبیر باب المبشرات و ترمذی کتاب الرؤیا)

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ میں نے آنخضرت صلی اللہ علیہ وسلم کو یہ فرماتے ہوئے سنا کہ نبوت کا صرف مبشرات والا حصہ باقی رہ گیا ہے۔ لوگوں نے پوچھا: مبشرات کیا ہیں؟ آپ صلی اللہ علیہ وسلم نے فرمایا اچھا اور سچا خواب (بھی مبشرات کا حصہ ہے)۔
(ترجمہ ازحدیقۃ الصالحین مصنفہ ملک سیف الرحمٰن صاحب)

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ: اِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَکَدْ رُؤْیَا الْمُؤْمِنِ تَکْذِبُ وَرُؤْیَا الْمُؤْمِنِ جُزْءٌ مِّنْ سِتَّةٍ وَاَرْبَعِیْنَ جُزْءً مِنَ النُّبُوَّةِ۔

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ آنخضرت صلی اللہ علیہ وسلم نے فرمایا۔جب زمانہ ختم ہونے کے قریب ہو گا یا فاصلوں کے سمٹ آنے کی وجہ سے قرب کا تصور بدل جائے گا تو مومن کا خواب بہت کم غلط ثابت ہو گا۔ یعنی مومن کو سچی خوابیں آئیں گی۔ مومن کا خواب نبوت کا چھیالیسواں حصہ ہے۔

آنحضرت صلی اللہ علیہ وسلم نے فرمایا:
''جو شخص رؤیائے صالحہ پر ایمان نہیں رکھتا وہ اللہ اور یوم آخرت پر ایمان نہیں رکھتا۔''

(تعطیر الانام جلد1 صفحہ 2 عبدالغنی نابلسی)

رؤیا و کشوف کی اہمیت از حضرت مسیح موعود علیہ السلام :

حضرت مسیح موعود علیہ السلام رؤیا اور کشوف کی اہمیت بیان کرتے ہوئے فرماتے ہیں:
''جب دنیا میں کوئی امام الزمان آتا ہے تو ہزار ہا انوار اس کے ساتھ آتے ہیں اور آسمان میں ایک صورت انبساطی پیدا ہو جاتی ہے اور انتشار روحانیت اور نورانیت ہو کر نیک استعدادیں جاگ اٹھتی ہیں۔ پس جو شخص الہام کی استعداد رکھتا ہے اس کو سلسلۂ الہام شروع ہو جاتا ہے اور جو شخص فکر اور غور کے ذریعہ سے تَفَقُّہ کی استعداد رکھتا ہے اس کے تدبر اور سوچنے کی قوت کو زیادہ کیا جاتا ہے اور جس کو عبادات کی طرف رغبت ہو اس کو تَعَبُّد اور پرستش میں لذت عطا کی جاتی ہے اور جو شخص غیر قوموں کے ساتھ مباحثات کرتا ہے اس کو استدلال اور اتمامِ حجت کی طاقت بخشی جاتی ہے اور یہ تمام باتیں درحقیقت اسی انتشارِ روحانیت کا نتیجہ ہوتا ہے جو امام الزمان کے ساتھ آسمان سے اُترتی اور ہر ایک مستعد کے دل پر نازل ہوتی ہے اور یہ ایک عام قانون سنت الٰہی ہے جو ہمیں قرآن شریف اور احادیث صحیحہ کی رہنمائی سے معلوم ہوا اور ذاتی تجارب نے اس کا مشاہدہ کرایا ہے مگر مسیح موعود کے زمانہ کو اس سے بھی بڑھ کر ایک خصوصیت ہے اور وہ یہ ہ پہلے نبیوں کی کتابوں اور احا دیث نبویہ میں لکھا ہے کہ مسیح موعود کے ظہور کے وقت یہ انتشار نورانیت اس حس تک ہو گا کہ عورتوں کو بھی الہام شروع ہو جائے گا اور نابالغ بچے نبوت کریں گے اور عوام الناس روح القدس سے بولیں گے اور یہ سب کچھ مسیح موعود کی روحا نیت کا پرتو ہو گا۔''

(ضرورت الامام۔روحانی خزائن جلد13ص474)

حضرت مسیح موعود علیہ الصلوٰۃ و السلام کی بعثت کے ساتھ پیشگوئیوں کے مطابق وہ دروازہ پھر کھولا گیا جس کو لوگ بند کئے بیٹھے تھے اور حضرت مسیح موعود علیہ الصلوٰۃ و السلام کی پیروی کرنے والوں کیلئے خاص طور پر سچے رؤیا، کشوف اور الہامات کا انعام جاری کیا گیا۔ ذیل میں حضرت مسیح موعود علیہ الصلوٰۃ و السلام کے خلفا کے رؤیا و کشوف اور الہامات درج کئے جاتے ہیں۔

رؤیا و کشوف حضرت خلیفۃ المسیح الاوّل رضی اللہ تعالیٰ عنہ:

اللہ تعالیٰ کا معاملہ بھی اپنے پیاروں کے ساتھ کیا عجیب ہوتا ہے ۔ایک مرتبہ آپ نے رؤیا میں دیکھا کہ آنحضرت صلی اللہ علیہ وسلم نے آپ کو مخاطب کر کے ارشاد فرمایا کہ:
''تمہارا کھانا تو ہمارے گھر میں ہے لیکن نبی بخش کا ہم کو بہت فکر ہے۔''

(حیات نور صفحہ نمبر57 و مرقاۃ الیقین صفحہ 122)

اس رؤیا کے بعد حضرت خلیفۃ المسیح الاوّل رضی اللہ عنہ نے ''نبی بخش'' کو بہت تلاش کیا مگر وہ نہ مل سکے ۔بہت دنوں کے بعد جب ملاقات ہوئی تو ان سے پوچھا کہ:
''آپ کو کوئی تکلیف ہو تو بتائیں اور ضرورت ہو تو میں آپ کو کچھ دام دے دیں؟ کہا کہ مجھ کو بہت شدت کی تکلیف تھی مگر آج مجھ کو چونہ اٹھانے کی مزدوری مل گئی ہے اور پیسے مزدوری کے ہاتھ آ گئے ہیں اس لئے

ضرورت نہیں۔''

(حیات نور صفحہ نمبر57 و مرقاۃ الیقین صفحہ 122)

حروف مقطعات کا حل:

دوران قیام ریاست کشمیر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک مرتبہ رؤیا دیکھا کہ آپ کے ایک پیر بھائی (یعنی شاہ عبدالغنی صاحب کے مرید) مولوی عبدالقدوس صاحب جو آپ کے مکان پر ترمذی شریف کا سبق پڑھنے آتے تھے ان کی گود میں کئی چھوٹے چھوٹے بچے ہیں جنہیں آپ نے جھپٹا مار کر چھین لیا ہے اور اپنی گود میں لے کر وہاں سے چل پڑے ہیں رستے میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ان بچوں سے پوچھا کہ تم کون ہو؟ تو انہوں نے بتایا کہ ہمارا نام'' کھٰیٰعص'' ہے۔

اس خواب کی تعبیر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی سمجھ میں نہیں آتی تھی جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے حضرت مسیح موعود علیہ السلام کی بیعت کی تو حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اس خواب کی تعبیر پوچھی۔ حضرت مسیح موعود علیہ السلام نے فرمایا کہ آپ کو اس کا علم دیا جائے گا اور یہ کہ ان بچوں سے مراد فرشتے تھے۔ اس رؤیا کے ایک مدت بعد یعنی 1903ء میں جب دھرم پال نے اسلام کے خلاف ''ترک اسلام'' نامی ایک کتاب لکھی تو اس سے بہت پہلے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو خواب میں بتایا گیا تھا کہ اگر کوئی منکر قرآن آپ سے کسی ایسی آیت کا مطلب پوچھے جس سے آپ ناواقف ہوں تو اس کا علم ہم تمہیں دیں گے۔ چنانچہ ''ترک اسلام'' کا جواب لکھتے ہوئے جب حروف مقطعات کی بحث کا موقع آیا تو ایک روز مغرب کی نماز میں دو سجدوں کے درمیان حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے صرف اتنا ہی خیال کیا کہ مولا! یہ منکر قرآن حروف مقطعات پر سوال کرتا ہے تو ہی ان کا علم مجھے عطا فرما۔ چنانچہ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں کہ:

> ''اسی وقت یعنی دو سجدوں کے درمیان قلیل عرصہ میں مجھ کو مقطعات کا وسیع علم دیا گیا جس کا ایک شمہ میں نے رسالہ نورالدین میں مقطعات کے جواب میں لکھا ہے اور اس کو لکھ کر میں خود بھی حیران ہو گیا۔''

احادیث پر عمل کرنا ہی حدیثیں کے یاد کرنے کا حقیقی ذریعہ ہے:

''ایسا ہی جموں میں ایک اور خواب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے دیکھا کہ جلاکا کے محلّہ میں ٹھٹیروں کی دکان کے پاس جو مندر ہے اس مندر کے سامنے ایک پرچون کی دُکان ہے جہاں حضرت نبی کریم صلی اللہ علیہ وسلم تشریف فرما ہیں۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو وہاں سے گزرتے دیکھ کر حضور نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ تم آٹا ہمارے یہاں سے لے جاؤ۔ یہ فرما کر حضور نبی کریم صلی اللہ علیہ وسلم نے ایک لکڑی کے ترازو میں آٹا تولا جو بظاہر ایک آدمی کی خوراک کے برابر تھا۔ جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ آٹا اپنے دامن میں لے چکے تو آنحضور صلی اللہ علیہ وسلم کی خدمت اقدس میں عرض کیا کہ حضرت! کیا حضور صلی اللہ علیہ وسلم نے حضرت ابوہریرہ رضی اللہ عنہ کو کوئی ایسی بات بتائی تھی جس سے وہ آپ صلی اللہ علیہ وسلم کی حدیثیں یاد رکھتے تھے؟ فرمایا: ہاں! حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے عرض کی کہ وہ بات مجھے بھی بتا دیجئے تا کہ میں بھی حضور صلی اللہ علیہ وسلم کی حدیثیں یاد کر لوں۔ فرمایا: اپنا کان میری طرف کرو۔ جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اپنا کان نزدیک کیا تو حضور صلی اللہ علیہ وسلم کچھ فرمانا چاہتے ہی تھے کہ خلیفہ نورالدین رضی اللہ عنہ نے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے پاؤں کو زور سے دبایا اور کہا کہ نماز کا وقت ہو گیا ہے۔ نورالدین کے نماز کے لئے اُٹھانے سے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اس خواب کی یہ تعبیر کی کہ احادیث پر عمل کرنا ہی حدیثوں کے یاد کرنے کا ذریعہ ہے کیونکہ

اٹھانے والا بھی خواب کا فرشتہ ہی ہوتا ہے۔‘‘

(حیاتِ نور صفحہ 126 تا 127)

خوشخبری:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں:

’’میں اپنی جان و دل سے شہادت دیتا ہوں کہ اپنی آنکھ سے فرشتوں کو دیکھا ہے.......ان کی محبت و احسان کو اپنی آنکھ سے دیکھا اور اپنے کانوں سے انہیں یہ کہتے سنا ۔کہ نَحۡنُ اَوۡلِیٰٓـئُکُمۡ فِی الۡحَیٰوۃِ الدُّنۡیَا وَفِی الۡاٰخِرَۃِ ہم دنیا میں تمہارے دوست ہیں۔‘‘

(الحکم 21 جولائی 1912ء ص3)

استغفار اور لاحول:

کتاب نورالدین کے سرورق پر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اَسۡتَغۡفِرُاللّٰہَ، اَسۡتَغۡفِرُاللّٰہَ، اَسۡتَغۡفِرُاللّٰہَ، وَ لَا حَوۡلَ وَ لَا قُوَّتَ اِلَّابِاللّٰہِ کے الفاظ لکھے۔ ان الفاظ میں دراصل ایک روحانی نظارہ کی طرف اشارہ تھا جو حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو انہی دنوں دکھایا گیا تھا۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے دیکھا کہ ہندوؤں کے گھر میں شادی کے بعد ایک مندر کی طرف لے جائے گئے ہیں جس میں دو بڑے بڑے بت ہیں۔حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی مؤحدانہ طبیعت میں جوش آیا تو آپ رضی اللہ عنہ نے استغفار پڑھنا شروع کیا یہاں تک کہ ایک (بت) اپنے آپ گر گیا۔ پھر آپ رضی اللہ عنہ دوسرے کی طرف متوجہ ہوئے اور بہت استغفار پڑھا مگر دوسرا بت جوں کا توں موجود تھا۔ تب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو تحریک ہوئی کہ یہاں لا حول کے تیر سے کام لینا چاہئے۔ چنانچہ آپ رضی اللہ عنہ نے لَا حَوۡلَ وَ لَا قُوَّتَ اِلَّابِاللّٰہِ پڑھا تو بت پاش پاش ہوگیا اس کی تفہیم یہ ہوئی کہ ’’نورالدین‘‘ کی اشاعت کے بعد دھرم پال کا فتنہ آپ رضی اللہ عنہ کی زندگی میں مٹایا جائے گا اور دوسرا کام خدا تعالیٰ اپنی قدرت سے کر دے گا۔ چنانچہ وہ دھرم پال جو اسلام کو دنیا سے نعوذ باللہ سب سے برا مذہب قرار دیتا تھا نئے سرے سے اسلام کی تعریف سے رطب اللسان ہو گیا اور اسلام کے خلاف لکھی ہوئی کتابیں اپنے ہاتھ سے جلا دیں۔

(الفضل 22 مئی 1912ء)

نصیرالدین نامی لڑکا:

نصیرالدین صاحب حال مانسہرہ ضلع ہزارہ کا بیان ہے کہ ان کے والد عمر دین صاحب کے ہاں بیس سال سے اولاد نہیں تھی۔ مولوی محمد یحییٰ دیپ گراں نے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی خدمت میں دعا کی درخواست کی حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو کشف میں ایک لڑکا نصیرالدین نامی دکھایا گیا۔ چنانچہ سات ماہ بعد ان کی پیدائش ہوئی اور کشف کی بنا پر ان کا نام نصیرالدین رکھا گیا۔

(روزنامہ الفضل ربوہ 22 مئی 1999ء ص8)

دعاؤں کی برکت:

10فروری 1911ء کو بیماری کے ایام میں بروز جمعۃ المبارک حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے احباب کو مخاطب کر کے فرمایا:

''اللہ تعالیٰ کا مجھ پر بڑا فضل ہے۔ اس بیماری میں خداتعالیٰ نے اپنی قدرتوں اور بندہ نوازیوں کے عجیب جلوے دکھائے ہیں۔ میں اس بیماری میں دعاؤں کا بڑا قائل ہو گیا ہوں۔ دعائیں مجھ پر بڑا بڑا فضل کرتی ہیں۔ میرے خدا نے مجھ پر بڑے بڑے احسان کئے ہیں۔ میرا جی چاہتا ہے، خداتعالیٰ مجھ کو طاقت دے تو میں تم پر وہ انعامات بیان کروں جو خداتعالیٰ نے مجھ پر فرمائے ہیں۔ آج مجھ کو الہام ہوا ہے۔کہ اَغْنِنِیْ بِفَضْلِکَ عَمَّنْ سِوَاکَ ۔ نیند کے لئے ڈاکٹر مجھے دوائی پلاتے تھے کہ کسی طرح نیند آجائے اور نیند نہیں آتی تھی آج میں نے دوا جو چھوڑ دی تو پانچ گھنٹے نیند آئی۔ خداتعالیٰ بڑا بادشاہ ہے وہ جو چاہتا ہے کرتا ہے۔''

(حیاتِ نور ص500)

ایک مبشر کشف:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں:

''ایک دفعہ مجھے رؤیا ہوا کہ نبی کریم صلی اللہ علیہ وسلم نے مجھے اپنی کمر پر اس طرح اٹھا رکھا ہے جس طرح چھوٹے بچوں کو مشک بناتے ہوئے اٹھاتے ہیں پھر میرے کان میں کہا تو ہم کو محبوب ہے۔''

(حیات نور صفحہ نمبر519 تا520)

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِیْ الدَّارِ:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں:

''میں نے بہت عرصہ پہلے خواب میں دیکھا کہ خدا کا غضب بھڑک اٹھا ہے اور زمین تاریک ہو چلی ہے۔ پہلے طاعون پھیلا ہے پھر اس کے بعد ہیضہ پڑا ہے۔ چند خاص دوستوں کو میں نے یہ خواب سنا بھی دیا اور دعا شروع کی کہ الٰہی! تو اپنے فضل وکرم سے احمدی جماعت، پھر خصوصیت سے قادیان کی جماعت پر اپنا رحم فرما۔ پھر چند روز ہوئے کہ میں نے خواب میں دیکھا کہ ملک میں خطرناک طاعون ہے اور ایک عظیم الشان محل ہے جس میں ہم لوگ ہیں گویا خداتعالیٰ نے فرمایا کہ ہم پہلے یہ وعدہ کر چکے ہیں کہ: اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ ۔اب صرف اتنی بات ہے کہ ہم اپنے تئیں اس محل میں رہنے کے اہل ثابت کریں۔ پھر کچھ دن ہوئے میں نے دیکھا کہ انہی ہماری دکانوں پر شیر حملہ کر رہا ہے۔ پس میں ڈر گیا اور بہت دعا کی اور بارگاہِ الٰہی میں عرض کیا کہ طریق نجات کیا ہے؟ تو مجھ پر کھولا گیا کہ خدا کے حضور کھڑے رہنا اور دعائیں۔ طوفان میں ایک کشتی ہے جو ٹوٹی ہوئی ہے مگر دعاؤں سے جڑ سکتی ہے۔ پھر میں اس بات پر غور کر رہا تھا کہ ملک میں وبا کیوں پھیلتی ہے؟ تو ایک مَلَک (فرشتہ) نے ابھی رستے میں آتے ہوئے مجھے تحریک کی کہ مَاخَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّالِیَعْبُدُوْنِ (الذریت:57)۔ ہر شخص فائدے کے لئے کوئی چیز بناتا ہے۔ مثلاً باغبان درخت لگاتا ہے، اب جب تک وہ چیز مثلاً درخت فائدہ دے اسے نہیں اُکھیڑا جاتا لیکن جب وہ غرض جس کے لئے وہ شے بنائی گئی

پوری نہ کرے تو پھر اس شے کو توڑ دیا جاتاہے۔“

(خطباتِ نور صفحہ نمبر487)

رحمت الٰہی:

پنڈ دادن خان میں رہائش کے دوران حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک روٗیا دیکھا جسے بیان کرتے ہوئے فرماتے ہیں:

”ایک اور روٗیا میں نے پنڈدادن خان میں دیکھا۔ وہا ں ایک رشتہ دار تھا جو اپنی فضولیوں میں بڑا مشہور تھا۔ میں نے اس کو دیکھا کہ وہ بہشت میں ایک بڑی اونچی اٹاری پر ہے۔ جب میں نے اس کو اور اس نے مجھ کو دیکھا تو میں نے اس سے کہا کہ تم تو بڑے سیہ کار تھے تم کو بہشت میں اور پھر عرفات میں کیونکر موقع ملا؟ اس نے جواب میں کہا کہ:

”میری غریب الوطنی پر جناب الٰہی نے رحم فرمایا۔“

میں نے بیداری کے بعد اس کی بہت جستجو کی مگر کہیں پتہ نہ لگا۔ یہی معلوم ہوا کہ عرصہ سے مفقود الخبر ہے۔ دو برس کے بعد ایک میرے رشتہ دار نے مجھ کو بتایا کہ فلاں آدمی بمبئی کے قریب ایک مقام کلیانی میں مر گیا ہے۔وہ مکہ معظّمہ کو پاپیادہ جاتا تھا۔“

(مرقاۃالیقین طبع اول 1912ء ص160)

بشارت:

8فروری 1914ء کو حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا:

”خداتعالیٰ نے اس بیماری میں مجھ سے وعدہ کیا ہے کہ پانچ لاکھ عیسائی افریقہ میں مسلمان ہوں گے۔ پھر فرمایا: مغربی افریقہ میں تعلیم یافتہ ہوں گے۔“

(روزنامہ الفضل ربوہ22 مئی1999ء صفحہ نمبر5)

مسیح موعود علیہ السلام کی بیعت کا فائدہ:

حضرت مولانا غلام رسول راجیکی صاحب رضی اللہ عنہ روایت کرتے ہیں:

”نواب خان صاحب تحصیلدار مرحوم نے مجھ سے ذکر کیا کہ میں نے حضرت مولانا حکیم نورالدین صاحب سے ایک دفعہ عرض کیا کہ مولانا! آپ تو پہلے ہی باکمال بزرگ تھے آپ کو حضرت مرزاصاحب کی بیعت سے زیادہ کیا فائدہ ہوا؟ اس پر حضرت مولانا صاحب نے فرمایا:

”نواب خان! مجھے حضرت مرزا صاحب کی بیعت سے فوائد تو بہت حاصل ہوئے ہیں لیکن ایک فائدہ ان میں سے یہ ہوا ہے کہ پہلے مجھے زیارت بذریعہ خواب ہوا کرتی تھی اب بیداری میں بھی ہوتی ہے۔“

(حیات نور ص195-196 از حضرت مولانا شیخ عبدالقادر صاحب سابق سوداگر مل مقام اشاعت چراغ سٹریٹ نمبر3 دہلی دروازہ لاہور نومبر1963ء)

جنّتی ہونے کی دعا:

مؤرخہ10مارچ 1912ء نماز مغرب کے بعد حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے درس کے دوران حضرت شاہ عبدالرحیم صاحب کا واقعہ بیان کرتے ہوئے فرمایا کہ:

''مجھے اللہ تعالیٰ نے فرمایا ہے کہ جتنے لوگ اس وقت تیری مجلس میں بیٹھے ہیں اگر تو ان کے لیے دعا کرے گا تو یہ سب جنت میں جائیں گے۔''

چنانچہ اس وقت حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا کہ: ''کوئی دوست میری مجلس سے نہ اٹھیں میں ابھی دعا کرتا ہوں۔''

(حیات نور صفحہ 553 ,552)

1913ء کا پر رونق جلسہ:

جلسہ سالانہ1913ء کا پررونق نظارہ دیکھ کر جلسہ کے بعد اللہ تعالیٰ کے فضل پر شکریہ ادا کرتے ہوئے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک نوٹ لکھا جس میں اپنی اس رؤیا کا ذکر کیا:

''اس جلسہ نے ان لوگوں کے خیالات کو بھی باطل کر دیا جو کہتے تھے کہ نورالدین گھوڑے سے گر گیا ہے جب ایک دفعہ خلافت کے خلاف شور ہوا تھا تو مجھے اللہ تعالیٰ نے رؤیا میں دکھایا تھا کہ میں ایک گھوڑے پر سوار ہوں اور ایسی جگہ پر جا رہا ہوں جہاں بالکل گھاس پھونس نہیں ہے اور خشک زمین ہے پھر میں نے گھوڑے کو دوڑانا شروع کر دیا اور گھوڑا ایسا تیز ہو گیا کہ ہاتھوں سے نکلا جا رہا تھا مگر اللہ تعالیٰ کے فضل سے میری رانیں نہ ہلیں اور میں نہایت مضبوطی سے گھوڑے پر بیٹھا رہا۔ دور جا کر گھوڑا ایک سبزہ زار میدا ن میں داخل ہو گیا جس میں قریباً نصف نصف گز سبزہ اُگا ہوا تھا، اس میدان میں جہاں تک نظر جاتی تھی سبزہ ہی سبزہ نظر آ تا تھا۔ گھوڑے نے تیزی کے ساتھ اس میدان میں بھی دوڑنا شروع کر دیا۔ جب میں درمیان میں پہنچا تو میری آنکھ کھل گئی۔

میں نے اس خواب سے سمجھا کہ وہ لوگ جو کہتے ہیں کہ یہ خلافت کے گھوڑے سے گر جائے گا جھوٹے ہیں اور اللہ تعالیٰ مجھے اس پر قائم رکھے گا بلکہ کامیابی عطا فرمائے گا۔ سو خدا تعالیٰ کا فضل ہے کہ اس نے میری اس خواب کو بھی پورا کیا اور اس سال کے جلسہ نے اس کی صداقت بھی ظاہر کردی۔''

(اخبار الفضل قادیان7جنوری1914ء صفحہ 14)

ولادت صاحبزادہ محمد عبداللہ صاحب:

18نومبر1913ء کو اللہ تعالیٰ نے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو پانچواں فرزند عطا فرمایا جس کا نام حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے عبداللہ رکھا۔ یہ بیٹا ایک نشان تھا کیونکہ جن دنوں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ گھوڑے سے گرنے کی وجہ سے شدید بیمار تھے اور ڈاکٹر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی زندگی سے مایوس تھے، اللہ تعالیٰ نے آپ کو ایک لڑکے کی بشارت دی تھی۔ چنانچہ اس وقت حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا ہے کہ میری جیب میں کسی نے ایک روپیہ ڈال دیا ہے۔ اس کی تفہیم یہ ہے کہ ایک لڑکا ہوگا۔''

اسی طرح ایک دوسرے موقع پر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا:

''جب میں بہت بیمار ہو گیا تھا۔تو ان ایام میں ہمارے ڈاکٹروں نے میری بڑی خدمت کی، ڈاکٹر الٰہی بخش صاحب رات کو بھی دباتے رہتے۔ انہوں نے بہت ہی خدمت کی۔میرا رونگٹا رونگٹا ان کا احسان مند ہے مگر ان کو میرے بچنے کی امید نہ تھی ایسے وقت میں خداتعالیٰ نے ایک بیٹے کی بشارت دی جو اب پوری ہوئی۔ فالحمدللہ۔''

(حیاتِ نور صفحہ 686)

ولی کی رضا مندی کے بغیر ایک بیوہ کے ساتھ نکاح کے بعد خواب:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو ایک بیوہ کا پتہ لگا جسے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ مختلف اسباب سے پسند کرتے تھے۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اس کے یہاں نکاح کی تحریک کی وہ عورت تو راضی ہو گئی مگر چونکہ ملک کے لوگ بیوگان کے نکاح کو نا پسندیدگی کی نگاہ سے دیکھتے تھے اس لئے اس عورت نے کہا کہ آپ نکاح کر لیں کچھ دنوں کے بعد میرے ولی بھی راضی ہو جائیں گے ۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ان ولیوں کو اس خیال سے معزول سمجھا کہ وہ شریعت کے خلاف بیوہ کے نکاح کو روکتے ہیں اور نکاح کی جرأت کر لی۔ ابھی وہ عورت حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے گھر میں نہیں آئی تھی کہ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے خواب میں رسول کریم صلی اللہ علیہ وسلم کو دیکھا کہ آپ صلی اللہ علیہ وسلم کا چہرہ زرد ہے، زمین پر لیٹے ہیں اور داڑھی منڈی ہوئی ہے۔حضور کریم صلی اللہ علیہ وسلم کو اس حالت میں دیکھ کر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ ہوشیار ہو گئے اور سمجھ گئے کہ یہ نکاح سنت کے خلاف واقع ہوا ہے۔ اس پر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک خط میاں نذیر حسین دہلوی اور ایک خط شیخ محمد حسین بٹالوی کو لکھا جس میں ان سے دریافت کیا کہ اگر بیوہ بالغ ہو مگر ولی نکاح میں روک بنے تو پھر کیا فتویٰ ہے؟ ان دونوں میں سے ایک کا جواب آیا کہ ایسے ولی معزول ہو جاتے ہیں اور بیوہ اپنے اختیار سے نکاح کر سکتی ہے کیونکہ حدیث لَا نِکَاحَ اِلَّا بِوَلِیٍّ میں کلام ہے۔

خدائی انتباہ:

یہ جواب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے منشا کے عین مطابق تھا اس لئے آپ رضی اللہ عنہ اُٹھے کہ اس عورت کو گھر لے آویں مگر ابھی بیٹھک کے پھاٹک ہی پر پہنچے تھے کہ ایک شخص ایک حدیث کی کتاب لایا اور اَلْاِثْمُ مَا حَاکَ فِیْ صَدْرِکَ وَلَوْ اَفْتَاکَ الْمَفْتُوْنُ کی حدیث دکھا کر کہا کہ مجھے اس کا مطلب سمجھا دیجئے۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں کہ:

''اس (حدیث) کو دیکھتے ہی میرا بدن بالکل سن ہو گیا اور میں نے کہا کہ تم لیجاؤ پھر بتادیں گے۔''

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے سمجھا کہ یہ خدائی انتباہ ہے جو آپ رضی اللہ عنہ کو مفتی کے فتوے کے بعد ہوا ہے۔ اس کے بعد جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ اس مسئلہ پر غور کرنے لگے تو آپ رضی اللہ عنہ پر نوم غیر طبعی طاری ہوگئی۔ خواب میں دیکھا کہ آنحضرت صلی اللہ علیہ وسلم تشریف لائے ہیں، پچیس سال کے قریب عمر معلوم ہوتی ہے، بائیں جانب سے آپ کی داڑھی خشخشی ہے اور داہنی جانب بال بہت بڑے ہیں۔حضرت خلیفۃ المسیح الاول رضی اللہ عنہ سمجھے کہ اگر بال دونوں طرف کے برابر ہوتے تو بہت خوبصورت ہوتے۔ پھر معاً حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے دل میں خیال آیا کہ چونکہ اس حدیث کے متعلق آپ کو تأمل ہے اس لیے یہ فرق ہے۔ تب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اسی وقت دل میں کہا کہ اگر سارا جہان بھی اس حدیث کو ضعیف سمجھے تو بھی میں اس کو صحیح سمجھوں گا۔ یہ خیا ل کرتے ہی حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے دیکھا کہ آنحضرت صلی اللہ علیہ وسلم کی داڑھی دونوں طرف سے برابر ہوگئی اور حضور ہنس پڑے اور حضرت خلیفۃ المسیح الاول

رضی اللہ عنہ سے فرمایا کہ کیا تو کشمیر دیکھنا چاہتا ہے؟ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے عرض کی ہاں یا رسول اللہؐ! یہ فرما کر حضور صلی اللہ علیہ وسلم چلدیئے اور حضرت خلیفۃ المسیح الاول رضی اللہ عنہ پیچھے پیچھے تھے، بانہال کے راستہ کشمیر گئے۔ یہ گویا بھیرہ چھوڑنے اور کشمیر کی ملازمت کی تحریک تھی جو آنحضرت صلی اللہ علیہ وسلم کی طرف سے ہوئی۔

(حیاتِ نور صفحہ 96 تا 97)

آخری بیماری کے دوران میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے تین الہام:

فروری 1914ء کے آخر اور مارچ 1914ء کے شروع میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی طبیعت بدستور علیل رہی۔ حرارت بھی ہو جاتی تھی اور رات کے وقت کھانسی کی تکلیف بھی ہوجاتی تھی۔ ان ایام میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو تین الہام ہوئے۔

1) **اِنَّ الَّذِیْ فَرَضَ عَلَیْکَ الْقُرْاٰنَ لَرَآدُّکَ اِلٰی مَعَادٍ-**

2) **اَلْحُمّٰی مِنْ نَّارِ جَھَنَّمَ فَاطْفَوْھَا بِالْمَآءِ-**

3) بتایا گیا کہ اکثر بیماریوں کا علاج ہوا، پانی اور آگ سے اور دردوں کا آگ اور پانی سے۔ پھر فرمایا بہت حکمتیں کھلی ہیں۔ انشاء اللہ طبیعت بحال ہونے پر بتا ؤں گا۔

(حیات نور صفحہ 696)

رؤیا وکشوف حضرت خلیفۃ المسیح الثانی رضی اللہ تعالیٰ عنہ:

1905ء میں ہونے والا الہام:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ کو اوائل عمری میں ہی اللہ تعالیٰ کی طرف سے رؤیا، کشوف اور الہامات سے نوازا گیا چنانچہ حضرت مصلح موعود رضی اللہ عنہ فرماتے ہیں:

''میں ابھی سترہ سال کا تھا جو کھیلنے کودنے کی عمر ہوتی ہے کہ اس سترہ سال کی عمر میں خدا تعالیٰ نے الہاماً میری زبان پر یہ کلمات جاری کئے جو حضرت مسیح موعود علیہ الصلوٰۃ والسلام نے اپنے ہاتھوں سے ایک کاپی پر لکھ لیے کہ **اِنَّ الَّذِیْنَ اتَّبَعُوْاکَ فَوْقَ الَّذِیْنَ کَفَرُوْا اِلٰی یَوْمِ الْقِیٰمَۃِ** کہ وہ جو تیرے متبع ہوں گے اللہ تعالیٰ انہیں قیامت تک ان لوگوں پرفوقیت اور غلبہ دے گا جو تیرے منکر ہوں گے۔''

(الفضل 9 جولائی 1937ء صفحہ 4)

ایک بار فرمایا:۔

''میں سمجھتا ہوں کہ یہ الہام میرے متعلق ہے خدا تعالیٰ نے مجھے ایسے مقام پر کھڑا کیا کہ دنیا اس کی مخالفت کے لیے آ گئی، بیرونی مخالف بھی مخالفت کے لئے اٹھ کھڑے ہوئے اور منافق بھی اپنے سروں کو اٹھا کر یہ سمجھنے لگے کہ اب ان کی کامیابی کا وقت آ گیا ہے مگر میں حضرت نوح علیہ السلام کے الفاظ میں کہتا ہوں کہ جاؤ اور تم سب کے سب مل جاؤ اور سب مل کر اکھٹے ہو کر مجھ پر حملہ کرو اور تم مجھے کوئی ڈھیل نہ دو اور مجھے تباہ کرنے اور مٹانے کے لیے متحد ہو جاؤ پھر بھی یاد رکھو کہ خدا تمہیں ذلیل اور رسوا کرے گا اور شکست پر شکست دے گا اور مجھے اپنے مقصد میں کامیاب کرے گا۔''

(رؤیا کشوف سید نا محمود صفحہ نمبر8تا9)

1909ء میں ہونے والا الہام:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:
''مجھے بھی خدا تعالیٰ نے پہلے خبر دی ہے کہ میں تجھے ایک ایسا لڑکا دوں گا جو دین کا ناصر ہو گا اور اسلام کی خدمت پر کمر بستہ ہوگا۔''

(الفضل 8 اپریل1915ء)

ستمبر 1913ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:
''1913ء میں مَیں ستمبر کے مہینہ میں چند دن کے لئے شملہ گیا تھا جب میں یہاں سے چلا ہوں تو حضرت خلیفۃ المسیح (الاوّل) کی طبیعت اچھی تھی لیکن وہاں پہنچ کر میں نے پہلی یا دوسری رات دیکھا کہ رات کا وقت ہے اور قریباًدوبجے ہیں، میں اپنے کمرہ (قادیاں) میں بیٹھا ہوں۔ مرزا عبدالغفور صاحب (جو کلا نور کے رہنے والے ہیں) میرے پاس آئے اور نیچے سے آواز دی میں نے اٹھ کر ان سے پوچھا کہ کیا ہے؟ انہوں نے کہا کہ حضرت خلیفۃ المسیح کو سخت تکلیف ہے تپ کی شکایت ہے ایک سو دو (102) کے قریب تپ ہو گیا تھا آپ رضی اللہ عنہ نے مجھے بھیجا ہے کہ میاں صاحب کو جا کر کہ دو کہ ہم نے اپنی وصیت شائع کر دی ہے مارچ کے مہینہ کے بدر میں دیکھ لیں۔ جب میں نے یہ رؤیا دیکھی تو سخت گھبرایا اور میرا دل چاہا کہ واپس لوٹ جاؤں لیکن میں نے مناسب خیال کیا کہ پہلے دریافت کر لوں کہ کیا آپ رضی اللہ عنہ واقع میں بیمار ہیں؟ سو میں نے وہا ں سے تار (Telegram) دیا کہ حضور کا کیا حال ہے؟ جس کے جواب میں حضرت صاحب نے لکھا کہ اچھے ہیں۔
یہ رؤیا میں نے اس وقت نواب محمد علی خاں صاحب رئیس مالیر کوٹلہ کو اور مولوی سید سرور شاہ صاحب کو سنا دی۔اب دیکھنا چاہئے کہ کس طرح اللہ تعالیٰ نے قبل از وقت مجھے حضرت صاحب کی وفات کی خبر دی اور چار باتیں ایسی بتائیں کہ جنہیں کوئی شخص اپنے خیال اور اندازہ سے دریافت نہیں کر سکتا۔
اوّل تو یہ کہ حضور رضی اللہ عنہ کی وفات تپ سے ہو گی۔
دوم یہ کہ آپ رضی اللہ عنہ وفات سے پہلے وصیت کر جائیں گے۔
سوم یہ کہ وہ وصیت مارچ کے مہینے میں ہوگی۔
چہارم یہ کہ اس وصیت کا تعلق بدؔر کے ساتھ ہو گا۔
اگر ان چاروں باتوں کے ساتھ میں یہ پانچویں بات بھی شامل کر دوں تو نامناسب نہ ہو گا کہ اس رؤیا سے یہ بھی ثابت ہوتا ہے کہ اس وصیت کا تعلق مجھ سے بھی ہو گا کیونکہ اگر ایسا نہ ہوتا تو میری طرف آدمی بھیج کر مجھے اطلاع دینے سے کیا مطلب ہو سکتا تھا؟
چوتھی بات کہ بدر میں دیکھ لیں تشریح طلب ہے کیونکہ وہ اس وقت بند تھا۔ بدر اصل میں چودھویں رات کے چاند کو کہتے ہیں پس اللہ تعالیٰ نے رؤیا میں ایک قسم کے اخفا رکھنے کے لیے مارچ کی چودھویں تاریخ کا نام

چودھویں تاریخ کی مشابہت کی وجہ سے بدر رکھا اور بتایا کہ یہ واقعہ چودہ تاریخ کو ہوگا۔ چنانچہ وصیت باقاعدہ طور پر جو شائع ہوئی یعنی اس کے امین نواب محمد علی خان صاحب نے پڑھ کر سنائی تو چودہ تاریخ کو ہی سنائی اور اسی تاریخ کو خلافت کا فیصلہ ہوا۔''

(تقریر جلسہ سالانہ 27دسمبر 1914ء۔ برکات خلافت صفحہ 41تا46)

دسمبر 1932ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''چند ہی دن ہوئے میں نے ایک اور رؤیا دیکھا: دروازہ پر آواز دی گئی ہے کہ باہر آئیں ایک ضروری کام ہے۔ جب میں باہر آیا تو دیکھا کہ دروازہ پر شیخ عبدالرحمان صاحب قادیانی اور منشی برکت علی صاحب آڈیٹر صدر انجمن احمدیہ کھڑے ہیں اور ان کے ہاتھ میں ایک پارسل ہے۔ پارسل رسیوں سے بندھا ہوا ہے اور اُوپر مہریں لگی ہوئی ہیں وہ کاغذات کا بنڈل معلوم ہوتا ہے۔ انہوں نے بڑے ادب سے کاغذات پیش کئے، میرا ہی ادب نہیں کیا بلکہ کاغذات کا بھی ادب کیا، کہا: یہ پارسل حضرت مسیح موعود علیہ الصلوٰۃ والسلام نے بصیغۂ راز بھیجا ہے اور اس میں تاکیدی ارشاد فرمایا ہے اور یہ بھی کہ حاجی نبی بخش کو بھی شامل کر لیا جائے۔

منشی برکت علی صاحب کے سپرد میں نے چندہ کشمیر کا کام کیا ہوا ہے اس وقت میرا ذہن اس طرف گیا کہ اس پارسل میں کشمیر کے متعلق خاص ہدایات ہیں تو میں اس کام میں خدائی ہاتھ سمجھتا ہوں۔''

(الفضل 10جنوری 1933ء صفحہ 4)

جولائی یا اگست 1939ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:

''انگلستان اور جرمنی کی ابھی جنگ شروع نہیں ہوئی تھی کہ میں نے دھرم سالہ میں جہاں میں ان دنوں تبدیلی آب وہوا کے لئے مقیم تھا رؤیا دیکھا کہ میں ایک کرسی پر بیٹھا ہوں اور میرا منہ مشرق کی طرف ہے کہ ایک فرشتہ آیا اور اس نے جیسا کہ میرے سرشتہ دار ہوتے ہیں بعض کاغذات میرے سامنے پیش کر دیئے وہ کاغذات انگلستان اور فرانس کی باہمی خط و کتابت کے ساتھ تعلق رکھتے ہیں۔ مختلف ڈاکومنٹس (Documents) کے بعد ایک ڈاکومنٹ میرے سامنے پیش کیا گیا میں نے اسے دیکھا تو مجھے معلوم ہوا کہ وہ ایک چٹھی ہے جو انگریزی حکومت کی طرف سے فرانسیسی حکومت کو لکھی گئی ہے اور اس کا مضمون یہ ہے کہ ہمارا ملک سخت خطرہ میں گھر گیا ہے، جرمنی اس پر حملہ آور ہونے والا ہے اور قریب ہے کہ اسے مغلوب کر لے اس لئے ہم آپ سے خواہش کرتے ہیں کہ انگریزی اور فرانسیسی حکومتوں کا الحاق کر دیا جائے کہ دونوں کے شہریت کے حقوق یکساں ہوں۔ یہ چٹھی پڑھ کر خواب میں مَیں سخت گھبرا گیا اور قریب تھا کہ اسی گھبراہٹ میں میری آنکھ کھل جاتی کہ یکدم مجھے آواز آئی کہ یہ چھ ماہ پہلے کی بات ہے یعنی اس حالت کے چھ ماہ بعد حالات بالکل بدل جائیں گے اور انگلستان کے خطرہ کی حالت جاتی رہے گی۔ یہ رؤیا دھرم سالہ میں جولائی 1939ء کے آخر میں یا اگست کے شروع میں دیکھا تھا۔ برطانیہ نے 17جون 1940ء کو فرانسیسی حکومت کو تار دیا کہ دونوں ملکوں کی حکومت ایک کر دی جائے اور فرانس کا برطانیہ سے الحاق کر دیا جائے۔ حکومت ایک ہو، پارلیمنٹس

(Parliments) بھی ملا دی جائیں اور خوراک کے ذخائر اور خزانہ کو بھی ایک ہی سمجھا جائے۔‘‘

(لنڈن ٹائمز مؤرخہ 18 جون 1940ء)

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ اسی رؤیا کے بارے میں مزید فرماتے ہیں:

’’خدا تعالیٰ نے مجھے دوسری خبر یہ دی کہ یہ چھ مہینے کی بات ہے یعنی چھ ماہ کے بعد انگریزوں کی حالت بدل جائے گی۔ چنانچہ عین چھ ماہ کے بعد 10 دسمبر اٹلی کو پہلی شکست ہوئی اور انگریزوں کی حالت میں تبدیلی پیدا ہونی شروع ہوئی۔‘‘

(الموعود صفحہ 132 تا 135)

6/5 جنوری 1944ء کی رؤیا:

حضرت مصلح موعود رضی اللہ عنہ کی ایک رؤیا جو کہ آپ رضی اللہ عنہ نے 6/5 جنوری 1944ء کو دیکھی یہ ایک لمبی رؤیا ہے جس حصے میں آپ نے اپنے مصلح موعود ہونے کا ذکر فرمایا ہے وہ درج ذیل ہے:

’’جس وقت میں یہ تقریر کر رہا ہوں (جو الہامی ہے) یوں معلوم ہوتا ہے کہ محمد رسول کریم صلی اللہ علیہ وسلم کے ذکر کے وقت اللہ تعالیٰ نے خود رسول کریم صلی اللہ علیہ وسلم کو میری زبان سے بولنے کی توفیق دی ہے آپ صلی اللہ علیہ وسلم فرماتے ہیں: اَنَا مُحَمَّدٌ عَبْدُهٗ وَرَسُوْلُهٗ اس کے بعد حضرت مسیح موعود علیہ الصواۃ و السلام کے ذکر پر ایسا ہی ہوتا ہے اور آپ علیہ السلام فرماتے ہیں: اَنَا الْمَسِيْحُ الْمَوْعُوْدُ اس کے بعد ان کو اپنی طرف توجہ دلاتا ہوں۔ چنانچہ اس وقت میری زبان پر جو فقرہ جاری ہوا یہ ہے وَاَنَا الْمَسِيْحُ الْمَوْعُوْدُ مَثِيْلُهٗ وَ خَلِيْفَتُهٗ اور میں بھی مسیح موعود ہوں یعنی اس کا مثیل اور اس کا خلیفہ ہوں۔ تب خواب میں ہی مجھ پر ایک رعشہ کی سی حالت طاری ہو جاتی ہے اور میں کہتا ہوں کہ میری زبان پر کیا جاری ہوا اور اس کا کیا مطلب ہے کہ میں مسیح موعود ہوں اس وقت معاً میرے ذہن میں یہ بات آئی کہ اس کے آگے جو الفاظ ہیں مَثِيْلُهٗ میں اس کا نظیر ہوں ۔ اور اس کا خلیفہ ہوں۔ یہ الفاظ اس سوال کو حل کر دیتے ہیں اور حضرت مسیح موعود علیہ السلام کے الہام کہ وہ حسن و احسان میں تیرا نظیر ہو گا اس کے مطابق اور اسے پورا کرنے کے لئے یہ فقرہ میری زبان پر جاری ہوا اور مطلب یہ ہے کہ اس کا مثیل ہونے اور اس کا خلیفہ ہونے کے لحاظ سے ایک رنگ میں بھی مسیح موعود ہوں کیونکہ جو کسی کا نظیر ہو گا اور اس کے اخلاق کو اپنے اندار لے لے گا وہ ایک رنگ میں اس کا نام پانے کا مستحق بھی ہو گا۔

(تقریر جلسہ سالانہ 28 دسمبر 1944ء)

اس کے بعد حضرت مصلح موعود رضی اللہ تعالیٰ عنہ نے 20 فروری 1944ء کو ہوشیار پور اور 12 مارچ 1944ء کو لاہور اور پھر مختلف جگہوں پر جلسوں میں اعلان فرمایا کہ حضور رضی اللہ عنہ ہی مصلح موعود ہوں۔

4 مئی 1944ء کی رؤیا:

حضرت مصلح موعود رضی اللہ عنہ نے فرمایا:

’’کل میں نے ایک چھوٹا سا نظارہ دیکھا جس کا کچھ حصہ یاد رہا اور کچھ حصہ بھول گیا یا شاید اتنا ہی نظارہ تھا۔ مجھے رؤیا میں آدمیوں کی قطار نظر آئی جیسے فوج ہوتی ہے مجھے وہ ساری قطار نظر نہیں آتی مگر یوں معلوم ہوتا ہے

کہ سب لوگ قطاروں میں کھڑے ہیں اورمیں اگلی صف میں ایک سرے پر ہوں مجھے وہاں سے ایک دوصفیں نظر آتی ہیں۔ ایک ایک صف میں پندرہ بیس آدمی ہیں اور وہ دس بارہ فٹ لمبی چلی جا تی ہے مگر سپاہیوں کی طرح نہیں کہ فاصلہ فاصلہ پر قطاریں ہوں بلکہ ایک قطار کے ساتھ دوسری اور دوسری کے ساتھ تیسری لگی ہوئی ہے اور میں پہلی صف کے سرے پر ایک طرف کھڑا ہوں جیسے افسر کھڑے ہوتے ہیں۔ اس وقت کوئی شخص بعض الفاظ اپنی زبان سے نکالتا ہے مجھے اس کے سارے الفاظ تو یادنہیں مگر ایسا معلوم ہوتا ہے جیسے مارچ کا لفظ بولا جاتا ہے کہ وہ کہ رہا ہے یہ مارچ ہے حملہ کے لیے بھی اور فتح کے لیے بھی۔ یعنی یہ لوگ جو مارچ کریں گے اس میں دشمن پر حملہ بھی ہو جائے گا اور فتح بھی ان کو حاصل ہو جائے گی۔ مجھے اس کا اصل فقرہ بھول گیا مگر مفہوم یہی تھا کہ یہ فوج اب مارچ کرے گی اور اس کے دو کام ہوں گے اول دشمن پر حملہ کرے گی دوم حملہ کے ساتھ ہی اسے فتح حاصل ہو جائے گی۔''

پھر فرمایا:

''وہ لوگ جو قطاروں میں کھڑے ہیں جن کو میں فوج سمجھتا ہوں مگر ان سب کے کپڑے بالکل صاف اور دُھلے ہوئے ہیں اس سے مجھے خیال پیدا ہوتا ہے کہ ہمیں زمینداروں میں یہ رُوح پیدا کرنی چاہئے کہ ان کے کپڑے ہمیشہ صاف ستھرے ہونے چاہئیں کیونکہ رؤیا میں مَیں نے جتنے آدمی دیکھے ان کے کپڑے گو سادہ تھے مگرسب کے سب دھلے ہوئے اور صاف ستھرے تھے ظاہری نظافت بھی باطنی پاکیزگی کے لیے ایک ضروری چیز ہو کرتی ہے۔''

(الفضل 16 مئی1944ء صفحہ 2)

مئی1944ء کی رؤیا:

حضرت خلیفة المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا کہ میں ایک جہاز میں ہوں یا ایک ایسی چیز میں ہوں جو (بحری) جہاز کی طرز پر ہے اور اس (بحری) جہاز میں سے ساحل پر اُترا جیسے کوئی شخص قبر سے لوٹ کر واپس آتا ہے۔ عرصہ کی بات ہے دس بارہ سال ہوئے میں نے ایک دفعہ ایک رؤیا میں دیکھا کہ ایک جہاز ہے جو مدرسہ احمدیہ کے صحن میں کھڑا ہے مدرسہ احمدیہ کا صحن لمبا سا ہے اور کچھ کمرے شما ل کی طرف ہیں اور کچھ جنوبی طرف، میں نے رؤیا میں دیکھا کہ جنوبی طرف کے جو کمرے ہیں وہا ں کمرے نہیں بلکہ ایک بڑا سا (بحری) جہاز کھڑا ہے اور مدرسہ احمدیہ کا صحن ایسا معلوم ہوتا ہے جیسے جہاز کا یارڈ ہوتا ہے، میں اس جہاز میں بیٹھنے کے لئے گیا ہوں میرے ساتھ کچھ اوردوست بھی ہیں۔ چودھری ظفراللہ خاں صاحب بھی میرے ساتھ ہیں۔ ہم اس جہاز میں بیٹھ گئے ہیں اور ہم سمجھتے ہیں کہ اس جہاز میں بیٹھ کر ہم مدینہ منورہ جائیں گے۔ ہم اس جہاز میں اپنا اسباب بھی رکھ رہے ہیں۔ اور لوگ بھی اس میں بیٹھ رہے ہیں کہ اتنے میں مَیں نے حکم دیا ہے کہ ابھی سامان اُتار لو ابھی وقت نہیں آیا کہ مدینہ منورہ جائیں۔ چنانچہ سب دوست اُتر آئے اور سامان بھی اُتار لیا گیا کیونکہ میں کہتا ہوں کہ ابھی وقت نہیں آیا کہ ہم مدینہ منورہ میں جائیں۔ مدینہ جانے سے مراد کسی ایسے مقام کا میسر آجانا ہے جو احمدیت کے لیے اس کی ترقیات اور فتوحات اور کامیابیوں کا ذریعہ ہو جیسے مدینہ منورہ اسلام کی شان و شوکت کا مقام ثابت ہوا اور وہاں پہنچ کر اسلام بڑی سرعت سے چاروں طرف پھیلنا شروع ہوا۔ پس جہاز کے ذریعہ واپس آنے کے

ممکن ہے یہ معنی ہوں کہ آج سے دس بارہ سال پہلے جو خبر دی گئی تھی کہ ہم مدینہ منورہ جانے والے ہیں وہ سفر اب طے ہو گیا ہے اور اللہ تعالیٰ احمدیت کو اپنے فضل سے ایسا مقام عطا کرنے والا ہے جو فتوحات اور کامیابیوں کا پیش خیمہ ہو گا۔ اسی طرح یہ بھی بتایا گیا ہے کہ اس دوران میں جو ابتلا آئیں وہ بھی بعض کمزور طبائع کے لیے ٹھوکر کا موجب ہوتے ہیں اور بعض کے دلوں میں ان سے افسردگی بھی پیدا ہو تی ہے۔''

(الفضل6جون1944ء صفحہ 3)

21اپریل1949ء کو ہونے والا الہام:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:

''جلسہ کے اختتام کے بعد جس دن ہم ربوہ سے واپس چلے (یعنی21اپریل1949ء بروز جمعرات) مجھے ایک الہام ہوا۔ میں نے جس دن ربوہ سے واپس آنا تھا خاندان کی اکثر سواریاں ٹرین کے ذریعہ آئیں اور میں موٹر کے ذریعہ آیا، اس سے ایک تو پیسے کی بچت ہو گئی کیونکہ اگر میں موٹر میں نہ آتا تو موٹر نے خالی آنا تھا، دوسرے وقت کی بچت ہو گئی۔ میں، تین چار مستورات اور دفتر پرائیویٹ سیکرٹری کے چند آدمی، ہم موٹر پر آئے اور باقی افراد ٹرین کے ذریعہ۔ پہلے ٹرین لیٹ تھی اور اس کے آنے میں دیر ہوگئی اور یقین ہو گیا کہ یہ گاڑی لاہور کو جانے والی گاڑی کو نہیں پکڑ سکے گی اس لئے ہم نے سب سواریوں کو واپس بلالیا کہ سب کو لاریوں میں لے جائیں گے لیکن جب ٹرین آئی تو ایک انسپکٹر جو ساتھ تھا اس نے کہا کچھ ڈبے لاہور سے اگلے جنکشن پر آئے ہوئے ہیں اور آپ لوگو ں کے لئے ریزرو (reserved) ہیں اس لئے اگلی گاڑی ان سواریوں کو لیے بغیر نہیں چلے گی۔ اس اطلاع پر پھر سواریوں کو ٹرین کے ذریعہ بھیج دیا گیا۔جب ٹرین چلی تو معلوم ہو کہ ان کا کھانا رہ گیا ہے چنانچہ کھانا موٹر کے ذریعہ چنیوٹ بھجوایا گیا۔اب صورت یہ تھی کہ جب تک موٹر واپس نہ آئے میں لاہور نہیں آ سکتا تھا اس لئے میں لیٹ گیا اور مجھ پر ایک غنودگی سی طاری ہو گئی اس نیم غنودگی کی حالت میں مَیں نے دیکھا کہ میں خدا تعالیٰ کو مخاطب کر کے یہ شعر پڑھ رہا ہوں۔

جاتے ہوئے حضور کی تقدیر نے جناب

پاؤں کے نیچے سے میرے پانی بہا دیا

میں نے اسی حالت میں سوچنا شروع کیا کہ اس الہام میں ''جاتے ہوئے'' سے کیا مراد ہے؟ اس پر میں نے سمجھا کہ مراد یہ ہے کہ اس وقت تو پانی دستیاب نہیں ہو سکا لیکن جس طرح حضرت اسماعیل علیہ السلام کے پاؤں رگڑنے سے زمزم پھوٹ پڑا تھا اسی طرح اللہ تعالیٰ کوئی ایسی صورت پیدا کردے گا کہ جس سے ہمیں پانی وافر میسر آنے لگے گا۔ اگر پانی پہلے ہی مل جاتا تو لوگ کہہ دیتے کہ یہ وادی بے آب و گیاہ نہیں یہاں تو پانی موجود ہے۔ ''پاؤں کے نیچے'' سے مراد یہ ہے کہ خدا تعالیٰ نے مجھے اسماعیل قرار دیا ہے جس طرح اسماعیل علیہ السلام کے پاؤں رگڑنے سے پانی بہ نکلا تھا اسی طرح یہاں خداتعالیٰ میری دعاؤں کی وجہ سے پانی بہا دے گا، ''بہانے'' سے مطلب یہ ہے کہ پانی وافر ہو جائے گا۔''

(الفضل18اگست1949ء صفحہ 5)

26/27۔مئی1950ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرماتے ہیں:

''میں نے خواب دیکھا کہ ایک مرد ہے جو اپنے پاؤں سے کسی چیز کومسل رہا ہے مگر خواب میں مَیں اس کو ایک مرد نہیں سمجھتا بلکہ مجھے یوں محسوس ہوتا ہے جیسے وہ تمام مردوں کا نمائندہ یا ان کا قائم مقام ہے۔ اس مرد پر ایک چادر پڑی ہوئی ہے اور وہ اپنے پیروں کو زمین پر اس طرح مار رہا ہے جیسے کسی چیز کو مسلنے کے لئے بار بار پیر مارے جاتے ہیں۔ اس وقت میں سمجھتا ہوں کہ جہاں اس کے پیر ہیں وہاں کیچڑ میں دنیا بھر کی عورتیں مچھلیوں کی صورت میں پڑی ہوئی ہیں۔ اور وہ ان کو اپنے پیروں سے مسلنا چاہتا ہے۔ یہ دیکھ کر میرے دل میں عورتوں کی ہمدردی کا جذبہ پیدا ہو گیا اور میں اس کے سینے پر چڑھ گیا اور پھر میں نے اپنی لاتیں لمبی کیں اور جہاں اس کے پاؤں ہیں وہاں میں نے بھی اپنے پاؤں پہنچا دیئے مگر وہ تو ان عورتوں کو مسلنے کے لیے اپنے پیر مار رہا ہے اور میں اس کے پاؤں کی حرکت کو روکنے اور ان عورتوں کو ابھارنے کے لیے اپنے پاؤں لمبے کر رہا ہوں اس دوران میں مَیں ان عورتوں سے مخاطب ہو کر کہتا ہوں: اے عورتو!تمہارے لیے آزادی کا وقت آ گیا ہے، تمہیں معلوم ہونا چاہئے کہ خداتعالیٰ نے اسلام اور احمدیت کے ذریعہ تمہاری ترقی کے راستے کھول دیئے ہیں اگر اس وقت بھی تم نہیں اٹھو گی تو کب اٹھو گی؟ اور اگر اس وقت بھی تم اپنے مقام اور درجہ کے حصول کے لئے جدو جہد نہیں کرو گی تو کب کرو گی؟

میں نے دیکھا کہ جوں جوں میں نے ان کو اُبھارنے کے لئے اپنے پیر ہلانے شروع کئے، نیچے سے وہ مچھلیاں جن کو میں عورتیں سمجھتا ہوں اُبھرنی شروع ہوئیں اور وہ اتنی نمایاں ہو گئیں کہ میرے پیروں میں ان کی وجہ سے کھجلی شروع ہو گئی اور اس آدمی کے پیر آپ ہی آپ کھلنے شروع ہو گئے یہاں تک کہ ہوتے ہوتے وہ بالکل کھل گئے پھر میں نے اپنے مضمون کو بدل دیا اور عورتوں سے مخاطب ہوتے ہوئے میں نے کہا: یہ وقت اسلام اور احمدیت کی خدمت کرنے کا وقت ہے اگر اس وقت مرد اور عورت مل کر کام نہیں کریں گے اور اسلام کے غلبہ کی کوشش نہیں کریں گے تو اسلام دنیا میں غالب نہیں آسکے گا۔ تم کو چاہئے کہ اپنے مقام کو سمجھو اور اپنی ذمہ داریوں کا احساس رکھتے ہوئے دین کی جتنی خدمت بھی کرسکو اتنی خدمت کرو۔ پھر میں اور زیادہ زور سے ان سے کہتا ہوں: اگر تمہارے مرد تمہاری بات نہیں مانتے اور وہ دین کی خدمت کے لئے اپنے آپ کو پیش نہیں کرتے اور تمہیں بھی دین کا کام نہیں کرنے دیتے تو تم ان کو چھوڑ دو اور انہیں بتا دو کہ تمہارا ان سے اسی وقت تک تعلق رہ سکتا ہے جب تک وہ دین کی خدمت کے لئے تیار رہتے ہیں اور یہ الفاظ کہتے کہتے میری آنکھ کھل گئی۔

یہ رؤیا اس رؤیا سے جو پہلے شائع ہو چکی ہے اور جس میں ایک باغ اور ایک بادشاہ کا ذکر ہے ایک دو دن پہلے کی ہے۔''

(الفضل 20 جون 1950ء صفحہ 2)

نومبر 1951ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا کہ گویا ہم قادیان سے ہجرت کر رہے ہیں ۔ یہ خیال نہیں آتا کہ وہی ہجرت ہے جو پہلے ہو چکی ہے اور اسی کا دوبارہ نظارہ دکھایا گیا ہے یا کوئی نئی ہجرت ہے۔ حضرت مسیح موعود علیہ الصلوٰۃ و السلام بھی

ساتھ ہیں گویا وہ ہجرت کر رہے ہیں اور میں ان کے ساتھ ہوں۔ جماعت نے اس خیال سے کہ پہلو پر سے کوئی حملہ نہ کرے تمام رستہ پر ایک طرف رسہ باندھا ہوا ہے اور دوسری طرف ریل یا ایسی ہی کسی چیز کی پٹڑی ہے درمیان میں چھوٹا سا رستہ ہے جس پر سے ہم گزر رہے ہیں۔میں آپ علیہ السلام کے ساتھ چل رہا ہوں اور ادب سے ایک دو قدم آپ سے پیچھے رہتا ہوںلیکن جہا ں رستہ تنگ ہو جاتا ہے اور میں سمجھتا ہوں کہ باہر والی جانب آپ کے قریب ہو جائے گی اور حملہ کا امکان زیادہ ہو جائے گا وہاں میں تیز قدم چل کر آپ کے پہلو میں ساتھ ساتھ چلنا شروع کر دیتا ہوں تا کہ اگر حملہ ہو تو اس کی زد آپ علیہ السلام پر نہ پڑے اسی حالت میں میری آنکھ کھل گئی۔''

(الفضل 30نومبر1951ء صفحہ 2)

دسمبر1952ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا کہ میں کچھ لوگوں سے کہتا ہوں کہ ہجرت مکہ مکرمہ کی طرف بھی مقدر ہے اور یہ مجھے اللہ تعالیٰ نے پہلے بتا رکھا ہے اور میری کاپی میں لکھا ہوا ہے اس وقت مَیں ایک کاپی نکال کر دکھاتا ہوں کہ دیکھو اس میں یہ لکھا ہوا ہے اور یوں معلوم ہوتا ہے کہ اس میں بہت سی غیب کی اخبار لکھی ہوئی ہے۔

اس رؤیا کے ظاہری الفاظ سے معلوم ہوتا ہے کہ شاید کسی وقت مکہ مکرمہ کی حفاظت کے لیے مسلمانوں کو مکہ مکرمہ کی طرف ہجرت کرنی پڑے اللہ تعالیٰ سے دعا ہے کہ وہ اپنے اس مقدس شہر کو ہر شر سے بچائے اور اگر کسی وقت اسے خطرہ ہو تو ہم سب احمدی ہوں یا غیر احمدی اس کی حفاظت کے لئے سچی قربانی کی توفیق بخشے۔ اگر ظاہر مراد نہیں تو شاید اس رؤیا کی کوئی باطنی تعبیر ہو۔ وَاللّٰہُ اَعْلَمُ بِالصَّوَابِ۔''

(الفضل 24دسمبر1952ء صفحہ 2)

1956ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے خواب دیکھا کہ جرمنی کے مبلغ کا ایک خط آیا ہے کہ جرمنی کا ایک بہت بڑا آدمی احمدی ہو گیا ہے۔ بعد میں رؤیا میں ہی مجھے تار بھی آئی اوراس میں لکھا تھا کہ وہ احمدی ہو گیا ہے اور امید ہے کہ اس کے ذریعہ جرمنی میں جماعت کا اثر و رسوخ بڑھ جائے گا۔''

(الفضل 8فروری1957ء صفحہ 584)

2ستمبر1956ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے خواب میں دیکھا جیسے کوئی غیر مرئی وجود مجھے کہتا ہے (اغلباً فرشتہ ہی ہو گا) کہ: اللہ تعالیٰ جو وقفہ وقفہ کے بعد جماعت میں فتنہ پیدا ہونے دیتا ہے تو اس کی یہ غرض ہے کہ وہ ظاہر کرے کہ جماعت کس طرح آپ کے پیچھے پیچھے چلتی ہے یا جب آپ کسی خاص طرف مڑیں تو وہ کس سرعت سے آپ کے ساتھ مڑتی ہے یا

جب آپ اپنی منزل مقصود کی طرف جائیں تو وہ کس طرح اس منزل مقصود کو اختیار کر لیتی ہے۔ جب وہ فرشتہ یہ کہہ رہا تھا تو میری آنکھوں کے سامنے جولاہوں کی ایک لمبی تانی آئی جو بالکل سیدھی تھی اور میرے دل میں ڈالا گیا کہ یہ صراط مستقیم کی مثال ہے جس کی طرف آپ کو خدا لے جا رہا ہے اور ہر فتنہ کے موقع پر وہ دیکھتا ہے کہ کیا جماعت بھی اسی صراط مستقیم کی طرف جا رہی ہے یا نہیں۔
تانی دکھانے سے یہ بھی مراد ہے کہ کس طرح نازک تاگے آپس میں باندھے جا کر مضبوط کپڑا کی صورت اختیار کر لیتے ہیں یہی حالت جماعت کی ہوتی ہے جب تک ایک امام کا رشتہ اسے باندھے رکھتا ہے وہ مضبوط رہتی ہے اور قوم کے ننگ ڈھانکتی رہتی ہے لیکن امام کا رشتہ اس میں سے نکال دیا جائے تو ایک چھوٹا سا بچہ بھی اسے توڑ سکتا ہے اور وہ تباہ ہو کر دنیا کی یاد سے مٹا دی جاتی ہے۔''

(الفضل 5 ستمبر 1956ء صفحہ 1)

نومبر 1956ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے خواب میں دیکھا تھا کہ خداتعالیٰ کے ملائکہ ربوہ کے اوپر، سارے ۃ میں، وہ آیتیں پڑھ پڑھ کر سنا رہے ہیں جو قرآن شریف میں یہودیوں اور منافقوں کے لئے آئی ہیں اور جن میں یہ ذکر ہے کہ اگر تم کو مدینہ سے نکالا گیا تو ہم بھی تمہارے ساتھ مدینہ سے نکل جائیں گے اور اگر تم سے لڑائی کی گئی تو ہم بھی تمہارے ساتھ مل کر مسلمانوں سے لڑائی کریں گے۔ لیکن قرآن شریف منافقوں سے فرماتا ہے کہ نہ تم یہودیوں کے ساتھ مل کر مدینہ سے نکلو گے اور نہ ان کے ساتھ مل کر مسلمانوں سے لڑو گے یہ دونوں جھوٹے وعدے ہیں اور صرف یہودیوں کو انگیخت کرنے کے لئے ہیں۔
چنانچہ دیکھ لو پہلے تو پیغامیوں نے کہا کہ ہمارا اس فتنہ سے کوئی تعلق نہیں لیکن اب وہ منافقوں کو ہر ممکن مدد دینے کا اعلان کرتے ہیں اور کہتے ہیں کہ ہمارا روپیہ اور ہماری تنظیم اور ہمارا اسٹیج سب کچھ تمہارے لئے وقف ہے گویا وہی کہہ رہے ہیں کہ جو خواب میں بتایا گیا تھا۔ لیکن ابھی زیادہ زمانہ نہیں گزرے گا کہ وہ اس مدد سے پیچھے ہٹ جائیں گے اور ان لوگوں سے بے تعلق ہو جائیں گے کیونکہ خدا تعالیٰ کا یہی منشا ہے کسی بڑے آدمی کی طرف منسوب ہونا اب باغیوں کو کوئی فائدہ نہیں دے گا اور پیغام صلح والے اپنے وعدے جھوٹے ثابت کریں گے اور کبھی وقت پر ان کی مدد نہیں کریں گے۔

(نظام آسمانی کی مخالفت اور اس کا پس منظر، تقریر جلسہ سالانہ 27 نومبر 1957 شائع کردہ الشرکتہ الاسلامیہ لمٹیڈ ربوہ)

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''بارش ہو رہی ہے اور ہم نماز پڑھنا چاہتے ہیں مگر بارش کی وجہ سے چونکہ کیچڑ ہے ہم نماز نہیں پڑھ سکتے اور اس جگہ جو چھت ہے وہ (لکڑی کے) بالوں والی نہیں بلکہ لوہے کی سلاخوں کی ہے جس میں سے پانی گر سکتا ہے تب میں نے کسی چیز کا سہارا لے کر جو پاس کی چھت پر لوگ بیٹھے تھے ان سے کہا کہ پاس کے کمرہ میں عورتوں سے کہہ دو کہ پردہ کرلیں تاکہ ہم کمرہ میں نماز پڑھ سکیں کیونکہ باہر بارش کی وجہ سے کیچڑ ہے۔ پھر میں نے اپنے ساتھیوں سے کہا کہ میرا منشا تھا کہ اس جگہ مکان کو وسیع کیا جائے اور کچھ اور چھت ڈال لی جائے تاکہ نمازی اس میں آسکیں اس کے بعد میری آنکھ کھل گئی ۔

اس رؤیا میں بھی قادیان جانے کا ذکر ہے گو زیادہ تفصیلی نہیں۔ رؤیا میں زیادہ تفصیل تھی مگر بہرحال یہ بھی ایک مبارک رؤیا ہے اور مسجد مبارک کا دیکھنا بھی اچھا ہے۔''

(الفضل یکم فروری1957ء ۔صفحہ 3-2)

اگست1957ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے خواب میں دیکھا کہ حضرت خلیفہ اول بیٹھے ہوئے ہیں اور ان کی پیٹھ کے پیچھے ایک پہاڑی ٹیلہ ہے اس پر کچھ لوگ بیٹھے ہیں اور میں سمجھتا ہو کہ وہ لوگ پیغامی ہیں۔ اس وقت میرے دل میں خیال گزرا کہ پیغامیوں کے لیے تو خدا نے شکست رکھی ہے یہ ٹیلہ پر کیوں بیٹھے ہیں؟ تب میں نے خلیفہ اوّل کو مخاطب کر کے یہی بات کہی کہ قرآن کے عین وسط میں تو لکھا ہے کہ مسیح موعود اور آپ کی سچی جماعت بہت اونچی ہو جائے گی اور ٹیلہ پر تو پیغامی بیٹھے ہیں۔ اس وقت خواب میں مجھے یہ یاد نہیں آیا کہ وسط قرآن میں کون سی سورتیں ہیں۔ میں نے یوں ہی اشارۃً بات کر دی۔ اس پر خلیفہ اول نے کہا کہ میاں! تم نے ہی اس مسئلہ کے متعلق سوچا ہے تو تم ہی اس پر تقریر کرو۔ اس کے بعد آنکھ کھل گئی۔ اور کئی دن میں سوچتا رہا کہ قرآن مجید کے وسط میں کون سا مضمون ہے جس سے میں نے استدلال کیا تھا لیکن خواب کا یہ حصہ ایسا بھولا کہ کسی طرح یاد نہ آتا تھا۔ آخر بیس دن کے بعد یہ خواب آئی اور میں نے غور کیا تو معلوم ہوا کہ قرآن کے وسط میں سورۃ اِسراء آتی ہے جس کے مضمون کے متعلق پرانے مفسرین کا خیال ہے کہ اس میں معراج کا ذکر ہے۔ گو میں اس خیال سے متفق نہیں ہوں۔ ہاں! یاد آیا کہ حضرت خلیفہ اوّل نے آسمان کی طرف ہاتھ اٹھا کر بھی خواب میں کہا تھا کہ حضرت مسیح موعود علیہ السلام اور آپ کی مخلص جماعت کے لیے اتنے اونچے جانے کی خبر دی گئی ہے یعنی آسمان تک بلند ہونے کی خبر ہے۔''

(الفضل14اگست1957ء ۔صفحہ 3)

اکتوبر1959ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''مجھے بھی ایک دفعہ خدا تعالیٰ کی طرف سے رؤیا میں دکھایا گیا تھا کہ خدا تعالیٰ کا نور ایک سفید پانی کی شکل میں پھیلنا شروع ہوا ہے یہاں تک کہ پھیلتے پھیلتے وہ دنیا کے گوشے گوشے اور اس کے کونے کونے تک پہنچ گیا۔ اس وقت میں نے بڑے زور سے کہا کہ احمدیوں کے دلوں پر اللہ تعالیٰ کا فضل نازل ہوتے ہوتے ایک زمانہ ایسا آئے گا۔ انسان یہ نہیں کہے گا اے میرے ربّ! اے میرے ربّ!! تو نے مجھے کیوں پیاسا چھوڑ دیا؟ بلکہ وہ یہ کہے گا کہ اے میرے ربّ! اے میرے ربّ! تو نے مجھے سیراب کر دیا یہاں تک کہ تیرے فیضان کا پانی میرے دل کے کناروں سے اچھل کر بہنے لگا۔''

(الفضل28اکتوبر1959ء۔صفحہ 4)

ایک مبشر رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا کہ میں بیت الدعا میں بیٹھا تشہد کی حالت میں دعا کر رہا ہوں کہ الٰہی! میرا انجام ایسا ہو جیسا کہ حضرت ابراہیم علیہ السلام کا ہوا۔ پھر جوش میں آکر کھڑا ہو گیا ہوں اور یہی دعا کر رہا ہوں کہ دروازہ کھلا ہے اور میر محمد اسماعیل صاحب اس میں کھڑے روشنی کر رہے ہیں۔ اسماعیل کے معنی ہیں خدا نے سن لی اور ابراہیمی انجام سے مراد حضرت ابراہیم علیہ السلام کا انجام ہے کہ ان کے فوت ہونے پر خدا تعالیٰ نے حضرت اسحاق علیہ السلام اور حضرت اسماعیل علیہ السلام دو قائمقام کھڑے کر دیئے۔ یہ ایک طرح کی بشارت ہے جس سے آپ لوگوں کو خوش ہو جانا چاہیئے۔''

(عرفان الٰہی انوارالعلوم جلد 4۔صفحہ 288)

(یہ مبشر رؤیا اس طرح پوری ہوئی کہ جس طرح اللہ تعالیٰ حضرت ابراہیم علیہ السلام کے دو بیٹوں حضرت اسحٰق علیہ السلام اور حضرت اسماعیل علیہ السلام کو نبوت کے مقام پر فائز کیا اسی طرح حضرت مصلح موعود رضی اللہ عنہ کے دو بیٹوں حضرت حافظ مرزا ناصر احمد صاحب رحمہ اللہ تعالیٰ اور حضرت مرزا طاہر احمد صاحب رحمہ اللہ تعالیٰ کو خلیفۃ المسیح بنایا الحمدللہ۔)

رؤیا و کشوف حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ:

خلیفہ اللہ تعالیٰ ہی بناتا ہے:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ خلافت اور انتخاب خلافت کے بارے میں فرماتے ہیں:

''میری خلافت کے تھوڑے ہی عرصہ کے بعد مجھے اللہ تعالیٰ نے الہاماً فرمایا:

یَا دَاوٗدُ اِنَّا جَعَلْنٰکَ خَلِیْفَۃً فِیْ الْاَرْضِ۔''

(حیاتِ ناصر جلد 1۔صفحہ 370)

مبشر خواب:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ بیان کرتے ہیں:

''میں نے دیکھا کہ ہم قادیان میں ہیں اور مجھے اور منصورہ بیگم (جو میری بیگم ہیں) ان کو عرفانی صاحب کے گھر کسی تقریب پر بلایا گیا ہے اور جب ہم پہنچے ہیں تو وہ گلی (جو ہماری آنکھوں کے سامنے گلیاں پھرتی رہتی ہیں) قادیان کی اسی گلی میں سے گزر رہے ہیں جو ماتھا ہے گلی کی طرف عرفانی صاحب کے گھر کی وہ بھی وہی ہے جو ہم نے دیکھا تھا لیکن جس وقت ہم اندر داخل ہوئے ہیں تو ایسا معلوم ہوتا ہے کہ ایک بہت بڑا حلقہ ہے جس کا دروازہ جو ہے اندر داخل ہونے کے لئے وہ بھی قریباً اتنا بڑا ہے جتنی یہ مسجد اور دو منزلہ اوپر تک گیا ہوا ہے۔ دونوں طرف اس کے کمروں کی قطار ہے اور جہاں وہ ختم ہوتے ہیں وہاں ہماری حویلیاں چاروں طرف کمرے ہوتے ہیں۔ تو جو مجھے نظارہ نظر آیا اس سے ایک کمرہ پھر دونوں طرف ایک ایک کمرہ وہاں بھی ہے اور سامنے ایک اونچی جگہ ہے سبز گھاس سے ڈھکی ہوئی اور ساری اس تقریب کا انتظام وہاں ہے اور ہمیں ہو لے گئے ہیں اور سب سے اونچی جگہ جو اس قلعہ کے اندر کی دیوار کی طرف منہ کر کے ایک کاؤچ بچھا ہوا ہے ہم دونو ں کو اس کے اوپر جا کر بٹھا دیا اور اس وقت میں نے دیکھا کہ سامنے کی دیوار جو اندازے کے مطابق

شاید دو سو یا تین سو فٹ ہو گی جس کا ہال ہی اتنا بڑا تھاداخلے کا ایک اندازہ کر سکتے ہیں، اتنی خوبصورتی کے ساتھ سجائی ہوئی ہے کہ انسان اس زندگی میں اس کا تصور بھی نہیں کر سکتا، مختلف رنگ ہیں جو نکل رہے ہیں دیوار میں سے پھوٹ پھوٹ کر، نہ کوئی بلب ہے وہاں اور نہ کوئی ٹیوب ہے اور اس خوبصورتی میں میں محو ہو جاتا ہوں اتنی خوبصورتی ہے! میں تفصیل میں نہیں جاتا یعنی جب پہلی نظر اس پر پڑی ہے تو میں محو ہو گیا ہوں خوبصورتی میں، کچھ عرصہ کے بعد پھر میں نے اس کی تفصیل میں جانا شروع کیا تو پہلی چیز جو میرے سامنے نمایاں ہوئی وہ یہ تھی کہ سامنے بالکل اس کی بلندی پر جو دوسری منزل کی چھت کے قریب ہے بہت خوبصورت پھول جو پہلے نظر آرہے تھے وہ ابھرے ہوئے تھے تو پہلے ہی لیکن توجہ نے انہیں اور اُبھار دیا اور میں نے دیکھا کہ وہاں پورے اس کی چوڑائی میں جو قریباً اتنی تھی جتنی یہ سامنے کی دیوار ہے۔ اس کے اوپر لکھا ہوا ہے: اَلَیۡسَ اللّٰہُ بِکَافٍ عَبۡدَہٗ جیسا کہ میں نے بتایا ہے اور مختلف رنگ ہیں اس کے بیچ سے پھوٹ رہے ہیں۔ اس کے بعد میں نے زیادہ غور کرنا شروع کیا خوبصورتی کی تعریف پر تو میں نے دیکھا (ویسے میں مختصر کر رہا ہوں کیونکہ دیر ہو گئی ہے بعض حصہ عام آپ کو بتانے کے لئے تاکہ آپ کو دعا کی طرف زیادہ توجہ ہو) کہ وہ سارے خوبصورت پھول سے جو ہیں، وہ سارے شعر ہیں جن کو لکھا اس طرح گیا ہے۔سبز رنگ کی روشنی ان میں سے نکل رہی ہے کہ وہ پھول نظر آتے ہیں پہلی نظر میں لیکن ہیں وہ شعر۔ جب میں نے غور کیا، مجھے کوئی شعر یاد نہیں رہا لیکن مجھے یہ یاد ہے کہ میں نے دو چار شعر پڑھے ہیں جب میں نے پڑھے تو مجھے یہ محسوس ہوا کہ یہ تو میرا سہرا ہے، شادی کے موقع پر جو سہرا کہا جاتا ہے، وہ ساری دیوار کے اوپر کئی سو شعر لکھا ہوا ہے اور سارا سہرا ہے اور میں دل میں حیران ہوتا ہوں اور اس کی تعبیر یہ ہے کہ اللہ تعالیٰ غیر متوقع حالات میں خوشخبریوں کے سامان پیدا کرے گا، میں دل میں سوچتا ہوں کہ یہ عجیب لوگ ہیں انہوں نے مجھے بتایا ہی نہیں اور میرا یہ انتظام کر دیا ہے یہاں اور میرا سہرا بھی وہاں لکھ دیا ہے اور سارے پہ سجا دیا اور فنکشن کر دیا۔ یہ کیا انہوں نے کیا ہے؟ یہ عجیب بات ہے کہ نہ کوئی مشورہ اور نہ کچھ اور یہ کیا ہو گیا ہے۔

تو اس کے بعد میں نے اور غور کیا تو میں نے دیکھا کہ دائیں طرف کا برج اوپر سے نیچے تک نہایت خوبصورتی کے ساتھ سجا ہوا تھا اور جس کے ہر ابھار اور پھول کی شکل میں سے روشنی مختلف رنگوں کی نکل رہی تھی وہ سب کیلے کا ہے یعنی کیلے ہیں اس طرح ترتیب سے رکھے ہوئے کہ انہی سے الفاظ بنتے ہیں اور ان کے اندر سے ہی روشنی نکل رہی ہے۔ کیلا اپنی تاثیر کے لحاظ سے بہت اچھا ہے اور درمیان میں ساری دیوار کے اوپر جو سجاوٹ ہے وہ خشک پھل کی ہے، بادام اور پستہ اور اس قسم کی دوسری جو چیزیں ہیں ان کے ہی سارے پھول بنائے گئے ہیں اوران سے ہی وہ شعر لکھے گئے ہیں اور حروف بنائے گئے ہیں اور ہر ٹکڑا جو ہے یعنی ایک بادام جو ہے اس کے اندر سے روشنی نکل رہی ہے کسی میں سے سرخ کسی میں سے سبز، کسی میں سے کسی اور قسم کی مختلف روشنیاں ہیں اور وہ اندر سے پھوٹ پھوٹ کر جس طرح پانی بہ رہا ہوتا ہے چشمہ سے نکل کے اسی طرح روشنیاں نکل رہی ہیں ان سے۔ پھر میں نے دیکھا تو دائیں طرف ایک کمرہ جو اکیلا ہی ہے اس حصہ کا اور اس بازو کا اس پر جب میری نظر پڑی یعنی مجھے خیال نہیں آتا خواب میں کہ اس وقت اُبھری ہیں لیکن میری نظر پڑی تو بیس فٹ اونچائی اور بارہ پندرہ فٹ چوڑائی کی دیوار کے اوپر ایک عورت کی تصویر ہے اور جب میں نے اس کو غور سے دیکھا تو مجھے یہ نظر آیا کہ وہ عورت قیام میں ہے۔ اس طرح اس نے ہاتھ باندھے ہوئے ہیں۔ آنکھیں اس کی نیچی ہیں سجدہ گا ہ کی طرف اور سر ڈھکا ہوا ہے تو میرے دیکھتے دیکھتے یعنی پہلے تو میں سمجھا تھا کہ تصویر ہے دیوار کے اوپر بن گئی لیکن میرے دیکھتے دیکھتے اس میں زندگی پیدا ہوئی اور اس کے ہونٹ ہلنے

لگے اور ہے وہ کافی فاصلے پر مجھ سے کیونکہ میں اس کے مقابلہ پر کاؤچ کے اوپر بیٹھا ہو اہوں لیکن وہ بڑی نمایاں مجھے نظر آرہی ہے اور اس کے ہونٹ اس طرح ہل رہے ہیں جس طرح وہ سورۃ فاتحہ پڑھ رہی ہو اور پھر اس کے بعد میں نے دیکھا کہ دائیں طرف وہ مجھے لے گئے ہیں دکھانے کیلئے تو جو دائیں طرف کمرہ تھا جب میں وہاں پہنچا ہوں میں اور جو میرے ساتھی ہیں تو جو سب کا مالک اور ان کا کرتا دھرتا ہے اس نے مجھے کہا یہ دیکھیں دائیں طرف!!! اس نے ہاتھ سے اشارہ کیا جب میں نے اس طرف دیکھا تو وہاں پانچ آٹھ گز کی کارڈ بورڈ پر جس طرح کا رڈ پر آدمیوں کی شکلیں بنائی گئیں ہوں اس طرح پہلو بہ پہلو وہ کھڑی ہیں وہ پانچ شکلیں جن میں سے یا دو عورتیں تھیں یا تین لڑکیاں دو مرد یا دو لڑکیاں اور تین مرد اب مجھے یاد نہیں رہا اور جب میں نے یوں دیکھا تو ان کے اندر بھی زندگی پیدا ہوئی اور انہوں نے ہونٹ ہلانے شروع کئے لیکن میں یہ نہیں سمجھا کہ یہ ہونٹ قرآن کریم کی تلاوت یا خدا تعالیٰ کی حمد کر رہے ہیں لیکن ہونٹوں کو ہلتے ہوئے میں نے دیکھا اور کہنے والے نے اس وقت یہ کہا کہ یہ وہ ہمارے لوگ ہیں جو مر چکے ہیں تو میں نے اس کو جواب دیا جو تمہارے لوگ مر چکے ہیں مجھے ان سے کوئی دلچسپی نہیں اور یہ کہہ کر کہ مجھے ان سے کوئی دلچسپی نہیں میں اپنی بائیں طرف گھوم گیا اور وہاں کچھ قرآن مجید رکھے ہوئے تھے میں نے انہیں غور سے دیکھنا شروع کر دیا۔

ویسے تو بڑی مبشر خواب ہے اس کے دو حصے یہ بھی ہیں کہ ان اقوام کا ایک حصہ اسلام کی طرف مائل ہو جائے گا اور کچھ حصہ جو ہیں انہوں نے اپنے لئے ہلاکت اور موت کو اختیار کرنا ہے۔ہمیں جس چیز میں دلچسپی ہے وہ یہ ہے کہ جتنوں کو ہم موت اور ہلاکت سے بچا سکیں ہم انہیں بچا لیں۔''

(خطباتِ ناصر جلد 1 ۔صفحہ 782 تا 784)

مُبَارَکٌ وَّ مُبَارَکٌ وَّکُلُّ اَمْرٍمُبَارَکٌ یَّجْعَلُ فِیْہِ:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ علیہ فرماتے ہیں:

''جس وقت ہم یورپ گئے اس وقت ہمارا یہ راستہ تھا۔ پہلے فرینکفورٹ پھر زیورک پھر ہیگ پھر ہیمبرگ۔ پھر کوپن ہیگن اور پھر لنڈن اور گلاسگو۔ زیورک میں ایک دن صبح میری آنکھ کھلی تو میری زبان پر حضرت مسیح موعود علیہ الصلوٰۃ و السلام کا یہ الہام تھا: مُبَارَکٌ وَّ مُبَارَکٌ وَّکُلُّ اَمْرٍمُبَارَکٌ یَّجْعَلُ فِیْہِ۔ (تذکرہ ایڈیشن چہارم ۔صفحہ 83) یہ الہام اخبار الفضل میں بھی چھپ چکا ہے۔ اس سے دوسرے دن تین بجے کے قریب میری آنکھ کھلی اور میری زبان پر قرآن کریم کی ایک آیت تھی ا ور ساتھ ہی مجھے اس کی ایک ایسی تعبیر بتائی گئی جو بظاہر انسان ان الفاظ سے نہیں نکا ل سکتا اور میں سمجھتا ہوں کہ یہ تعبیر مجھے اللہ تعالیٰ نے ہی سکھلائی تھی۔ میں خوش بھی ہوا لیکن مجھے حیرت بھی ہوئی کہ بعض دفعہ کیا کیا تعبیریں نکل آتیں ہیں۔ اگر میرے ذہن پر چھوڑا جاتا یا آپ میں سے کو ئی ماہر تعبیر بتانے والا بھی ہوتا تو ا س کی وہ تعبیر نہ کرتا جو اس وقت میرے ذہن میں آئی اور ابھی اس خواب کو دیکھے چار پانچ گھنٹے ہی ہوئے تھے کہ وہ پوری ہو گئی چونکہ طبیعت پر اثر تھا یہ خواب جلد پوری ہونے والی ہے اس لئے جس وقت منصورہ بیگم کی آنکھ کھلی میں نے انہیں بتا دیا کہ میری زبان پر یہ آیت جاری ہوئی ہے اور مجھے اس کی یہ تعبیر بتائی گئی ہے اس کو یاد رکھ لو۔ پھر چار پانچ گھنٹوں کے بعد ہمیں پتہ لگ گیا کہ اس تعبیر کے لحاظ سے وہ خواب پوری ہو گئی جیسا کہ حضرت ابراہیم علیہ السلام نے فرمایا تھا کہ مجھے دلی اطمینان کے لئے اللہ تعالیٰ نے دوسرے ہی روز ایک ایسی بات بتا دی جو چند گھنٹوں میں پوری ہونے والی تھی اور شاید اس وقت

دنیا کے اس حصہ میں پوری ہو رہی تھی جس کے متعلق خبر دی گئی تھی اسی لئے وہ میرے لئے بھی اور دوسروں کے لیے بھی تقویت ایمان اور تسکین قلب کا موجب ہوئی۔ وہ خواب کیا تھی اور وہ تعبیر کیا تھی جو مجھے بتائی گئی؟ وہ ایک خاص مصلحت کے ماتحت میں اس وقت نہیں بتا رہا ویسے وہاں بھی اور یہاں بھی میں نے بعض دوستوں کو وہ خواب اور تعبیر بتا دی ہے۔

اسی طرح کوپن ہیگن میں صبح کی نماز سے پہلے جاگتے ہوئے (گو آنکھیں میری بند تھیں) میں نے ایک نظارہ دیکھا، وہ نظارہ اپنی ذات میں غیر معمولی نہیں لیکن اس کا جو اثر تھا وہ بڑا عجیب اور غیر معمولی تھا کہ دل و دماغ اور جسم کی روئیں روئیں سے سرور اور حمد کے چشمے پھوٹنے لگ گئے اور اللہ تعالیٰ کے فضلوں کو دیکھ کر جو کیفیت ایک مومن کی ہوتی ہے (وہ عجیب رنگ میں کچھ جذباتی بھی ہوتی ہے اور کچھ مجذوبانہ بھی، وہاں عقل کو کوئی دخل نہیں ہوتا محبت اور پیار کو دخل ہوتا ہے) پیدا ہو گئی۔ نظارہ تو میں نے صرف یہ دیکھا کہ میں ایک مسجد میں ہوں اور محراب میں تین صفیں پیچھے کھڑا ہوں یعنی تیسری صف میں اور گویا میں انتظار کر رہا ہوں کہ نمازی آئیں تو میں نماز پڑھاؤں۔ میں نے دیکھا کہ دائیں طرف سے دیوار کے ساتھ ساتھ ایک دوست جن کا نام عبدالرحمٰن ہے مسجد میں داخل ہوئے ہیں چہرے سے معلوم ہوتا ہے کہ وضو کرتے ہی سیدھے چلے آ رہے ہیں اور دیوار کے ساتھ ساتھ پہلی صف کی طرف خراماں خراماں چل رہے ہیں (پہلی صف میں اس وقت صرف دو تین آدمی ہیں) میرے سامنے ان کا چہرہ کا بایا ں حصہ آیا ہے اور عجیب بشاشت اور مسکراہٹ ان کے چہرہ پر پھیل رہی ہے اور ا س کو دیکھ کر میرے دل میں بھی عجیب سرور پیدا ہوا میرے پیچھے ایک شخص کھڑا ہے جس کا نام بشیر ہے لیکن میں نے اسے نہیں دیکھا، میں نے خواب اس وقت کسی کو بتائی نہیں تھی لیکن اس روز مبلغین کی کانفرنس تھی شام کو چار بجے کے قریب تبادلہ خیالا ت اور رپورٹو ں کے بعد بعض تجاویز زیر غور آئیں۔ آخر میں نے کچھ نصائح کرنی تھیں۔اس وقت میں نے انہیں بتایا کہ آج صبح میرے ساتھ اللہ تعالیٰ نے پیار کا یہ سلوک کیا ہے اور سرور کی یہ روحانی کیفیت میرے اندر اب بھی موجود ہے اس پر چودھری مشتاق احمد صاحب باجوہ کہنے لگے میں نے اور بشیر احمد صاحب آرچرڈ نے گیارہ بجے یہ باتیں کیں تھیں کہ کوئی بات ضرور ہے حضور وہ نہیں جو روز ہوا کرتے تھے۔ تو گویااس وقت وہ بھی ایک روحانی کیفیت محسوس کر رہے تھے اور میں اس وقت بھی سرور محسوس کر رہا تھا۔ گیارہ بجے کے قریب پندرہ منٹ کے لئے ہم نے کانفرنس کو بند کر دیا تھا کہ مبلغین ایک ایک پیالی چائے پی لیں کیونکہ وہاں لوگوں کو اس وقت ایک پیالی چائے پینے کی عادت ہے اور بشیر احمد آرچرڈ انگریز ہیں اور سکاٹ لینڈ میں ہمارے مبلغ ہیں۔

پس رحمٰن کی رحمانیت نے ایک بشارت دی اور کوپن ہیگن میں ہم نے اللہ تعالیٰ کے فضل کے پیار کے نظارے دیکھے اور لوگوں میں اس قدر رجوع تھا کہ وہاں بڑی تعداد میں آ رہے تھے اور یوں معلوم ہوتا تھا کہ ان لوگوں کو کچھ پتا نہیں کہ کیا ہو رہا ہے اور فرشتے ان کو دھکے دے کر بلا رہے ہیں۔‘‘

(خطباتِ ناصر جلد 1۔صفحہ 821 تا 823)

مبشر خواب:

’’حضور رحمہ اللہ تعالیٰ نے فرینکفرٹ میں جرمن قوم کے متعلق اپنا پرانا مبشر خواب سنایا: کہ ایک جگہ ہے وہاں ہٹلر بھی موجود ہے اور وہ حضور رحمہ اللہ تعالیٰ سے کہتا ہے کہ آئیں میں آپ کو اپنا عجائب خانہ دکھاؤں۔ چنانچہ وہ حضور رحمہ اللہ تعالیٰ کو

ایک کمرہ میں لے گیا جہاں مختلف اشیا پڑی ہیں۔ کمرہ کے وسط میں ایک پان کی شکل کا پتھر ہے جیسے دل ہوتا ہے اس پتھر پر لَآ اِلٰـہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ لکھا ہوا ہے ۔حضور رحمہ اللہ تعالیٰ نے اس کی تعبیر یہ فرمائی کہ اس سے معلوم ہوتا ہے کہ جرمن قوم اگرچہ اوپر سے پتھر دل ہے یعنی دین سے بے گانہ نظر آتی ہے مگر اس کے دلوں میں اسلام قبول کرنے کی صلاحیت موجود ہے۔''

(حیاتِ ناصر جلد 1۔صفحہ 102)

چنانچہ حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے 1973ء کے دورۂ جرمنی میں ٹیلی ویژن کے نمائندوں کو انٹرویو دیتے ہوئے فرمایا:

''آئندہ پچاس سال تک انشاء اللہ جرمن قوم اسلام قبول کر لے گی۔ اسلامی نقطۂ نگاہ اور سائنسی ترقی میں باہم کوئی تضاد نہیں اس لئے ہمیں یقین ہے کہ ایک نہ ایک دن اسلام ضرور یورپ میں پھیل کر رہے گا آئندہ زمانہ اگر آپ نہیں تو آپ کے بچے ضرور اسلام قبول کریں گے۔ میں نے عرصہ ہوا خواب میں دیکھا کہ جرمن قوم کے دلوں پر لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ لکھا ہوا ہے۔ مجھے یقین ہے کہ یہ قوم بالآخر ضرور مسلمان ہوگی۔''

(الفضل ربوہ 27 ستمبر 1973ء)

ایناں دیواں گا کہ تو رَج جاویں گا:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے خطبہ جمعہ 18 مارچ 1966ء بمقام ربوہ میں فرمایا:

''گزشتہ رات بارہ ساڑھے بارہ بجے تک مجھے یہ توفیق ملی کہ میں دوستوں کے خطوط پڑھوں اور اس کے ساتھ ساتھ لکھنے والوں کے لئے دعا بھی کروں۔ پھر اللہ تعالیٰ نے مجھے یہ توفیق بھی عطا کی کہ میں اپنی کمزوری نا توانی اور بے مائیگی کا اعتراف کرتے ہوئے اس سے طاقت مانگوں۔ ہمت طلب کروں اور توفیق چاہوں تا اس نے جو ذمہ داریاں مجھ پر ڈالی ہیں انہیں صحیح رنگ میں اوراحسن طریق میں پورا کر سکوں۔ پھر میں نے جماعت کی ترقی اور احباب جماعت کے لیے بھی دعا کی توفیق پائی۔صبح جب میری آنکھ کھلی تو میری زبان پر یہ فقرہ تھا کہ:

ایناں دیواں گا کہ تو رَج جاویں گا''

(روزنامہ الفضل ربوہ 23 مارچ 1966ء)

قرآنی انوار کا عالمی انتشار:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے 5۔اگست 1966ء کے خطبہ جمعہ میں فرمایا:

کوئی پانچ ہفتے کی بات ہے........ایک دن جب میری آنکھ کھلی تو میں بہت دعاؤں میں مصروف تھا اس وقت عالم بیداری میں مَیں نے دیکھا کہ جس طرح بجلی چمکتی ہے اور زمین کو ایک کنارے سے دوسرے کنارے تک روشن کر دیتی ہے اسی طرح ایک نور ظاہر ہوا اور اس نے زمین کے ایک کنارے سے لے کر دوسرے کنارے تک ڈھانپ لیا۔ پھر میں نے دیکھا کہ اس نور کا ایک حصہ جیسے جمع ہو رہا ہے۔ پھر اس نے الفاظ کا جامہ پہنا اور ایک پر شوکت آواز فضا میں گونجی جو اس نور سے ہی بنی ہوئی تھی اور وہ یہ تھی: بُشْــرٰی لَـکُـمْ۔ یہ ایک بڑی بشارت تھی لیکن اس کا ظاہر کرنا ضروری نہ تھا ہاں دل میں ایک خلش تھی اور خواہش تھی کہ جس نور کو میں نے زمین کو ڈھانپتے ہوئے دیکھا ہے جس نے ایک سرے سے دوسرے سرے تک زمین کو منور کر دیا ہے اس کی

تعبیر بھی اللہ تعالیٰ اپنی طرف سے مجھے سمجھائے۔ چنانچہ وہ ہمارا خدا جو بڑا ہی فضل کرنے والا اور رحم کرنے والا ہے اس نے خود اس کی تعبیر اس طرح سمجھائی کہ گزشتہ پیر کے دن میں ظہر کی نماز پڑھا رہا تھا اور تیسری رکعت کے قیام میں تھا تو مجھے ایسا معلوم ہوا کہ کسی غیبی طاقت نے مجھے اپنے تصرف میں لے لیا ہے اور اس وقت مجھے یہ تفہیم ہوئی کہ جو نور میں نے اس دن دیکھا تھا وہ قرآن کا نور ہے جو تعلیم القرآن اور عارضی وقف کی سکیم کے ما تحت دنیا میں پھیلایا جا رہا ہے۔''

(روزنامہ الفضل ربوہ 25 مئی 2000ء۔ صفحہ 11)

قیام دین:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ خطبہ جمعہ فرمودہ 12 مئی 1967ء بمقام مسجد مبارک ربوہ میں فرمایا:

''ابھی چند دن کی بات ہے نماز فجر سے قبل میں استغفار میں مشغول تھا ایک خوف سا مجھ پر طاری تھا۔ اور میں اپنے رب سے اس کی مغفرت کا طالب ہو رہا تھا اس وقت اچانک میں نے محسوس کیا کہ ایک غیبی طاقت نے مجھے اپنے تصرف میں لے لیا ہے اور میری زبان پر یہ الفاظ جاری ہوئے: ''قیام دین'' اور پھر ایک دھکے کے ساتھ جس نے میرے سارے جسم کو ہلا دیا۔ میں پھر بیداری کے عالم میں آ گیا اور اس کی تفہیم مجھے یہ ہوئی کہ موجودہ سلسلہ خطبات (تعمیر بیت اللہ کے تیئیس (23) عظیم الشان مقاصد۔ناقل) کے ذریعہ جو پیغام میں جماعت کے سامنے رکھنے والا ہوں۔ اس کے ذریعہ سے اللہ تعالیٰ دین اسلام کو قائم کرے گا، اس کے استحکام کے سامان پیدا کرے گا۔(انشاء اللہ)''

(روزنامہ الفضل ربوہ 25 مئی 2000ء۔ صفحہ 11 تا 12)

وسعت مکانی کے بارے میں انقلابی بشارت:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے فرمایا:

میں تمہیں مثال دیتا ہوں 1974ء کی جب یہ کہا گیا کہ سوال جواب ہوں گے اور اسی وقت آپ نے جواب دینا ہو گا تو صدر انجمن احمدیہ نے لکھا کہ نوّے سال پر لٹریچر پھیلا ہوا ہے سینکڑوں کتابیں ہیں اور امام جماعت احمدیہ کا یہ دعویٰ ہرگز نہیں کہ ساری کتب ان کو زبانی یاد ہیں اس واسطے ایک دن پہلے آپ سوال کریں اور اگلے دن جواب مل جائے گا۔انہوں نے کہا: نہیں یہی ہو گا۔ طبعاً بڑی اہم ذمہ داری تھی اور پریشانی! ساری رات میں نے خدا سے دعا کی، ایک منٹ نہیں سویا، دعا کرتا رہا، صبح کی اذان کے وقت مجھے آواز آئی بڑی پیاری وَسِّعْ مَكَانَكَ اِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِيْنَ ہمارے مہمانوں کی فکر کرو۔وہ تو بڑھتے ہی رہیں گے تعداد میں۔.........وَسِّعْ مَكَانَكَ مہمان بڑھتے چلے جائیں گے، ان کی فکر کرو،اپنے مکانوں میں وسعت پیدا کرو۔ استہزاء کا منصوبہ ضرور بنایا ہے انہوں نے مگر اس کے لئے ہم کافی ہیں۔ کہتے ہیں 52 گھنٹے 10 منٹ میرے پر جرح کی اور 52 گھنٹے 10 منٹ میں نے خدا کے فرشتوں کو اپنے پہلو پہ کھڑا پایا۔''

(الفضل جلسہ سالانہ نمبر 1980ء۔ صفحہ 10)

افضل الذکر لَا اِلٰهَ اِلَّا اللّٰهُ کی صوتی لہریں:

''حالیہ دورہ(1980ء۔ ناقل)کے دوران مجھے دو مرتبہ کشف میں ایک نظارہ دکھایا گیا کہ کائنات کی ہر شے خدا کی تسبیح اور اس کی وحدانیت کا ورد کر رہی ہے۔ واقعہ یوں ہے کہ میں سونے کی تیاری میں تھا، لَآاِلٰـــہَ اِلَّا اللّٰـہُ کا ورد کر رہا تھا، آنکھیں میری بند تھیں مگر کشفی آنکھوں نے یہ نظارہ دیکھا کہ میرے آگے سے سمندر کی طرح کائنات کی ہر چیز ہلکے انگوری رنگ کے مائع کی صورت میں بہتی ہوئی گزر رہی ہے اور اس میں چھوٹے چھوٹے سفید چمکدار حصے تھے جو لَآاِلٰہَ اِلَّا اللّٰہُ کی صوتی لہریں تھیں۔''

(ماہنامہ خالد نومبر ،دسمبر1980ء۔صفحہ7۔روزنامہ الفضل ربوہ 25 مئی2000ء۔صفحہ13)

قرآن کریم کی بکثرت اشاعت:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے 11دسمبر 1976ء کے خطبہ جمعہ میں فرمایا:۔

''اس وقت اصل چیز یہ ہے جو میرے دل کی تڑپ ہے اور جو آپ کے دل کی آواز ہے کہ قرآن کریم کی کثرت سے اشاعت کی جائے اور میں امید رکھتا ہوں کہ ہم اس میں کامیاب ہوں گے کیونکہ اللہ تعالیٰ نے الہاماً مجھے ایسا ہی بتایا ہے تفصیل نہیں بتا سکتا۔''

1980ء کے دورہ مغرب میں حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے اس راز سے پردہ اٹھایا اور خطبہ جمعہ فرمودہ 4جولائی1980ء بمقام فرینکفرٹ (جرمنی) فرمایا:

''ایک دن مجھے یہ بتایا گیا کہ تیرے دور خلافت میں پچھلی دو خلافتوں سے زیادہ اشاعت قرآن کا کام ہو گا۔ چنانچہ اب تک میرے زمانہ میں پچھلی دو خلافتوں کے زمانوں سے قرآن مجید کی دو گنا زیادہ اشاعت ہو چکی ہے دنیا کی مختلف زبانوں میں اب تک قرآن مجید کے کئی لاکھ نسخے طبع کروا کر تقسیم کئے جا چکے ہیں۔''

(بحوالہ دورہ مغرب1400ھ صفحہ 25،26۔ روزنامہ الفضل ربوہ25 مئی2000ء صفحہ13)

نشان فتح نمایاں بنام ماباشد:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے فرمایا:

''ابھی ماریشس کو 12مارچ1968ء کو آزادی ملی۔ یہ چھوٹا سا ملک ہے تقریباً تین لاکھ کی آبادی ہے اورمسلمان20۔21 یا 22 فیصد ہیں، 25 فیصد ہندو ہیں اور باقی جو لوگ ہیں وہ کریول (Creol) فرانسیسی بولنے والے عیسائی ہیں، کچھ چینی اور کچھ دوسرے لوگ ہیں یعنی بدھ مذہب وغیرہ۔ اس موقع پر مسلمان بھی آپس میں پھٹ گئے تھے اور عیسائی بھی کچھ ہندو اکثر یت کے ساتھ تعاون کرنا چاہتے تھے اور کچھ نہیں کر نا چاہتے تھے۔ جب تک میری ہدایت نہیں آ گئی تھی اپنے احمدیوں کو بھی سمجھ نہیں آئی تھی اور ان میں بھی اختلاف رائے تھا۔ میں نے اپنے مربی کو لکھا کہ حکومت سے پورا تعاون کریں کیونکہ ہمارا تو آرٹیکل آف فیتھ (Article of Faith) اور اعتقاد ہی یہ ہے اور ملک کو غیر حکومت سے آزادی مل رہی ہے اِس خوشی میں ضرور شامل ہونا چاہئے، جشن مناؤ........پھر دن سیلی بریٹ(Celebrate) کیا گیا یعنی دس تاریخ کو دو دن پہلے Celebrate کیا گیا تھا......اُس وقت وہ(ماریشس والے احمدی) بہت پریشان تھے اور اسماعیل منیر صاحب (مربی سلسلہ ماریشس۔ ناقل) مجھے لکھ رہے تھے دعا کے لئے اور دوسرے دوست بھی مجھے دعا کے لئے لکھ رہے تھے کہ کوئی پتہ نہیں کہ کیا حالات پیدا ہوں۔ فتنہ پھیل رہا ہے اورقتل و غارت ہو رہی ہے چنانچہ

20، 25 آدمی تو وہاں مارے گئے اور کئی سو زخمی ہوئے تھے، سینکڑوں مکان اور دکانیں لوٹی گئیں، بہت خراب حالت ہو رہی تھی اور یہ حالت کوئی ایک مہینہ آزادی سے پہلے تھی، دوست خود بھی دعائیں کر رہے تھے بڑی دعا کرنے والی یہ قوم ہے مجھے بھی دعا کیلئے لکھ رہے تھے چنانچہ میں نے بھی ان کے لئے دعا کی لیکن میری دعا کسی علاقہ کے لئے محدود تو نہیں ہوتی ساری جماعت کے لئے اس رات بڑی کثرت سے دعا کرنے کی خدا نے مجھے توفیق دی اور صبح میری زبان پر یہ الفاظ جاری ہوئے:''نشان فتح جاری'' صبح سحری کے وقت جب میں بیدار ہوا ہوں تو نیم بیداری میں یا بیدار ہونے کے بعد مجھے غنودگی کا ایک جھونکا آیا اور یہ الفاظ زبان پر جاری ہوئے بیدار ہونے کے بعد میں نے مصرعہ کو مکمل کیا ۔

نشان فتح نمایاں بنام ما باشد

یہ مصرعہ حضرت مسیح موعود کے فارسی منظوم کلام کا تھوڑی سی تبدیلی کے ساتھ ہے ۔حضرت مسیح موعود علیہ السلام کا مصرعہ یہ ہے:

''ندائے فتح نمایاں برائے ما باشد''

لیکن اس وقت میری زبان پر غنودگی میں آدھا مصرعہ ''نشان فتح'' تھا جس وقت میں بیدار ہوا تو زبان خود بخود آگے چلتی گئی اور''بنام ما باشد'' کے ساتھ وہ مصرعہ مکمل ہو گیا۔

چونکہ ان دنوں ان کے خطوط بھی آ رہے تھے اس لئے میں نے مولوی محمد اسماعیل صاحب منیّر کو لکھا کہ اس طرح اللہ تعالیٰ نے رحمت کا اظہار کیا ہے میں یہ تو نہیں کہہ سکتا کہ تمہارے لئے یا صرف تمہارے لیے ہے لیکن بہر حال اللہ تعالیٰ فتح کے نمایاں نشان کہیں نہ کہیں تو ظاہر کرے گا ہی۔ اور کل ہی جو ان کا خط آیا اس میں انہوں نے ساری تفصیل لکھ کر لکھا ہے کہ ہمارے لیے تو ''نشان فتح نمایاں'' ظاہر ہو گیا ہے۔''

(اختتامی خطاب بر موقع مشاورت 7 اپریل 1968ء مطبوعہ الفضل ربوہ 9 ستمبر 1999ء۔ روزنامہ الفضل ربوہ 25 مئی 2000ء۔صفحہ 13)

وفات سے قبل اپنے رب سے رازو نیاز:

خلافت کے بابرکت منصب پر فائز ہونے کے بعد سب سے پہلے خطبہ جمعہ (11 جون 1982ء) میں حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ کا ذکر کرتے ہوئے فرمایا:

''حضور کی یاد دل سے محو ہونے والی نہیں۔ اس کے تذکرے انشاء اللہ جاری رہیں گے۔ آخری بیماری کا ایک واقعہ میں صرف آپ کے سامنے رکھنا چاہتا ہوں۔ وفات سے غالبًا ایک یا دو دن پہلے آپا طاہرہ کو حضور نے فرمایا کہ گزشتہ چار دنوں میں میری اپنے رب سے بہت باتیں ہوئی ہیں۔ میں نے اپنے رب سے عرض کیا کہ اے میرے اللہ! اگر تو مجھے بلانے میں ہی راضی ہے تو میں راضی ہوں مجھے کوئی تردّد نہیں۔ میں ہر وقت تیرے حضور بیٹھا ہوں لیکن اگر تیری رضا یہ اجازت دے کہ جو کام میں نے شروع کر رکھے ہیں ان کی تکمیل اپنی آنکھوں سے دیکھ لوں تو یہ تیری عطا ہے۔ خدا کی تقدیر جس طرح راضی تھی اور جس طرح آپ نے تسلیم خم کیا آج ساری جماعت اس تقدیر کے حضور سر تسلیم خم کر رہی ہے۔''

(الفضل ربوہ 22 جون 1982ء)

رؤیا وکشوف حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ:

اللہ کی رحمت:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے 30اکتوبر1983ء کو دورہ مشرق بعید اور آسٹریلیا کا ذکر کرتے ہوئے فرمایا:

''جس دن ہم نے صبح کینبرا (Canberra)روانہ ہونا تھااُس رات میں نے ایک ایسا خواب دیکھا جس سے میرا دل بہت مطمئن ہو گیا اور میں اس یقین سے بھر گیا کہ اللہ تعالیٰ کی رحمت ہمارا ساتھ نہیں چھوڑے گی میں نے صبح اٹھ کر بچوں کو بتایا کہ اب مجھے اَور بھی زیادہ تسلی ہو گئی ہے۔ پہلے تو یہ تھا جو ہوا اس پر راضی ہے لیکن اب یہ تسلی بھی ہو گئی ہے کہ وہ (مخالف) ہمارا کچھ بھی نہیں بگاڑ سکیں گے ان کی کچھ بھی پیش نہیں جائے گی۔ چنانچہ خواب کا مضمون کچھ اس طرز کا تھاجس سے انسان کو محسوس ہو جاتا ہے کہ یہ عام خواب نہیں میں نے دیکھا کہ ایک موٹر ہے جس کے دائیں طرف میں بیٹھا ہوں اور اس کا سٹرنگ (steering) کوئی نہیں ہے اور پھر بھی میں اس کو چلا رہا ہوں میرے بائیں طرف جماعت کے تین چار عہدیدار بیٹھے ہوئے ہیں اتنے میں شیخ رحمت اللہ صاحب کراچی والے آتے ہیں اور کہتے ہیں کہ میں نے ساتھ بیٹھنا ہے میں نے کہا کہ میرے دائیں طرف بیٹھ جائیں جس طرح ہمارے ہاں آج کل جگہ نہ رہے تو سڑکوں پر رانگ سائیڈ (wrong side) پر بٹھانے کا رواج ہے تو میں نے ان کو کہا میرے دائیں طرف بیٹھ جائیں اور یہ رانگ سائیڈ نہیں تھی رائٹ سائیڈ تھی۔ وہاں ان کو بٹھا لیا اور وہ بڑی محبت سے میرے ساتھ جڑ کر بیٹھ گئے اور مجھے کوئی تعجب نہیں ہے کہ میں کس طرح موٹر چلاؤں گا اس میں تو سٹرنگ کوئی نہیں ہے اور بظاہر کوئی انجن نظر نہیں آتا لیکن میں بیٹھا ہو ا ہوں اور مجھے پورا یقین ہوتا ہے کہ اسی طرح موٹر چلے گی کچھ دیر کے بعد یہ نظارہ بدلا اور شیخ رحمت اللہ صاحب (ان کے نا م میں اصل پیغام ہے) نے کہا کہ میں ایک منٹ کے لئے ذرا کہیں سے ہو کے آتا ہوں۔ جب وہ ایک منٹ کے لئے گئے تو ادھر سے ایک دو اَور آدمی داخل ہو گئے کہ اچھا موقع مل گیا ہے اور انہوں نے ساری جگہ پر قبضہ کر لیا اور میں انتہائی دائیں جانب سمٹ گیا وہ سب میری طرف آ کر بیٹھ گئے اور وہ سب جماعت کے عہدیدار لگتے تھے کہ ٹھیک ہے اب ہمیں موقع مل گیا ہے شیخ صاحب واپس آئے انہوں نے کہا میں کہاں بیٹھوں میں نے کہا کہ آپ یہاں ساتھ کھڑے ہو جائیں۔ پرانے زمانے کی کاروں میں نیچے ایک چھوٹا سا پلیٹ فارم نکلا ہوتاہے اس قسم کا ایک چھوٹا سا پلیٹ فارم بھی ان کو مل گیا اور وہ میرے ساتھ جڑ کر کھڑے ہو گئے میں نے کہا کہ نہیں اس طرح نہیں آپ اندر آجائیں اور میری گود میں بیٹھ جائیں وہ اندر آئے اور میری گود میں بیٹھ گئے اور جب وہ بیٹھے تو جگہ نکل آئی اور وہ اتر کر دائیں طرف آرام کے ساتھ جڑ کے بیٹھ گئے۔ میں نے اس خواب کے دیکھنے کے بعد اپنے ساتھیوں سے کہا کہ یہ اللہ تعالیٰ کی طرف سے واضح خوشخبری ہے اور یہ انسانی دماغ کی بنائی ہوئی خواب ہو ہی نہیں سکتی۔ وقتی طور پر جو پریشانی ہوئی اسے دیکھ کر بظاہر انہوں نے یہ سمجھا کہ اللہ کی رحمت جدا ہو گئی ہے اور اب وہ تائید الٰہی کا سلوک نہیں ہو رہا۔ یہ وہم تھا اس خواب کے ذریعے بتا دیا گیا کہ خدا کی رحمت جدا نہیں ہو گی اس نے تو خدا کے فضل سے ہمارے ساتھ جگہ بنانی ہی بنانی ہے۔''

(الفضل 14فروری1984ء ۔ و روزنامہ الفضل ربوہ 23 مئی2005ء۔صفحہ 11تا12)

الوداعی معانقہ:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 8 مئی 1987ء میں فرمایا:

''چند روز پہلے میں نے ایک عجیب خواب دیکھا۔ خواب میں دیکھا کہ حضرت بو زینب چچی جان حضرت چھوٹے چچا جان کی بیگم صاحبہ مرحومہ جو صاحبزادہ مرزا منصور احمد صاحب کی والدہ صاحبہ تھیں وہ تشریف لائی ہیں، ان کو میں نے پہلے تو کبھی خواب میں نہیں دیکھا تھا شائد ایک مرتبہ دیکھا ہو، وہ آئی ہیں اور قد بھی بڑا ہے جس حالت میں جسم تھا اس کے مقابل پر زیادہ پر شوکت نظر آئی ہیں، آپ آ کے مجھے گلے لگاتی ہیں لیکن گلے لگ کر پیچھے ہٹ جا تی ہیں اور بغیر الفاظ کے مجھ تک ان کا یہ مضمون پہنچتا ہے کہ میں خود ملنے نہیں آئی بلکہ ملانے آئی ہوں۔ اس کے معاً بعد ایک خیمہ سے حضرت پھوپھی جان نکلتی ہیں گویا کہ وہ ان کو ملانے کی خاطر تشریف لائی تھیں۔ خواب میں ایسا منظر ہے کہ اور نہ کوئی بات ہوئی ہے نہ کو ئی اور نظارہ ہے دائیں بائیں صرف خیمہ سے آپ کا نکلنا ہے اور بہت ہی خوش لباس ہیں اچھی صحت ہے آپ جب گلے لگتی ہیں اور اتنی دیر تک گلے لگائے رکھتی ہیں کہ اس خواب میں حقیقت کا احساس ہونے لگتاہے یہاں تک کہ جب میری آنکھ کھلی تو لذت سے میرا سینہ بھرا ہوا تھا اور بالکل یوں محسوس ہو رہا تھا جیسے ابھی مل کے گئی ہیں لیکن اس میں ایک غم کے پہلو کی طرف توجہ گئی کہ زینب نام میں ایک غم کا پہلو پایا جاتا ہے لیکن اس وقت یہ خیا ل نہیں آیا کہ یہ الوداعی معانقہ ہے۔ میرا دل اس طرف گیا کہ جماعت پر کوئی اَور ابتلا آنے والا ہے ایک غم کی خبر ہو گی اس سے فکر پیدا ہو گئی لیکن اس کے بعد اللہ تعالیٰ اپنے فضل سے جماعت کو حفاظت میں رکھے گا چنانچہ ایک ملک کے امیر صاحب کو میں نے اسی تعبیر کے ساتھ خط میں یہ خواب لکھی کہ اس سے معلوم ہوتا ہے کہ آپ کے ملک میں یہ واقع ہونے والا ہے لیکن اطمینان رکھیں کہ اللہ تعالیٰ اپنے فضل کے ساتھ حفاظت فرمائے گا لیکن یہ معلوم نہیں تھا کہ واقعۃً یہ اسی خواہش کا جواب تھا جو میرے دل میں بھی بہت شدید تھی اور حضرت پھوپھی جان کے دل میں بھی تھی کہ اللہ تعالیٰ ہمیں ان کے وصال سے پہلے ملادے اور معانقہ ہو جائے اور یہ معانقہ اتنا حقیقی تھا کہ اتنا گہرا اثر اور لذت تھی کہ خواب کے اندر یہ احساس نہیں ہوا کہ خواب تھی اور چلی گئی بلکہ یوں معلوم ہو ا جیسے حقیقی چیز کوئی واقعہ کے بعد پیچھے رہ جاتی ہے۔ میں سمجھتا ہوں اللہ تعالیٰ نے اس رنگ میں ہماری ملاقات کا انتظام فرما دیا اور یہ الوداعی معانقہ تھا جو مجھے دکھایا گیا۔''

(روزنامہ الفضل ربوہ 23 مئی 2005ء۔ص 12)

دو اشعار:

ان اشعار کے بارے میں حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 3 فروری 1989ء میں فرمایا:

چند دن پہلے صبح جب میں نماز کے لئے اٹھا تو میرے منہ پر حضرت مصلح موعود کے یہ شعر جاری تھے کہ:

پڑھ چکے احرار بس اپنی کتاب زندگی

ہو گیا پھٹ کر ہوا ان کا حباب زندگی

لوٹنے نکلے تھے جو امن و سکون بے کساں

خود انہی کے لٹ گئے حسن و شباب زندگی

اس میں الہامی کیفیت تو نہیں ہے لیکن ایسا معلوم ہوتا ہے کہ ان باتوں میں کچھ اشارے ضرور ہیں اور یہ ایک پیغام کا رنگ رکھتے ہیں۔میں یہی سمجھتا ہوں کہ اللہ تعالیٰ نے ہمیں دعائیہ رنگ میں اس طرف متوجہ فرمایا ہے کہ ساری جماعت اس عرصہ میں یہ دعا بھی کرے کہ اب کی کتاب زندگی جس نے دنیا کو حقیقت کا دھوکہ دیا ہوا ہے وہ پھٹ جائے اوردنیا ان کی حقیقت کو دیکھ لے اور اللہ تعالیٰ اپنے فضل کے ساتھ جماعت کو ان کی آنکھوں کے سامنے بیش از پیش ترقیات عطا کرتا چلا جائے۔''

(روزنامہ الفضل ربوہ23 مئی2005ء۔صفحہ 12)

حضرت ملک سیف الرحمٰن صاحب کی وفات کے متعلق رؤیا:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں کہ:

''جب حضرت ملک سیف الرحمٰن صاحب کا وصال ہوا ہے تو جس دن اس کی اطلاع ملی اس سے پہلی رات میں نے یہ رؤیا دیکھی کہ اقبال کی ایک مشہور غزل کے دو اشعار میں پڑ ھ رہا ہوں اور خاص اس میں درد کی ایک کیفیت ہے اور اقبال کی یہ وہ غزل ہے جو بچپن میں کالج کے زمانے میں مجھے بہت پسند تھی چونکہ مدت سے پڑھی نہیں اس لئے خواب میں کوشش کر کے یاد کر کے وہ شعر پڑھتا ہوں اور پھر آخر یا د آ جاتے ہیں اور وہ رواں ہو جاتے ہیں اور وہ شعر یہ تھے کہ۔

تھا جنہیں ذوقِ تماشا وہ تو رخصت ہو گئے

لے کے اب تُوعدہ دیدارِ عام آیا تو کیا

آخرِ شب دید کے قابل تھی بسمل کی تڑپ

صبح دم کوئی اگر بالائے بام آیا تو کیا

تو بہت ہی درد ناک اشعار ہیں اور جب آنکھ کھلی تو میرے دل پر بہت ہی اس بات کا گہرا اثر تھا اورغم کی کیفیت تھی کہ معلوم ہوتا ہے کہ سلسلہ کے کوئی ایسے بزرگ جن کا خدا کے نزدیک ایک مرتبہ ہے رخصت ہونے والے ہیں جو انتظاری کی راہ دیکھتے دیکھتے میرے سے پہلے پہلے وصال پا جائیں گے دوسرے دن صبح ملک سیف الرحمٰن صاحب کے وصال کی اطلاع ملی۔''

(ماہنامہ خالد حضرت سیف الرحمٰن صاحب صفحہ نمبر97،98 ستمبر ،اکتوبر1995ء)

تین مبشر رؤیا:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں کہ:

'' پرسوں رات اللہ تعالیٰ نے اوپر تلے تین مبشر رؤیا دکھائے جو جماعت کے حق میں بہت ہی مبشر اور مبارک ہیں۔مختصر نظارے تھے لیکن یکے بعد دیگرے ایک ہی رات میں یہ تین نظارے دیکھے اور اس مضمون کو زیادہ قوت دینے کے لئے کہ یہ اللہ تعالیٰ کی طرف سے خاص طور پر جماعت کے لئے خوشخبری ہے یہ ایک عجیب

واقعہ ہوا کہ میرے ساتھ کے کمرے میں عزیزم مرزالقمان احمد سوتے ہیں، وہ جب صبح اٹھے نماز کے لئے تو ان کے دل میں اللہ تعالیٰ نے القا کیا بڑے زور سے کہ آج رات خداتعالیٰ نے مجھے کچھ خوشخبری دی ہے۔ تو ان کے دل میں یہ ڈالا گیا کہ میں پوچھوں کہ رات کیا بات ہوئی ہے جو خداتعالیٰ نے خاص طور پر آپ کو خوشخبری عطا فرمائی ہے۔ تو بیک وقت یہ دونوں باتیں مزید اس بات کو اس امید بلکہ یقین کو طاقت دیتی ہے کہ اللہ تعالیٰ جماعت کے ساتھ خاص نصرت اور حفاظت کا معاملہ فرمائے گا۔

پہلی رؤیا میں مَیں نے دیکھا کہ ایک برآمدہ میں ایک مجلس لگی ہوئی ہے جس میں حضرت خلیفۃ المسیح الثالث رحمہ اللہ کرسی پر بیٹھے ہوئے ہیں اور ساتھ کرسیوں پر دوسرے احمدی بیٹھے آپ کی بات سن رہے ہیں۔ میں جاتا ہوں تو خواب میں مجھے تعجب نہیں ہوتا بلکہ یہ علم ہے کہ اس وقت میں خلیفہ ہوں اور یہ بھی علم ہے کہ آپ بیٹھے ہوئے ہیں اور کوئی اس بات میں آپس میں کوئی ٹکراؤ نہیں ہے یعنی ذہن میں معلوم ہونے کے باوجود کہ آپ فوت شدہ ہیں اس نظارے سے طبیعت میں کسی قسم کا کوئی تردّد نہیں پیدا ہوتا۔ آپ کی جب مجھ پر نظر پڑتی ہے تو ساتھ والی کرسی پر بیٹھے ہوئے شخص کو جن کا چہرہ میں پہچانتا نہیں بہت سے آدمی ہیں لیکن بے نام چہرے ہیں تو اس کو فوراً اشارہ سے کہتے ہیں کرسی خالی کرو اور مجھے پاس بیٹھا کر مصافحہ کرتے ہیں اور ہاتھ کو بوسہ دیتے ہیں جس طرح کوئی خلیفۂ وقت کے ہاتھ کو بوسہ دیتا ہے اور مجھے اس سے شرمندگی ہوئی ہے۔ مجھے معلوم ہے کہ آپ کیا کہنا چاہتے ہیں کہ میں جانتا ہوں کہ تم خلیفہ ہو لیکن طبیعت میں سخت شرم محسوس ہوتی ہے اور انکسار پیدا ہوتا ہے۔ تو میں فوراً آپ (حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ۔ ناقل) کے ہاتھ کو بوسہ دیتا ہوں تو آپ یہ بتانے کے لیے کہ نہیں میرا بوسہ باقی رہے گا تمہارے بوسے سے یہ Cancel نہیں ہوتا، دوبارہ میرے ہاتھ کو پھر بوسہ دیتے ہیں کھینچ کر اور پھر میں محسوس کرتا ہوں کہ اب تو اگر میں نے یہ سلسلہ شروع کر دیا تو ختم نہیں ہو گا اس لئے اس بحث کا کوئی فائدہ نہیں۔ چنانچہ میں اصرار بند کر دیتا ہوں۔ اس کے بعد مجھے فرماتے ہیں کہ اب تو تم پوری طرح خلافت کا چارج لے لو، اب مجھے رخصت کرو یعنی میرے ساتھ رہنے کی ضرورت کیا ہے اب؟ تو میں کہتا ہوں کہ اس میں ایک حکمت ہے اور وہ یہ ہے کہ خلافت کوئی شریکا نہیں۔ کوئی ایسی چیز نہیں ہے دنیا کی جس میں کسی قسم کا حسد یا مقابلہ ہو بلکہ یہ ایک نعمت ہے اور انعام ہے۔ میں دنیا کو بتانا چاہتا ہوں کہ صاحب انعام لوگوں میں آپس میں محبت ہوتی ہے، پیار کا تعلق ہوتا ہے اور کسی قسم کا حسد یا مقابلہ نہیں ہوتا۔ تو یہ مفہوم میں آپ کے سامنے بیان کرتا ہوں اور اس کے بعد یہ نظارہ ختم ہو گیا۔ ایک اَور بات آپ نے مجھے خواب میں کہی جو مبارک ہے اس میں اس بات کی طرف اشارہ تھا کہ ایک بات میں نے کہی ہے اور وہ انشاء اللہ تعالیٰ جماعت کے حق میں اچھی ہو گی۔

اس کے بعد یہ نظارہ ختم ہوا تو کچھ دیر کے بعد اسی رات خواب میں صرف یہ چھوٹا سا نظارہ دیکھا ہے کہ حضرت امۃ الحفیظ بیگم صاحبہ جو حضرت اقدس مسیح موعود علیہ السلام کی صاحبزادی اور ہماری پھوپھی ہیں وہ میرے گھر میں داخل ہو رہی ہیں اور اس کے سوا اور کوئی نظارہ نہیں ہے صرف ان کو میں گھر میں داخل ہوتے دیکھتا ہوں اور خواب ختم ہو جاتی ہے۔

تیسری خواب میں دیکھا کہ ایک میز چُنی ہوئی ہے اور اس پر ہم کھانا کھا رہے ہیں اور میرے دائیں جانب حضرت سیدہ نواب مبارکہ بیگم رضی اللہ عنہا بیٹھی ہوئی ہیں اور بڑے خاص پیار اور محبت کے ساتھ میرے ساتھ کھانے میں شریک ہیں۔ تو یہ تینوں خوابیں اُوپر تلے نظر آئی اللہ تعالیٰ کی خاص نصرت کی طرف دلالت کر رہی ہیں۔ معلوم یہ ہوتا ہے کہ خدا تعالیٰ جماعت کو غیر معمولی نصرت بھی عطا فرمائے گا اور اگر کچھ حالات مخدوش

پیدا ہوئے تو خدا خود بھی حفاظت فرمائے گا اور ہمیں کسی غیر کی حفاظت کی ضرورت نہیں ہے اور پھر انجام میں خدا تعالیٰ ایک دعوت دکھاتا ہے اور نواب مبارکہ بیگم صاحبہ جن کے متعلق الہاماً خدا تعالیٰ نے فرمایا کہ: ''مینوں کوئی نہیں کہہ سکدا ایسی آئی جنیں ایہہ مصیبت پائی'' (تذکرہ صفحہ 277) یہ الہام حضرت مسیح موعود علیہ السلام کو پنجابی میں حضرت نواب مبارکہ بیگم صاحبہ کے متعلق ہوا تھا جسکا مطلب یہ ہے کہ نام بھی مبارک ہے اور ان کی معیت بھی مبارک ہے اور کبھی یہ نہیں ہو سکتا کہ یہ آئیں اور کوئی مصیبت ساتھ رہے ان کے آنے سے مصیبتیں ٹل تو جائیں گی آنہیں سکتیں ساتھ اکٹھی نہیں رہ سکتیں۔

تو معنوی لحاظ سے بھی اور الہامات کی روشنی میں ہر لحاظ سے یہ خوابیں اور جو ایک ترتیب میں آئی ہیں اللہ تعالیٰ کے فضل سے جماعت کے لئے بہت ہی مبارک ہیں اور مجھے اندازہ ہے نظر آ رہا ہے بلکہ کہ خدا تعالیٰ جلد جلد انشاء اللہ تعالیٰ اپنے فضل کے ساتھ جماعت کو غیر معمولی تائیدی نشان دکھائے گا لیکن ان مبشرات کا ایک تقاضا بھی ہے اس کی طرف میں توجہ دلانا چاہتا ہوں جب اللہ تعالیٰ اپنے فضل اور رحم کے ساتھ کچھ تائیدی نشان دکھاتا ہے تو اس کے مقابل پر جماعت پر بھی کچھ ذمہ داریاں عائد ہوتی ہیں اور پہلے خوشخبریاں دکھانا ایک یہ پیغام بھی رکھتا ہے کہ ان خوش خبریوں کے اہل بننے کی کوشش کرو اور ان کے مستحق ہونے کے لئے جدوجہد کرو۔''

(خطبہ جمعہ فرمودہ17فروری1984خطات طاہر جلد 4 صفحہ نمبر97تا99)

سلامتی و ظفر کا وعدہ:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں:

''اللہ تعالیٰ نے پہلے مجھے رؤیا کے ذریعہ بعض خوشخبریاں عطا فرمائیں اور پھر ایک بہت ہی پیارا کشفی نظارہ دکھایا جو میں آپ کے سامنے بیان کرنا چاہتا ہوں۔ چند روز پہلے تقریباً دو ہفتے پہلے شاید اچانک میں نے ایک نظارہ دیکھا کہ اسلام آباد جو انگلستان میں ہے اس وقت ہمارا یورپین مرکز انگلستان کے لئے، وہاں میں داخل ہو رہا ہوں اس کمرے میں جہاں ہم نے نماز پڑھی تھی اور سب دوست صفیں بنا کر بیٹھے ہوئے ہیں اسی طرح انتظار میں تو عین مصلے کے پیچھے چودھری محمد ظفراللہ خاں صاحب اپنی اس عمر کے ہیں نظر آ رہے ہیں جو پندرہ بیس سال پہلے کی تھی اور رومی ٹوپی پہنی ہوئی ہے، وہ جو پرانے زمانہ میں پہنا کرتے تھے اور نہایت ہشاش بشاش عین امام کے پیچھے بیٹھے ہوئے ہیں۔ مجھے دیکھتے ہی وہ نماز کی خاطر اٹھ کھڑے ہوئے اور میں ان کی طرف بڑھنے لگا کہ پوچھوں چودھری صاحب آپ کب آئے؟ آپ تو بیمار تھے، اچانک کیسے آنا ہوا؟ تو وہ نظارہ جاتا رہا۔ آنکھیں کھلی تھیں اور جو منظر سامنے ویسے تھا وہ سامنے آ گیا۔ تو اللہ تعالیٰ ایسی خوش خبریاں عطا فرما رہا ہے جن سے معلوم ہوتا ہے کہ اللہ کی نصرت اور اس کے ظفر کے وعدے انشاء اللہ تعالیٰ جلد پورے ہوں گے تو یہ باتیں ان کے علاوہ ہیں۔ جماعت تو ہر حال میں ترقی کر رہی ہے جتنا خدا انتظار کروائے ہم کریں گے انشاء اللہ کیونکہ ہم کھو کچھ نہیں رہے ہمارے ہاتھ سے جا کچھ نہیں رہا اس لئے نقصان کا کوئی سودا تو ہے ہی نہیں، میں اس لئے تسلی نہیں دے رہا مگر میں یہ بتا رہا ہوں کہ اللہ کے رنگ عجیب ہیں۔ وہ بظاہر قربانی لیتا ہے اور حقیقت میں وہ ترقی ہو رہی ہوتی ہے اور پھر اس مزے اس روحانی لذت کے بھی بدلے عطا فرماتا ہے۔ یہ وعدے ہیں خدا کے جن کی طرف میں آپ کو توجہ دلا رہا ہوں۔ چنانچہ اس کشفی نظارے کے بعد پھر اللہ تعالیٰ نے ایک کرم

اور یہ فرمایا جن دنوں پاکستان کے حالات کی وجہ سے بعض شدید کرب میں راتیں گزریں تو صبح کے وقت الہاماً بڑی شوکت کے ساتھ اللہ تعالیٰ نے فرمایا: ''السلام علیکم'' اور ایسی پیاری ایسی روشن کھلی آواز تھی اور آواز مرزا مظفر احمد کی معلوم ہو رہی تھی یعنی بظاہر جو میں نے سنی آواز، اور یوں لگ رہا تھا جیسے وہ میرے کمرے کی طرف آتے ہوئے السلام علیکم کہتے ہوئے آنے والے ہیں، تو اس وقت تو خیال میں بھی نہیں تھا کہ یہ الہامی کیفیت ہے کیوں کہ میں جاگا ہوا تھا پوری طرح لیکن جو ماحول تھا اس وقت اس سے تعلق کٹ گیا تھا۔ چنانچہ فوراًمیرا ردّعمل ہوا کہ میں اٹھ کر باہر جا کر ملوں ان کو اور اسی وقت وہ کیفیت جو تھی وہ ختم ہوئی اور مجھے پتہ چلا کہ یہ تو خداتعالیٰ نے نہ صرف یہ کہ السلام علیکم کا وعدہ دیا ہے بلکہ ظفر کا وعدہ بھی ساتھ عطا فرما دیا ہے کیونکہ مظفر کی آواز میں ''السلام علیکم'' پہنچانا یہ ایک بہت بڑی اور دُہری خوشخبری ہے اور پہلے بھی ظفراللہ خاں ہی خدا تعالیٰ نے دکھائے اور دونوں میں ظفر ایک قدرِمشترک ہے۔''

(خطباتِ طاہر جلد 3 صفحہ نمبر680 تا681)

Friday the 10th اور چار خوشخبریاں:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں:

''ابھی چند دن پہلے دو تین دن پہلے کی بات ہے کہ شدید بے چینی اور بے قراری تھی بعض اطلاعات کے نتیجہ میں اور ظہر کے بعد میں ستانے کے لئے لیٹا ہوں تو میرے منہ سے ''جمعہ! جمعہ!'' کے الفاظ نکلے اور ساتھ ہی ایک گھڑی کے ڈائل کے اوپر جہاں دس کا ہندسہ ہے وہاں نہایت ہی روشن حروف میں دس چمکنے لگا اور خواب نہیں تھا بلکہ جاگتے ہوئے ایک کشفی نظارہ تھا اور وہ جو دس دکھائی دے رہا تھا باوجود اس کے کہ وہ دس کے ہند سے پر دس تھا جو گھڑی کے دس ہو تے ہیں لیکن میرے ذہن میں وہ دس تاریخ آرہی تھی کہ Friday the 10th یہ انگریزی میں مَیں کہ رہا تھا: Friday the 10th اور ویسے وہ گھڑی تھی اور گھڑی کے اوپر دس کا ہندسہ تھا۔ تو اللہ تعالیٰ بہتر جانتا ہے کہ وہ کون سا جمعہ ہے جس میں خدا تعالیٰ نے یہ روشن نشان عطا فرمانا ہے؟ مگر ایک دفعہ یہ واقع نہیں ہوا ہر دفعہ یہ ہوا کہ جب بھی شدت کی پریشانی ہوئی ہے جماعت کے متعلق اللہ تعالیٰ نے مسلسل خوشخبریاں عطا فرمائی ہیں۔

اس سے چند دن پہلے رؤیا میں اللہ تعالیٰ نے بار بار خوشخبریاں دکھائیں اور چار خوشخبریاں اکٹھی دکھائیں۔ جب میں اٹھا تو اُس وقت زبان پر حضرت مسیح موعود علیہ الصلوٰۃ والسلام کا یہ شعر تھا:

غموں کا ایک دن اور چار شادی

فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِیْ

یعنی چار خوشخبریوں کی حکمت یہ ہے چار دکھانے کی کہ ایک غم پہنچے گا تو خدا تعالیٰ چار خوشخبریاں دکھائے گا اور دشمنوں کو بہر حال ذلیل کرے گا کیونکہ اس وقت جماعت کی حالت سب سے زیادہ دنیا کی نظر میں گری ہوئی ہے کلیتہً بیچارگی کا عالم ہے اور کامل بے اختیاری ہے۔ یہ وقت ہے خدا کی طرف سے خوشخبریاں دکھانے کا اور یہ وقت ہے ان خوشخبریوں پر یقین کرنے کا۔ آج جو اپنے خدا کے دیئے ہوئے وعدوں پر یقین رکھتا ہے، آج جس کے ایمان میں تزلزل نہیں ہے وہی ہے جو خدا کے نزدیک معزز ہے، وہی ہے جس کو دنیا میں غالب کیا جائے گا اور اسے خدا کبھی نہیں چھوڑے گا کیونکہ جو تنزل کے وقت اپنے خدا کی باتوں پر ایمان اور یقین رکھتا

ہے اس کے ایمان میں کوئی تزلزل نہیں آتا۔ اللہ تعالیٰ کی تقدیر اس کے لئے ایسے کام دکھاتی ہے کہ دنیا اس کا تصور بھی نہیں کرسکتی۔''

(خطباتِ طاہر جلد 3 صفحہ نمبر777 تا 778)

لقائے الٰہی کا مضمون:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 20اپریل1990ء میں فرمایا:

''رات رؤیامیں اللہ تعالیٰ نے مجھے اس مضمون کو ایک اور طریق پر دکھایا اور ساتھ ہی قرآن کریم کی ایک آیت کی ایک نئی (تشریح) سمجھائی جس کا لقا سے بڑا گہرا تعلق ہے اور دراصل جو مضمون میں آج کے خطبہ میں بیان کرنا چاہتا ہوں اسی کی تمہید ہے جو مجھے سمجھائی گئی ہے۔ رؤیا بڑی عجیب اور دلچسپ ہے۔ میں نے دیکھا کہ ربوہ میں کھلے گھاس کے میدا ن میں اکیلا بیٹھا ہوا ہوں اور وہاں سے پاکستان سے مختلف پروفیشنل گانے والے جو ریڈیوں یا ٹیلی ویژن وغیرہ میں گانوں میں حصہ لیتے ہیں، وہ کسی تقریب میں شمولیت کی غرض سے آئے ہوئے ہیں اور ان کا جو رستہ ہے ان کے درمیان اور میرے درمیان ایک دیوار حائل ہے گویا اس رستے پر جس پر وہ چل رہے ہیں ایک دیوار کی اوٹ ہے لیکن بعض در کھلے ہوئے ہیں۔ چنانچہ ایک در سے گزرتے ہوئے ان میں سے ایک شخص کی نظر مجھ پر پڑتی ہے اور خواب میں مجھ پر یہ تأثر ہے کہ یہ مجھے جانتاہے اور میں اس کو جانتا ہوں اور جس طرح انسان جانی پہچانی شکل کو ملنے کے لیے آگے بڑھتا ہے وہ میری طرف آگے بڑھتاہے لیکن قریب آنے کی بجائے کچھ فاصلے پر کھڑے ہوکر مجھے پنجابی میں کچھ شعر سناتا ہے وہ جو پنجابی کے شعر ہیں وہ اس رنگ کے ہیں جیسے بعض دیہاتیوں کو یا کم علم والوں کو بعض دفعہ کوئی نکتہ ہاتھ آجائے تو وہ اسے بڑے فخر سے بڑے بڑے علما کے سامنے پیش کرتے ہیں اور پھر مجلسوں میں بیان کرتے ہیں کہ ہم نے یہ سوال کیا لیکن اس کا کوئی جواب نہیں آیا۔اس رنگ کا کوئی نقطہ ہے جو ایک پنجابی میں اس نے یاد کیا ہوا ہے اور وہ سوالیہ رنگ میں میرے سامنے رکھتا ہے لیکن اس کی طرز میں تکبر یا دکھاوا نہیں بلکہ وہ واقعتاً اس نکتے میں الجھا ہوامعلوم ہوتا ہے اور اس کے طرز بیان میں ایک درد پایا جاتاہے۔ پنجابی کے وہ شعر مجھے یاد تو نہیں مگر چند شعر ہیں، ان کا مضمون یہ ہے کہ خدا تعالیٰ کی جو یہ کائنات ہے اس کے راز تو بہت گہرے ہیں اور ہماری آنکھیں جو دیکھ رہی ہیں وہ ان باتوں کو نہیں سمجھ سکتیں اور ہماری آنکھیں جو دیکھتی ہیں وہ ہمیں کچھ اور منظر دکھاتی ہیں اور خدا کے قدرت کے راز یا عرفان کی باتیں ہیں ان تک ہماری آنکھیں پہنچ ہی نہیں سکتیں اور نہ ہم ان کو سمجھ سکتے ہیں کیونکہ ہماری آنکھیں ٹیڑھا دیکھ رہی ہیں اور یہ کہتے کہتے وہ بڑے درد سے اپنی آنکھ کے نچلے پردوں کو انگلیوں سے نوچ کر نیچے کر کے آنکھیں ڈھاکتاہے جن میں ایک قسم کی سرخی پائی جاتی ہے جیسے رو رو کے سرخی پیدا ہوگئی ہو اور وہ نظم میں ہی کہتا ہے کہ دیکھیں ان آنکھوں کی وجہ سے ہمارا کیا قصور ہے؟ہمیں تو خدا نے آنکھیں وہ دی ہیں جو غلط دیکھ رہی ہیں اور اس کے رازوں کی حقیقت کو پا نہیں سکتے تو اب بتائیں کہ ہم کیا کریں؟ ہم کیسے سمجھیں؟ یہ نظم جب مکمل ہو جاتی ہے تو میں اس کو اشارہ کہتاہوں کہ آئیں بیٹھیں اورمیں آپ کو یہ مضمون سمجھاتا ہوں اور اتنے میں یوں معلوم ہوتا ہے کہ اس بات کی خبر باقی ساتھیوں کو بھی پہنچ گئی ہے اور وہ دور دور سے واپس مڑے ہیں اور ایک دائرے کی شکل میں مجلس بنا کر میری بات سننے کے لئے بیٹھ گئے ہیں۔ میں ان سے کہتا ہوں کہ آپ نے بظاہر بڑی الجھی ہوئی بات پیش کی ہے لیکن میں اس

کی ایک سادہ تشریح آپ کو بتاتا ہوں جو ابھی آپ کو دیکھتے دیکھتے بات سمجھا دے گی اور وہ آپ کی اس عارفانہ نظم کی درحقیقت تفسیر ہے ، تفسیر کا لفظ تو میں نہیں بولتا، لیکن اس مضمون کو سمجھانے کے لئے میں کہتا ہوں۔ آپ کے سامنے میں ربوہ کی مثال رکھتا ہوں۔ آپ لوگ پاکستان کے مختلف شہروں میں رہتے ہیں۔ وہاں سے ربوہ تشریف لائے ہیں یہاں آپ نے کچھ چہرے دیکھے ہیں ان چہروں میں خدا کا خوف دکھائی دیتا ہے، ان چہروں میں آپ کو عبادت کے رنگ دکھائی دیتے ہیں، ان چہروں میں آپ کو تقویٰ دکھائی دیتا ہے، ان چہروں میں آپ کو دین کی محبت اور اسلامی آداب اور اسلامی اخلاق دکھائی دیتے ہیں، یہاں کے گلیوں میں چلنے پھرنے والوں کو آپ نے دیکھا اور آپ اپنے دل سے گواہی لے کر مجھے بتائیں کہ کیا آپ کی آنکھوں نے آپ کو صحیح خبر نہیں دی؟ کیا آپ کی آنکھوں نے واقعتاً یہ اطلاع نہیں دی کہ اسلام کا جو بھی تصور ہے وہ یہاں پایا جاتا ہے اور جو مؤمنین کی ادائیں ہونی چاہئیں وہ ان لوگوں میں پائی جاتی ہیں۔ پھر آنکھوں نے تو آپ سے کوئی دھوکہ نہیں کیا۔ اس کے باوجود اگر آپ کے دل کچھ اور پیغام لیں تو خدا کی بنائی ہوئی آنکھوں کا کیا قصور ہے؟ پھر میں ان سے کہتا ہوں کہ آپ موازنے کے طور پر چنیوٹ چلے جائیں جو ربوہ کے قریب ہی ہے اور وہاں بھی جا کر لوگوں کے چہروں کا مشاہدے کریں، وہاں بھی ان کی حرکات و سکنات کو غور سے دیکھیں، وہاں جا کر بھی سوچیں کہ آپ کے نزدیک قرونِ اُولیٰ کے مسلمان کیسے ہونے چاہئیں تھے؟ حضرت اقدس محمد مصطفیٰ صلی اللہ علیہ وسلم سے فیض پانے (والوں) کی کیا ادائیں ہونی چاہئیں اور دیکھیں اور پھر اپنے نفس سے پوچھیں کہ کیا آنکھوں نے آپ سے جھوٹ بولا ہے؟ کیا آنکھوں کا پیغام یہی تھا کہ یہ جو ربوہ کے سب سے شدید مخالفین میں سے ہیں یہ سچے............ دکھائی دے رہے ہیں یا آپ کی آنکھوں نے آپ کو یہ بتایا تھا کہ اسلام کی کوئی بھی علامتیں ان میں نہیں پائی جاتیں۔ان کا اٹھنا بیٹھنا ان کا بولنا، ان کا چلنا پھرنا،ان کے مزاج سارے اسلام سے دور پڑے ہوئے ہیں تو اب بتائیں کہ ہمارے خدا نے آپ کے ساتھ انصاف کیا کہ نہیں کیا۔ آپ کو سچی آنکھیں بخشیں کہ نہیں بخشیں............(سورۃ الحج آیت 47) والا مضمون ہے مگر اس آیت کا میں نے حوالہ نہیں دیا۔ قرآن کریم میں اللہ تعالیٰ فرماتا ہے کہ آنکھیں اندھی نہیں ہوا کرتیں وہ دل اندھے ہوتے ہیں جو سینوں میں چھپے ہوئے ہیں۔ یہاں صدور سے مراد تاریکی کے پردوں میں چھپے ہوئے دل ہیں۔ پس وہ دل جو خود اندھیروں میں بس رہے ہیں وہ اندھے ہوتے ہیں نہ کہ وہ آنکھیں جو صحیح پیغام جو کچھ وہ دیتی ہیں لوگوں تک پہنچا دیا کرتی ہیں۔ پس یہ رؤیا جو ہے یہ دیکھتے ہی میرے دل میں یہ احساس پیدا ہوا کہ اتنا واضح نظارہ ہے جیسے میں آمنے سامنے دیکھ رہا ہوں اسی کیفیت میں مَیں جاگ بھی چکا تھا اور رؤیا کا مضمون جاری تھا یعنی صفائی رؤیا کی ایسی تھی کہ گویا بالکل جاگے ہوئے کا کوئی نظارہ ہو اور چنانچہ نیند میں اٹھنے میں کوئی فرق نظر نہیں آیا اور رؤیا کے جو آخری فقرے ہیں وہ جاگ کر میں نے ادا کئے۔ جبکہ وہ منظر نظر سے غائب ہو چکا تھا۔“

(الفضل 17 جون 1990ء)

مذہبی دنیا کا ضائع شدہ مواد:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے مَغۡضُوۡبِ عَلَیۡہِمۡ کی تشریح بیان کرتے ہوئے خطبہ جمعہ 28 دسمبر 1990ء میں فرمایا:۔

”اس ضمن میں میں ایک دفعہ غور کر رہا تھا اور دعا کر رہا تھا کہ اللہ تعالیٰ اس مضمون کو زیادہ واضح طور پر

سمجھائے تو کشفی حالت میں خدا تعالیٰ نے یہ مضمون ایک اور رنگ میں مجھے دکھایا اور وہ یہ تھا کہ جیسے ایک کارخانے میں آپ ایک طرف سے کسی چیز کا Raw Material یعنی خام مال ڈالتے ہیں تو وہ ایک نہایت ہی خوبصورت اور اعلیٰ تکمیل کی شکل میں ایک طرف سے نکل رہا ہوتا ہے لیکن اس کے ایک طرف وہ گند بھی نکل رہا ہوتا ہے جو اس قابل نہیں ہوتا کہ اس کارخانے میں داخل ہو نے کے بعد وہ اپنے اندر ایسی تبدیلی کرسکے کہ اسے ایک مکمل صنعت کی شکل میں دنیا کے سامنے پیش کیا جا سکے، اس کو وہ Waste Product کہتے ہیں۔ پس ایک چیز ہے End product اور ایک ہےWaste product تو ہر صنعت کا وہ مال ہے جس کی خاطر صنعت کاری کی جاتی ہے اور کارخانے بنائے جاتے ہیں اور اپنی آخری شکل میں بہت خوبصورت تبدیلیاں پیدا ہونے کے بعد وہ ایک نئے وجود کی صورت میں خام مال دنیا کے سامنے ظاہر ہوتا ہے اب اس وقت آپ کے پاس جتنی بھی چیزیں ہیں وہ سب اسی طرح کسی نہ کسی کارخانے سے نکل کر ایک نئی شکل میں آپ کے سامنے ظاہر ہوئی ہیں۔ کسی نے کپڑے کی ٹوپی پہنی ہوئی ہے، کسی نے قراقلی پہنی ہوئی ہے۔ اب تصور کریں کہ یہ کیا چیزیں تھیں؟ اسی طرح آپ کے لباس، آپ کے بوٹ، آپ کے قلم یہ سب خام مال تھے جو مختلف مراحل سے گزر کر بالآخر اس شکل میں آپ تک پہنچے جس میں آپ نے ان کو قبول کی اور استعمال کیا لیکن آپ کا ذہن اس گندگی کی طرف کبھی نہیں گیا جو اس دوران پیدا ہوتی رہی اور ان چیزوں سے الگ کی جاتی رہی اور اسے ضائع شدہ مال کے طور پر ایک طرف پھینک دیا گیا۔ چنانچہ اس زمانے میں صنعتوں نے جہاں بہت ترقی کی ہے، یہ ایک بہت بڑا مسئلہ بن کر دنیا کے سامنے ابھرا ہے کہ اس Waste material کا کیا کریں؟ یہ تو دنیا کے لئے عذاب بنتا جا رہا ہے۔ جب یہ کم ہوا کرتا تھا اس زمانے میں انسان کی توجہ کبھی اس طرف نہیں گئی اور آج سے سو سال پہلے بھی صنعت کاری تھی، بڑے بڑے کارخانے جاری تھے لیکن کبھی بھی اس زمانے کی اخباروں میں آپ کو یہ بحثیں دکھائی نہیں دیں گی کہ یہ جو اچھی چیزیں بنائے ی ہم کوشش کرتے ہیں اس کوشش کے دوران جو چیزیں ضائع ہو رہی ہیں ان کا ہم کیا کریں؟ وہ سمندروں میں پھینک دیتے تھے یا عام کھلی جگہ پر پھینک دیتے تھے یا جھیلوں میں ڈال دیتے تھے اور کبھی ان کے نقصان کی طرف کسی کی توجہ نہ گئی ۔اب چونکہ زیادہ چیزیں بن رہی ہیں، اسی طرح waste material بھی بڑھتا چلا جا رہا ہے اور waste material ایسی خطر نا ک چیز بن کر دنیا کے سامنے ابھرا ہے کہ اس کے غضب سے دنیا ڈرنے لگی ہے اور یہ بڑا بھاری مسئلہ ہے۔ دنیا کی تمام بڑی قوموں میں اب بہت ہی فکر کے ساتھ ان مسائل پر غور ہورہا ہے کہ کس طرح ان مصیبتوں سے چھٹکارا حاصل کریں جو صنعت کے دوران By product کے طور پر waste product کے طور پر ہمارے ہاتھوں میں پڑی ہوئی ہیں اور ہم نہیں سمجھتے کہ کس طرح اس صنف سے چھٹکارا حاصل کریں۔‘‘

(روزنامہ الفضل 6فروری1991)

رشتہ ناطہ اور بیروزگاری کا مسئلہ:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 15دسمبر2000ء میں فرمایا:

’’ایک رؤیا ایسی سنانی ہے جس سے خدا تعالیٰ نے میرے دو سوالات کا جواب دیا ہوا ہے اور میں سمجھتا ہوں کہ آج کے لیے وہی کافی ہو گا۔ مجھے خیا ل تھا کہ مجھے مصروفیتیں بڑھانی چاہئیں۔ یہ سوچتے سوچتے ہی سویا تھا تو

رات خواب میں میاں احمد کو دیکھا یعنی میاں غلام احمد صاحب، میاں خورشید احمد صاحب کے چھوٹے بھائی اور وہ ہمیشہ بہت اچھا مشورہ دیا کرتے ہیں، قرآن کریم کے متعلق بھی انہی کا مشورہ تھا کہ بجائے تفسیر صغیر کے پیچھے نوٹس لکھوں میں نیا ترجمہ کروں۔ تو الحمد للہ کہ خدا تعالیٰ نے اس ترجمہ کی توفیق عطا فرمائی اور بہت سے مسائل اس سے حل ہوتے ہیں۔ خواب میں میاں احمد ہی دکھائی دیئے انہوں نے کہا کہ ہمیں آپ کی دو کاموں میں بہت مدد کی ضرورت ہے۔ میں نے کہا کیا کیا کا م ہیں؟ انہوں نے کہا ایک تو رشتہ ناطہ، رشتہ ناطہ کو بہت زیادہ نظر انداز کر دیا گیا ہے اور اس کی وجہ سے بہت سی لڑکیاں بے چاری شادی کے بغیر پڑی ہوئی ہیں، بہت سے لڑکوں کو اپنا مناسب رشتہ نہیں ملتا پاکستان میں بھی بہت اچھے اچھے لڑکے ہیں جو اچھا ایک پروفیشن اختیار کر سکتے ہیں اور سادہ مزاج ہیں۔ اگر انگلستان کی لڑکیاں ناک بھوں نہ چڑھائیں اور اس رشتہ کو قبول کر لیں تو دونوں کا فائدہ ہے۔ بہرحال اس قسم کی باتیں انہوں نے کیں۔

اور ساتھ ہی یہ کہا کہ دوسرا کا م بے کار نوجوانوں کو کام پہ لگانا ہے، اس کی طرف بھی توجہ بہت کم ہے۔ بہت سے اچھے تعلیم یافتہ ہیں جو بے کار ہیں اور ان کو کوئی کام نہیں دیا جا رہا یا کسی ایسے ملک میں رہتے ہیں جہاں سختی کی وجہ سے ان سے ناانصافی ہو رہی ہے تو ایسے لوگوں کی باہر شادیاں کروا دینا دونوں مسائل کو اکٹھا کر دینا ہے کیونکہ اپنے ملک سے باہر شادیاں کریں گے تو باہر والوں کا بھی مسئلہ حل ہوگا اور پاکستان کا بھی مسئلہ حل ہوگا اور ان کو کام پر لگانے کا کا شعبہ بہت مستعد ہونا چاہئے۔ تو یہی دو باتیں ہیں جو میں آپ کو سنانی چاہتا ہوں کہ اللہ تعالیٰ نے مجھے خود ہی میرے سوالات کا جواب دے دیا۔''

(الفضل ربوہ 13فروری2001ء)

غانا (Ghana)سے بُرکینا فاسو (Burkina Faso) کا سفر:

سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز اپنے دورہ افریقہ کے دوران غانا سے بور کینا فاسو بذریعہ سڑک جانے کا ذکر کرتے ہوئے فرماتے ہیں:

''بذریعہ سڑک جانے کا پروگرام بھی اللہ تعالیٰ کی خاص تقدیر سے ہی بنا لگتا ہے کیونکہ پہلے جو گھانا والوں نے پروگرام بنایا تھا اور اس کی اپرووِل (Aproval) ہو گئی تھی، اس کے مطابق تو دورہ نارتھ (North) تک کا مکمل کرنے کے بعد ہمیں پھر واپس اکرا (Accra) آنا تھا وہاں سے بائی ایئر (By Air) پھر برکینا فاسو جانا تھا لیکن روزانہ فلائٹ نہیں جاتی بلکہ دو دن جاتی ہے۔ ان میں سے ایک جمعہ کا دن تھا۔ تو وکیل التبشیر ماجد صاحب نے مجھے کہا کہ جمعہ جلدی پڑھ کے فوراً ہی ائر پورٹ جانا ہو گا۔ اس پر مجھے کچھ انقباض ہوا میں نے کہ اس طرح نہیں جانا بلکہ بعض شہر جو انہوں نے پروگرام میں نہیں رکھے ہوئے تھے اور میرے علم میں تھے میں نے کہا کہ وہ بھی دیکھ کر جائیں گے اور بائی روڈ (By road) جائیں گے۔ بہرحال اس کا یہ فائدہ بھی ہوا کہ چند مزید مساجد کا افتتاح بھی ہو گیا لیکن اصل بات اس میں یہ ہے کہ لندن سے سفر شروع کرنے سے چند دن پہلے ماجد صاحب نے بتایا کہ برکینا فاسو کے مبلغ نے انہیں حضرت خلیفۃ المسیح الرابع کی ایک خواب یاد کروائی ہے جو ماجد صاحب کو بھی یاد آ گئی کہ حضور (حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ) نے دیکھا تھا کہ کاروں کے ذریعے سے بائی روڈ گھانا سے بور کینا فاسو میں داخل ہوئے ہیں اور کوئی اسماعیل نامی آدمی بھی ان کو وہاں ملتا ہے، بارڈر پہ یا کراس کر کے، اس پر حضور نے بعض اسماعیل نامی آدمیوں کی تصوریں بھی منگوائی

تھیں، بہر حال پتہ نہیں کوئی ملا کہ نہیں لیکن میں سمجھتا ہوں کہ یہ بھی ایک الٰہی تقدیر تھی کہ ہم بذریعہ کار بُرکینا فاسو داخل ہوں اور یہ بھی عجیب بات ہے کہ ہمارے قافلے میں ایک اسماعیل نامی ڈرائیور بھی تھا جس نے کچھ وقت ہماری گاڑی چلائی جس میں مَیں بیٹھا ہوا تھا۔‘‘

(الفضل سالانہ نمبر 28 دسمبر 2004ء صفحہ 11)

رؤیا و کشوف

خلفائے احمدیت

مرتبہ
مسعود احمد شاہد
اُستاد مدرسۃ الظفر وقف جدید ربوہ

عناوین

رؤیا وکشوف کی اہمیت از رُوئے قرآن
رؤیا وکشوف کی اہمیت از رُوئے حدیث
رؤیا وکشوف کی اہمیت از حضرت مسیح موعود علیہ السلام
رؤیا وکشوف حضرت خلیفۃ المسیح الاوّل رضی اللہ تعالیٰ عنہ
رؤیا وکشوف حضرت خلیفۃ المسیح الثانی رضی اللہ تعالیٰ عنہ
رؤیا وکشوف حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ
رؤیا وکشوف حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ

رؤیا وکشوف کی اہمیت از رُوئے قرآن :

اِنَّ الَّـذِیۡنَ قَالُوۡا رَبُّنَا اللّٰہُ ثُمَّ اسۡتَقَامُوۡا تَتَنَزَّلُ عَلَیۡہِمُ الۡمَلٰٓئِکَۃُ اَلَّا تَخَافُوۡا وَلَا تَحۡزَنُوۡا وَاَبۡشِرُوۡا بِالۡجَنَّۃِ الَّتِیۡ کُنۡتُمۡ تُوۡعَدُوۡنَ۔ نَحۡنُ اَوۡلِیٰٓـؤُکُمۡ فِی الۡحَیٰوۃِ الدُّنۡیَا وَفِی الۡاٰخِرَۃِ ۚ وَلَکُمۡ فِیۡہَا مَا تَشۡتَہِیۡۤ اَنۡفُسُکُمۡ وَلَکُمۡ فِیۡہَا مَا تَدَّعُوۡنَ۔

(حٰمٓ السَّجدۃ: 31و32)

یقیناً وہ لوگ جنہوں نے کہا اللہ ہمارا رب ہے، پھر استقامت اختیار کی، ان پر بکثرت فرشتے نازل ہوتے ہیں کہ خوف نہ کرو اور غم نہ کھاؤ اور اس جنت (کے ملنے) سے خوش ہو جاؤ جس کا تم وعدہ دیئے جاتے ہو۔ ہم

اس دنیوی زندگی میں بھی تمہارے ساتھی ہیں اور آخرت میں بھی ۔ اور اس میں تمہارے لئے وہ سب کچھ ہو گا جس کی تمہارے نفس خواہش کرتے ہیں اور اس میں تمہارے لیے وہ سب کچھ ہو گا جو تم طلب کرتے ہو۔

(ترجمہ از قرآن کریم اردو ترجمہ از حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ)

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ۔

(سورۃ الشوریٰ: 52)

اور کسی انسان کیلئے ممکن نہیں کہ اللہ اس سے کلام کرے مگر وحی کے ذریعہ یا پردے کے پیچھے سے یا کوئی پیغام رساں بھیجے جو اس کے اِذن سے جو وہ چاہے وحی کرے۔ یقیناً وہ بہت بلند شان (اور) حکمت والا ہے ۔

(ترجمہ از قرآن کریم اردو ترجمہ از حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ)

رؤیا وکشوف کی اہمیت از رُوئے حدیث:

عَنْ اَبِیْ سَعِیْدِ ِ الْخُدْرِیّ رَضِیَ اللّٰهُ عَنْهُ اَنَّهٗ سَمِعَ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ: اِذَا رَاٰی اَحَدُکُمْ رُؤْیَا یُحِبُّهَا فَاِنَّمَا هِیَ مِنَ اللّٰهِ تَعَالٰی فَلْیَحْمَدِ اللّٰهَ عَلَیْهَا وَلْیُحَدِّثْ بِهَا۔وَفِیْ رِوَایَةٍ فَلَا یُحَدِّثُ بِهَا اِلَّا مَنْ یُّحِبُّ۔ وَاِذَا رَاٰی غَیْرَذٰلِکَ مِمَّا یَکْرَهُ فَاِ نَّمَا هِیَ مِنَ الشَّیْطَانِ فَلْیَسْتَعِذْمِنْ شَرِّ هَا وَلَا یَذْکُرْهَا لِاَحَدٍ فَاِنَّهَا لَاتَضُرُّهٗ

حضرت ابو سعید خدری رضی اللہ عنہ بیان کرتے ہیں کہ انہوں نے آنحضرت صلی اللہ علیہ وسلم کو یہ فرماتے ہوئے سنا: جب تم میں سے کوئی ایسی خواب دیکھے جو اس کو اچھی لگے تو یہ اللہ تعالیٰ کی طرف سے ایک خوشخبری ہے اس لئے وہ اس خواب کو دیکھنے پر اللہ تعالیٰ کی حمد کرے اور لوگوں کو اپنا خواب بتائے۔ ایک اَور روایت میں ہے کہ ایسی خواب صرف اپنے دوستوں کے پاس بیان کرے اور جب وہ کوئی برا خواب دیکھے تو وہ شیطانی خواب ہو گا۔ اس کے شر سے خدا تعالیٰ کی پناہ مانگے اور کسی کے سامنے اسے بیان نہ کرے اگر وہ ایسا کرے گا تو اس کے شر سے محفوظ رہے گا۔

(ترجمہ از حدیقۃ الصالحین مصنفہ ملک سیف الرحمٰن صاحب)

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْه رَضِیَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ: لَمْ یَبْقَ مِنَ النُّبُوَّةِاِلَّاالْمُبَشِّرَاتُ؟ قَالُوْامَا الْمُبَشِّرَاتُ؟قَالَ:اَلرُّؤْیَاالصَّالِحَةُ۔

(بخاری کتاب التعبیر باب المبشرات و ترمذی کتاب الرؤیا)

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ میں نے آنحضرت صلی اللہ علیہ وسلم کو یہ فرماتے ہوئے سنا کہ نبوت کا صرف مبشرات والا حصہ باقی رہ گیا ہے۔ لوگوں نے پوچھا: مبشرات کیا ہیں؟ آپ صلی اللہ علیہ وسلم نے فرمایا اچھا اور سچا خواب (بھی مبشرات کا حصہ ہے)۔

(ترجمہ ازحدیقۃ الصالحین مصنفہ ملک سیف الرحمٰن صاحب)

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ: اِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَکَدْ رُؤْیَا الْمُؤْمِنِ تَکْذِبُ وَرُؤْیَا الْمُؤْمِنِ جُزْءٌ مِّنْ سِتَّةٍ وَاَرْبَعِیْنَ جُزْءً مِنَ النُّبُوَّةِ۔

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا۔جب زمانہ ختم ہونے کے قریب ہو گا یا فاصلوں کے سمٹ آنے کی وجہ سے قرب کا تصور بدل جائے گا تو مومن کا خواب بہت کم غلط ثابت ہو گا۔ یعنی مومن کو سچی خوابیں آئیں گی۔ مومن کا خواب نبوت کا چھیالیسواں حصہ ہے۔

آنحضرت صلی اللہ علیہ وسلم نے فرمایا:

''جو شخص رؤیائے صالحہ پر ایمان نہیں رکھتا وہ اللہ اور یوم آخرت پر ایمان نہیں رکھتا۔''

(تعطیر الانام جلد1 صفحہ2 عبدالغنی نابلسی)

رؤیا و کشوف کی اہمیت از حضرت مسیح موعود علیہ السلام :

حضرت مسیح موعود علیہ السلام رؤیا اور کشوف کی اہمیت بیان کرتے ہوئے فرماتے ہیں:

''جب دنیا میں کوئی امام الزمان آتا ہے تو ہزار ہا انوار اس کے ساتھ آتے ہیں اور آسمان میں ایک صورت انبساطی پیدا ہو جاتی ہے اور انتشار روحانیت اور نورانیت ہو کر نیک استعدادیں جاگ اٹھتی ہیں۔ پس جو شخص الہام کی استعداد رکھتا ہے اس کو سلسلۂ الہام شروع ہو جاتا ہے اور جو شخص فکر اور غور کے ذریعہ سے تَفَقُّہ کی استعداد رکھتا ہے اس کے تدبر اور سوچنے کی قوت کو زیادہ کیا جاتا ہے اور جس کو عبادات کی طرف رغبت ہو اس کو تَعَبُّدْ اور پرستش میں لذت عطا کی جاتی ہے اور جو شخص غیر قوموں کے ساتھ مباحثات کرتا ہے اس کو استدلال اور اتمامِ حجت کی طاقت بخشی جاتی ہے اور یہ تمام باتیں درحقیقت اسی انتشارِ روحانیت کا نتیجہ ہوتا ہے جو امام الزمان کے ساتھ آسمان سے اُترتی اور ہر ایک مستعد کے دل پر نازل ہوتی ہے اور یہ ایک عام قانون سنت الٰہی ہے جو ہمیں قرآن شریف اور احادیث صحیحہ کی رہنمائی سے معلوم ہوا اور ذاتی تجارب نے اس کا مشاہدہ کرایا ہے مگر مسیح موعود کے زمانہ کو اس سے بھی بڑھ کر ایک خصوصیت ہے اور وہ یہ ہ پہلے نبیوں کی کتابوں اور احا دیث نبویہ میں لکھا ہے کہ مسیح موعود کے ظہور کے وقت یہ انتشار نورانیت اس حس تک ہو گا کہ عورتوں کو بھی الہام شروع ہو جائے گا اور نابالغ بچے نبوت کریں گے اور عوام الناس روح القدس سے بولیں گے اور یہ سب کچھ مسیح موعود کی روحا نیت کا پرتو ہو گا۔''

(ضرورت الامام۔روحانی خزائن جلد13ص474)

حضرت مسیح موعود علیہ الصلوٰۃ و السلام کی بعثت کے ساتھ پیشگوئیوں کے مطابق وہ دروازہ پھر کھولا گیا جس کو لوگ بند کئے بیٹھے تھے اور حضرت مسیح موعود علیہ الصلوٰۃ و السلام کی پیروی کرنے والوں کیلئے خاص طور پر سچے رؤیا، کشوف اور الہامات کا انعام جاری کیا گیا۔ ذیل میں حضرت مسیح موعود علیہ الصلوٰۃ و السلام کے خلفا کے رؤیا و کشوف اور الہامات درج کئے جاتے ہیں۔

رؤیا و کشوف حضرت خلیفۃ المسیح الاوّل رضی اللہ تعالیٰ عنہ:

اللہ تعالیٰ کا معاملہ بھی اپنے پیاروں کے ساتھ کیا عجیب ہوتا ہے ۔ایک مرتبہ آپ نے رؤیا میں دیکھا کہ آنحضرت صلی اللہ علیہ وسلم نے آپ کو مخاطب کر کے ارشاد فرمایا کہ:

''تمہارا کھانا تو ہمارے گھر میں ہے لیکن نبی بخش کا ہم کو بہت فکر ہے۔''

(حیات نور صفحہ نمبر57 و مرقاۃ الیقین صفحہ 122)

اس رؤیا کے بعد حضرت خلیفۃ المسیح الاوّل رضی اللہ عنہ نے ''نبی بخش'' کو بہت تلاش کیا مگر وہ نہ مل سکے ۔بہت دنوں کے بعد جب ملاقات ہوئی تو ان سے پوچھا کہ:

''آپ کو کوئی تکلیف ہو تو بتائیں اور ضرورت ہو تو میں آپ کو کچھ دام دے دیں؟ کہا کہ مجھ کو بہت شدت کی تکلیف تھی مگر آج مجھ کو چونہ اٹھانے کی مزدوری مل گئی ہے اور پیسے مزدوری کے ہاتھ آ گئے ہیں اس لئے

ضرورت نہیں۔‘‘

(حیات نور صفحہ نمبر57 و مرقاۃ الیقین صفحہ 122)

حروف مقطعات کا حل:

دوران قیام ریاست کشمیر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک مرتبہ رؤیا دیکھا کہ آپ کے ایک پیر بھائی (یعنی شاہ عبدالغنی صاحب کے مرید) مولوی عبدالقدوس صاحب جو آپ کے مکان پر ترمذی شریف کا سبق پڑھنے آتے تھے ان کی گود میں کئی چھوٹے چھوٹے بچے ہیں جنہیں آپ نے جھپٹا مار کر چھین لیا ہے اور اپنی گود میں لے کر وہاں سے چل پڑے ہیں رستے میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ان بچوں سے پوچھا کہ تم کون ہو؟ تو انہوں نے بتایا کہ ہمارا نام ’’کھیٰعص‘‘ ہے۔

اس خواب کی تعبیر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی سمجھ میں نہیں آتی تھی جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے حضرت مسیح موعود علیہ السلام کی بیعت کی تو حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اس خواب کی تعبیر پوچھی۔ حضرت مسیح موعود علیہ السلام نے فرمایا کہ آپ کو اس کا علم دیا جائے گا اور یہ کہ ان بچوں سے مراد فرشتے تھے۔ اس رؤیا کے ایک مدت بعد یعنی 1903ء میں جب دھرم پال نے اسلام کے خلاف ’’ترک اسلام‘‘ نامی ایک کتاب لکھی تو اس سے بہت پہلے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو خواب میں بتایا گیا تھا کہ اگر کوئی منکر قرآن آپ سے کسی ایسی آیت کا مطلب پوچھے جس سے آپ ناواقف ہوں تو اس کا علم ہم تمہیں دیں گے۔ چنانچہ ’’ترک اسلام‘‘ کا جواب لکھتے ہوئے جب حروف مقطعات کی بحث کا موقع آیا تو ایک روز مغرب کی نماز میں دو سجدوں کے درمیان حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے صرف اتنا ہی خیال کیا کہ مولا! یہ منکر قرآن حروف مقطعات پر سوال کرتا ہے تو ہی ان کا علم مجھے عطا فرما۔ چنانچہ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں کہ:

> ’’اسی وقت یعنی دو سجدوں کے درمیان قلیل عرصہ میں مجھ کو مقطعات کا وسیع علم دیا گیا جس کا ایک شمہ میں نے رسالہ نورالدین میں مقطعات کے جواب میں لکھا ہے اور اس کو لکھ کر میں خود بھی حیران ہو گیا۔‘‘

احادیث پر عمل کرنا ہی حدیثیں کے یاد کرنے کا حقیقی ذریعہ ہے:

’’ایسا ہی جموں میں ایک اور خواب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے دیکھا کہ جلاکا کے محلّہ میں ٹھٹیروں کی دکان کے پاس جو مندر ہے اس مندر کے سامنے ایک پرچون کی دُکان ہے جہاں حضرت نبی کریم صلی اللہ علیہ وسلم تشریف فرما ہیں۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو وہاں سے گزرتے دیکھ کر حضور نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ تم آٹا ہمارے یہاں سے لے جاؤ۔ یہ فرما کر حضور نبی کریم صلی اللہ علیہ وسلم نے ایک لکڑی کے ترازو میں آٹا تولا جو بظاہر ایک آدمی کی خوراک کے برابر تھا۔ جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ آٹا اپنے دامن میں لے چکے تو آنحضور صلی اللہ علیہ وسلم کی خدمت اقدس میں عرض کیا کہ حضرت! کیا حضور صلی اللہ علیہ وسلم نے حضرت ابوہریرہ رضی اللہ عنہ کو کوئی ایسی بات بتائی تھی جس سے وہ آپ صلی اللہ علیہ وسلم کی حدیثیں یاد رکھتے تھے؟ فرمایا: ہاں! حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے عرض کی کہ وہ بات مجھے بھی بتادیجئے تاکہ میں بھی حضور صلی اللہ علیہ وسلم کی حدیثیں یاد کر لوں۔ فرمایا: اپنا کان میری طرف کرو۔ جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اپنا کان نزدیک کیا تو حضور صلی اللہ علیہ وسلم کچھ فرمانا چاہتے ہی تھے کہ خلیفہ نورالدین رضی اللہ عنہ نے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے پاؤں کو زور سے دبایا اور کہا کہ نماز کا وقت ہو گیا ہے۔ نورالدین کے نماز کے لئے اُٹھانے سے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اس خواب کی یہ تعبیر کی کہ احادیث پر عمل کرنا ہی حدیثوں کے یاد کرنے کا ذریعہ ہے کیونکہ

اٹھانے والابھی خواب کا فرشتہ ہی ہوتا ہے۔‘‘

(حیاتِ نورصفحہ 126 تا127)

خوشخبری:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں:

’’میں اپنی جان و دل سے شہادت دیتا ہوں کہ اپنی آنکھ سے فرشتوں کو دیکھا ہے.......ان کی محبت و احسان کو اپنی آنکھ سے دیکھا اور اپنے کانوں سے انہیں یہ کہتے سنا ۔کہ نَحْنُ اَوْلِیٰٓئُکُمْ فِی الْحَیٰوۃِ الدُّنْیَا وَفِی الْاٰخِرَۃِہم دنیا میں تمہارے دوست ہیں۔‘‘

(الحکم 21جولائی1912ءص3)

استغفار اور لاحول:

کتاب نورالدین کے سرورق پر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اَسْتَغْفِرُاللّٰہَ، اَسْتَغْفِرُاللّٰہَ، اَسْتَغْفِرُاللّٰہَ، وَ لَا حَوْلَ وَ لَا قُوَّتَ اِلَّابِاللّٰہِ کے الفاظ لکھے۔ ان الفاظ میں دراصل ایک روحانی نظارہ کی طرف اشارہ تھا جوحضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو انہی دنوں دکھایا گیا تھا۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے دیکھا کہ ہندوؤں کے گھر میں شادی کے بعدایک مندر کی طرف لے جائے گئے ہیں جس میں دو بڑے بڑے بت ہیں۔حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی مؤحدانہ طبیعت میں جوش آیا تو آپ رضی اللہ عنہ نے استغفار پڑھنا شروع کیا یہاں تک کہ ایک (بت) اپنے آپ گر گیا۔ پھر آپ رضی اللہ عنہ دوسرے کی طرف متوجہ ہوئے اور بہت استغفار پڑھا مگر دوسرا بت جوں کا توں موجود تھا۔ تب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کوتحریک ہوئی کہ یہاں لا حول کے تیر سے کام لینا چاہئے۔ چنانچہ آپ رضی اللہ عنہ نے لَا حَوْلَ وَ لَا قُوَّتَ اِلَّابِاللّٰہِ پڑھاتو بت پاش پاش ہوگیااس کی تفہیم یہ ہوئی کہ ’’نورالدین‘‘ کی اشاعت کے بعد دھرم پال کا فتنہ آپ رضی اللہ عنہ کی زندگی میں مٹایا جائے گا اور دوسرا کام خدا تعالیٰ اپنی قدرت سے کر دے گا۔ چنانچہ وہ دھرم پال جو اسلام کو دنیا سے نعوذ باللہ سب سے برا مذہب قرار دیتا تھا نئے سرے سے اسلام کی تعریف سے رطب اللسان ہو گیا اوراسلام کے خلاف لکھی ہوئی کتابیں اپنے ہاتھ سے جلا دیں۔

(الفضل 22 مئی 1912ء)

نصیرالدین نامی لڑکا:

نصیرالدین صاحب حال مانسہرہ ضلع ہزارہ کا بیان ہے کہ ان کے والد عمر دین صاحب کے ہاں بیس سال سے اولادنہیں تھی۔ مولوی محمد یحیٰی دیپ گراں نے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی خدمت میں دعا کی درخواست کی حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو کشف میں ایک لڑکا نصیرالدین نامی دکھایا گیا۔ چنانچہ سات ماہ بعد ان کی پیدائش ہوئی اور کشف کی بنا پر ان کا نام نصیرالدین رکھا گیا۔

(روزنامہ الفضل ربوہ22مئی1999ءص8)

دعاؤں کی برکت:

10فروری 1911ء کو بیماری کے ایام میں بروز جمعۃ المبارک حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے احباب کو مخاطب کر کے فرمایا:

''اللہ تعالیٰ کا مجھ پر بڑا فضل ہے۔ اس بیماری میں خداتعالیٰ نے اپنی قدرتوں اور بندہ نوازیوں کے عجیب جلوے دکھائے ہیں۔ میں اس بیماری میں دعاؤں کا بڑا قائل ہو گیا ہوں۔ دعائیں مجھ پر بڑا بڑا فضل کرتی ہیں۔ میرے خدا نے مجھ پر بڑے بڑے احسان کئے ہیں۔ میرا جی چاہتا ہے، خداتعالیٰ مجھ کو طاقت دے تو میں تم پر وہ انعامات بیان کروں جو خداتعالیٰ نے مجھ پر فرمائے ہیں۔ آج مجھ کو الہام ہوا ہے۔کہ اَغْنِنِیْ بِفَضْلِکَ عَمَّنْ سِوَاکَ ۔ نیند کے لئے ڈاکٹر مجھے دوائی پلاتے تھے کہ کسی طرح نیند آجائے اور نیند نہیں آتی تھی آج میں نے دوا جو چھوڑ دی تو پانچ گھنٹے نیند آئی۔ خداتعالیٰ بڑا بادشاہ ہے وہ جو چاہتا ہے کرتا ہے۔''

(حیاتِ نور ص500)

ایک مبشر کشف:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں:

''ایک دفعہ مجھے رؤیا ہوا کہ نبی کریم صلی اللہ علیہ وسلم نے مجھے اپنی کمر پر اس طرح اٹھا رکھا ہے جس طرح چھوٹے بچوں کو مشک بناتے ہوئے اٹھاتے ہیں پھر میرے کان میں کہا تو ہم کو محبوب ہے۔''

(حیات نور صفحہ نمبر519تا520)

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِیْ الدَّارِ:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں:

''میں نے بہت عرصہ پہلے خواب میں دیکھا کہ خدا کا غضب بھڑک اٹھا ہے اور زمین تاریک ہو چلی ہے۔ پہلے طاعون پھیلا ہے پھر اس کے بعد ہیضہ پڑا ہے۔ چند خاص دوستوں کو میں نے یہ خواب سنا بھی دیا اور دعا شروع کی کہ الٰہی! تو اپنے فضل وکرم سے احمدی جماعت، پھر خصوصیت سے قادیان کی جماعت پر اپنا رحم فرما۔ پھر چند روز ہوئے کہ میں نے خواب میں دیکھا کہ ملک میں خطرناک طاعون ہے اور ایک عظیم الشان محل ہے جس میں ہم لوگ ہیں گویا خداتعالیٰ نے فرمایا کہ ہم پہلے یہ وعدہ کر چکے ہیں کہ: اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ ۔اب صرف اتنی بات ہے کہ ہم اپنے تئیں اس محل میں رہنے کے اہل ثابت کریں۔ پھر کچھ دن ہوئے میں نے دیکھا کہ انہی ہماری دکانوں پر شیر حملہ کر رہا ہے۔ پس میں ڈر گیا اور بہت دعا کی اور بار گاہِ الٰہی میں عرض کیا کہ طریق نجات کیا ہے؟ تو مجھ پر کھولا گیا کہ خدا کے حضور کھڑے رہنا اور دعائیں۔ طوفان میں ایک کشتی ہے جو ٹوٹی ہوئی ہے مگر دعاؤں سے جڑ سکتی ہے۔ پھر میں اس بات پر غور کر رہا تھا کہ ملک میں وبا کیوں پھیلتی ہے؟ تو ایک مَلَک (فرشتہ) نے ابھی رستے میں آتے ہوئے مجھے تحریک کی کہ مَاخَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّالِیَعْبُدُوْنِ (الذریت:57)۔ ہر شخص فائدے کے لئے کوئی چیز بناتا ہے۔ مثلاً باغبان درخت لگاتا ہے، اب جب تک وہ چیز مثلاً درخت فائدہ دے اسے نہیں اُکھیڑا جاتا لیکن جب وہ غرض جس کے لئے وہ شے بنائی گئی

پوری نہ کرے تو پھر اس شے کو توڑ دیا جاتا ہے۔''

(خطباتِ نور صفحہ نمبر 487)

رحمت الٰہی:

پنڈ دادن خان میں رہائش کے دوران حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک رؤیا دیکھا جسے بیان کرتے ہوئے فرماتے ہیں:

''ایک اور رؤیا میں نے پنڈدادن خان میں دیکھا۔ وہاں ایک رشتہ دار تھا جو اپنی فضولیوں میں بڑا مشہور تھا۔ میں نے اس کو دیکھا کہ وہ بہشت میں ایک بڑی اونچی اٹاری پر ہے۔ جب میں نے اس کو اور اس نے مجھ کو دیکھا تو میں نے اس سے کہا کہ تم تو بڑے سیہ کار تھے تم کو بہشت میں اور پھر عرفات میں کیونکر موقع ملا؟ اس نے جواب میں کہا کہ:

''میری غریب الوطنی پر جناب الٰہی نے رحم فرمایا۔''

میں نے بیداری کے بعد اس کی بہت جستجو کی مگر کہیں پتہ نہ لگا۔ یہی معلوم ہوا کہ عرصہ سے مفقود الخبر ہے۔ دو برس کے بعد ایک میرے رشتہ دار نے مجھ کو بتایا کہ فلاں آدمی بمبئی کے قریب ایک مقام کلیانی میں مر گیا ہے۔وہ مکہ معظّمہ کو پاپیادہ جاتا تھا۔''

(مرقاۃ الیقین طبع اول 1912ء ص160)

بشارت:

8فروری 1914ء کو حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا:

''خداتعالیٰ نے اس بیماری میں مجھ سے وعدہ کیا ہے کہ پانچ لاکھ عیسائی افریقہ میں مسلمان ہوں گے۔ پھر فرمایا: مغربی افریقہ میں تعلیم یافتہ ہوں گے۔''

(روزنامہ الفضل ربوہ 22 مئی 1999ء صفحہ نمبر 5)

مسیح موعود علیہ السلام کی بیعت کا فائدہ:

حضرت مولانا غلام رسول راجیکی صاحب رضی اللہ عنہ روایت کرتے ہیں:

''نواب خان صاحب تحصیلدار مرحوم نے مجھ سے ذکر کیا کہ میں نے حضرت مولانا حکیم نورالدین صاحب سے ایک دفعہ عرض کیا کہ مولانا! آپ تو پہلے ہی باکمال بزرگ تھے آپ کو حضرت مرزاصاحب کی بیعت سے زیادہ کیا فائدہ ہوا؟ اس پر حضرت مولانا صاحب نے فرمایا:

''نواب خان! مجھے حضرت مرزا صاحب کی بیعت سے فوائد تو بہت حاصل ہوئے ہیں لیکن ایک فائدہ ان میں سے یہ ہوا ہے کہ پہلے مجھے زیارت بذریعہ خواب ہوا کرتی تھی اب بیداری میں بھی ہوتی ہے۔''

(حیات نور ص195-196 از حضرت مولانا شیخ عبدالقادر صاحب سابق سوداگر مل مقام اشاعت چراغ سٹریٹ نمبر3 دہلی دروازہ لاہور نومبر 1963ء)

جنّتی ہونے کی دعا:

مؤرخہ 10 مارچ 1912ء نماز مغرب کے بعد حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے درس کے دوران حضرت شاہ عبدالرحیم صاحب کا واقعہ بیان کرتے ہوئے فرمایا کہ:

''مجھے اللہ تعالیٰ نے فرمایا ہے کہ جتنے لوگ اس وقت تیری مجلس میں بیٹھے ہیں اگر تو ان کے لیے دعا کرے گا تو یہ سب جنت میں جائیں گے۔''

چنانچہ اس وقت حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا کہ: ''کوئی دوست میری مجلس سے نہ اٹھیں میں ابھی دعا کرتا ہوں۔''

(حیات نور صفحہ 553, 552)

1913ء کا پر رونق جلسہ:

جلسہ سالانہ 1913ء کا پررونق نظارہ دیکھ کر جلسہ کے بعد اللہ تعالیٰ کے فضل پر شکریہ ادا کرتے ہوئے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک نوٹ لکھا جس میں اپنی اس رؤیا کا ذکر کیا:

''اس جلسہ نے ان لوگوں کے خیالات کو بھی باطل کر دیا جو کہتے تھے کہ نورالدین گھوڑے سے گر گیا ہے جب ایک دفعہ خلافت کے خلاف شور ہوا تھا تو مجھے اللہ تعالیٰ نے رؤیا میں دکھایا تھا کہ میں ایک گھوڑے پر سوار ہوں اور ایسی جگہ پر جا رہا ہوں جہاں بالکل گھاس پھونس نہیں ہے اور خشک زمین ہے پھر میں نے گھوڑے کو دوڑانا شروع کر دیا اور گھوڑا ایسا تیز ہو گیا کہ ہاتھوں سے نکلا جا رہا تھا مگر اللہ تعالیٰ کے فضل سے میری رانیں نہ ہلیں اور میں نہایت مضبوطی سے گھوڑے پر بیٹھا رہا۔ دور جا کر گھوڑا ایک سبزہ زار میدا ن میں داخل ہو گیا جس میں قریباً نصف نصف گز سبزہ اُگا ہوا تھا، اس میدان میں جہاں تک نظر جاتی تھی سبزہ ہی سبزہ نظر آتا تھا۔ گھوڑے نے تیزی کے ساتھ اس میدان میں بھی دوڑنا شروع کر دیا۔ جب میں درمیان میں پہنچا تو میری آنکھ کھل گئی۔

میں نے اس خواب سے سمجھا کہ وہ لوگ جو کہتے ہیں کہ یہ خلافت کے گھوڑے سے گر جائے گا جھوٹے ہیں اور اللہ تعالیٰ مجھے اس پر قائم رکھے گا بلکہ کامیابی عطا فرمائے گا۔ سو خدا تعالیٰ کا فضل ہے کہ اس نے میری اس خواب کو بھی پورا کیا اور اس سال کے جلسہ نے اس کی صداقت بھی ظاہر کردی۔''

(اخبار الفضل قادیان 7 جنوری 1914ء صفحہ 14)

ولادت صاحبزادہ محمد عبداللہ صاحب:

18 نومبر 1913ء کو اللہ تعالیٰ نے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو پانچواں فرزند عطا فرمایا جس کا نام حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے عبداللہ رکھا۔ یہ بیٹا ایک نشان تھا کیونکہ جن دنوں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ گھوڑے سے گرنے کی وجہ سے شدید بیمار تھے اور ڈاکٹر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی زندگی سے مایوس تھے، اللہ تعالیٰ نے آپ کو ایک لڑکے کی بشارت دی تھی۔ چنانچہ اس وقت حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا ہے کہ میری جیب میں کسی نے ایک روپیہ ڈال دیا ہے۔ اس کی تفہیم یہ ہے کہ ایک لڑکا ہوگا۔''

اسی طرح ایک دوسرے موقع پر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا:

''جب میں بہت بیمار ہو گیا تھا۔تو ان ایام میں ہمارے ڈاکٹروں نے میری بڑی خدمت کی، ڈاکٹر الٰہی بخش صاحب رات کو بھی دباتے رہتے۔ انہوں نے بہت ہی خدمت کی۔میرا رونگٹا رونگٹا ان کا احسان مند ہے مگر ان کو میرے بچنے کی امید نہ تھی ایسے وقت میں خداتعالیٰ نے ایک بیٹے کی بشارت دی جو اب پوری ہوئی۔ فالحمدللہ۔''

(حیاتِ نور صفحہ 686)

ولی کی رضا مندی کے بغیر ایک بیوہ کے ساتھ نکاح کے بعد خواب:

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو ایک بیوہ کا پتہ لگا جسے حضرت خلیفۃ المسیح الاول رضی اللہ عنہ مختلف اسباب سے پسند کرتے تھے۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اس کے یہاں نکاح کی تحریک کی وہ عورت تو راضی ہو گئی مگر چونکہ ملک کے لوگ بیوگان کے نکاح کو نا پسندیدگی کی نگاہ سے دیکھتے تھے اس لئے اس عورت نے کہا کہ آپ نکاح کر لیں کچھ دنوں کے بعد میرے ولی بھی راضی ہو جائیں گے ۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ان ولیوں کو اس خیال سے معزول سمجھا کہ وہ شریعت کے خلاف بیوہ کے نکاح کو روکتے ہیں اور نکاح کی جرأت کر لی۔ ابھی وہ عورت حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے گھر میں نہیں آئی تھی کہ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے خواب میں رسول کریم صلی اللہ علیہ وسلم کو دیکھا کہ آپ صلی اللہ علیہ وسلم کا چہرہ زرد ہے، زمین پر لیٹے ہیں اور داڑھی منڈی ہوئی ہے۔حضور کریم صلی اللہ علیہ وسلم کو اس حالت میں دیکھ کر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ ہوشیار ہو گئے اور سمجھ گئے کہ یہ نکاح سنت کے خلاف واقع ہوا ہے۔ اس پر حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے ایک خط میاں نذیر حسین دہلوی اور ایک خط شیخ محمد حسین بٹالوی کو لکھا جس میں ان سے دریافت کیا کہ اگر بیوہ بالغ ہو مگر ولی نکاح میں روک بنے تو پھر کیا فتویٰ ہے؟ ان دونوں میں سے ایک کا جواب آیا کہ ایسے ولی معزول ہو جاتے ہیں اور بیوہ اپنے اختیار سے نکاح کر سکتی ہے کیونکہ حدیث لَا نِکَاحَ اِلَّابِوَلِیٍّ میں کلام ہے۔

خدائی انتباہ:

یہ جواب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے منشا کے عین مطابق تھا اس لئے آپ رضی اللہ عنہ اُٹھے کہ اس عورت کو گھر لے آویں مگر ابھی بیٹھک کے پھاٹک ہی پر پہنچے تھے کہ ایک شخص ایک حدیث کی کتاب لایا اور اَلْاِثْمُ مَا حَاکَ فِیْ صَدْرِکَ وَلَوْ اَفْتَاکَ الْمَفْتُوْنُ کی حدیث دکھا کر کہا کہ مجھے اس کا مطلب سمجھا دیجئے۔ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ فرماتے ہیں کہ:

''اس (حدیث) کو دیکھتے ہی میرا بدن بالکل سن ہو گیا اور میں نے کہا کہ تم لیجاؤ پھر بتادیں گے۔''

حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے سمجھا کہ یہ خدائی انتباہ ہے جو آپ رضی اللہ عنہ کو مفتی کے فتوے کے بعد ہوا ہے۔ اس کے بعد جب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ اس مسئلہ پر غور کرنے لگے تو آپ رضی اللہ عنہ پر نوم غیر طبعی طاری ہوگئی۔ خواب میں دیکھا کہ آنحضرت صلی اللہ علیہ وسلم تشریف لائے ہیں، پچیس سال کے قریب عمر معلوم ہوتی ہے، بائیں جانب سے آپ کی داڑھی خشخشی ہے اور داہنی جانب بال بہت بڑے ہیں۔حضرت خلیفۃ المسیح الاول رضی اللہ عنہ سمجھے کہ اگر بال دونوں طرف کے برابر ہوتے تو بہت خوبصورت ہوتے۔ پھر معاً حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے دل میں خیال آیا کہ چونکہ اس حدیث کے متعلق آپ کو تأمل ہے اس لیے یہ فرق ہے۔ تب حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے اسی وقت دل میں کہا کہ اگر سارا جہان بھی اس حدیث کو ضعیف سمجھے تو بھی میں اس کو صحیح سمجھوں گا۔ یہ خیا ل کرتے ہی حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے دیکھا کہ آنحضرت صلی اللہ علیہ وسلم کی داڑھی دونوں طرف سے برابر ہوگئی اور حضور ہنس پڑے اور حضرت خلیفۃ المسیح الاول

رضی اللہ عنہ سے فرمایا کہ کیا تو کشمیر دیکھنا چاہتا ہے؟ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے عرض کی ہاں یا رسول اللہؐ! یہ فرما کر حضور صلی اللہ علیہ وسلم چلدیئے اور حضرت خلیفۃ المسیح الاول رضی اللہ عنہ پیچھے پیچھے تھے، بانہال کے راستہ کشمیر گئے۔ یہ گویا بھیرہ چھوڑنے اور کشمیر کی ملازمت کی تحریک تھی جو آنحضرت صلی اللہ علیہ وسلم کی طرف سے ہوئی۔

(حیاتِ نور صفحہ 96 تا 97)

آخری بیماری کے دوران میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کے تین الہام:

فروری 1914ء کے آخر اور مارچ 1914ء کے شروع میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کی طبیعت بدستور علیل رہی۔ حرارت بھی ہو جاتی تھی اور رات کے وقت کھانسی کی تکلیف بھی ہوجاتی تھی۔ ان ایام میں حضرت خلیفۃ المسیح الاول رضی اللہ عنہ کو تین الہام ہوئے۔

1) **اِنَّ الَّذِیْ فَرَضَ عَلَیْکَ الْقُرْاٰنَ لَرَآدُّکَ اِلٰی مَعَادٍ-**

2) **اَلْحُمٰی مِنْ نَّارِ جَھَنَّمَ فَاطْفَوْھَا بِالْمَآءِ-**

3) بتایا گیا کہ اکثر بیماریوں کا علاج ہوا، پانی اور آگ سے اور دردوں کا آگ اور پانی سے۔ پھر فرمایا بہت حکمتیں کھلی ہیں۔ انشاء اللہ طبیعت بحال ہونے پر بتا ؤں گا۔

(حیات نور صفحہ 696)

رؤیا وکشوف حضرت خلیفۃ المسیح الثانی رضی اللہ تعالیٰ عنہ:

1905ء میں ہونے والا الہام:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ کو اوائل عمری میں ہی اللہ تعالیٰ کی طرف سے رؤیا، کشوف اور الہامات سے نوازا گیا چنانچہ حضرت مصلح موعود رضی اللہ عنہ فرماتے ہیں:

''میں ابھی سترہ سال کا تھا جو کھیلنے کودنے کی عمر ہوتی ہے کہ اس سترہ سال کی عمر میں خدا تعالیٰ نے الہاماً میری زبان پر یہ کلمات جاری کئے جو حضرت مسیح موعود علیہ الصلوٰۃ والسلام نے اپنے ہاتھوں سے ایک کاپی پر لکھ لیے کہ **اِنَّ الَّذِیْنَ اتَّبَعُوْاکَ فَوْقَ الَّذِیْنَ کَفَرُوْا اِلٰی یَوْمِ الْقِیٰمَۃِ** کہ وہ جو تیرے متبع ہوں گے اللہ تعالیٰ انہیں قیامت تک ان لوگوں پر فوقیت اور غلبہ د ے گا جو تیرے منکر ہوں گے۔''

(الفضل 9 جولائی 1937ء صفحہ 4)

ایک بار فرمایا:۔

''میں سمجھتا ہوں کہ یہ الہام میرے متعلق ہے خدا تعالیٰ نے مجھے ایسے مقام پر کھڑا کیا کہ دنیا اس کی مخالفت کے لیے آگئی، بیرونی مخالف بھی مخالفت کے لئے اٹھ کھڑے ہوئے اور منافق بھی اپنے سروں کو اٹھا کر یہ سمجھنے لگے کہ اب ان کی کامیابی کا وقت آ گیا ہے مگر میں حضرت نوح علیہ السلام کے الفاظ میں کہتا ہوں کہ جاؤ اور تم سب کے سب مل جاؤ اور سب مل کر اکھٹے ہو کر مجھ پر حملہ کرو اور تم مجھے کوئی ڈھیل نہ دو اور مجھے تباہ کرنے اور مٹانے کے لیے متحد ہو جاؤ پھر بھی یاد رکھو کہ خدا تمہیں ذلیل اور رسوا کرے گا اور شکست پر شکست دے گا اور مجھے اپنے مقصد میں کامیاب کرے گا۔''

(رؤیا کشوف سید نا محمود صفحہ نمبر8تا9)

1909ء میں ہونے والا الہام:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:

’’مجھے بھی خدا تعالیٰ نے پہلے خبر دی ہے کہ میں تجھے ایک ایسا لڑکا دوں گا جو دین کا ناصر ہو گا اور اسلام کی خدمت پر کمر بستہ ہوگا۔‘‘

(الفضل 8 اپریل1915ء)

ستمبر 1913ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:

’’1913ء میں مَیں ستمبر کے مہینہ میں چند دن کے لئے شملہ گیا تھا جب میں یہاں سے چلا ہوں تو حضرت خلیفۃ المسیح (الاوّل) کی طبیعت اچھی تھی لیکن وہاں پہنچ کر میں نے پہلی یا دوسری رات دیکھا کہ رات کا وقت ہے اور قریباًدوبجے ہیں، میں اپنے کمرہ (قادیاں) میں بیٹھا ہوں۔ مرزا عبدالغفور صاحب (جو کلا نور کے رہنے والے ہیں) میرے پاس آئے اور نیچے سے آواز دی میں نے اٹھ کر ان سے پوچھا کہ کیا ہے؟ انہوں نے کہا کہ حضرت خلیفۃ المسیح کو سخت تکلیف ہے تپ کی شکایت ہے ایک سو دو (102) کے قریب تپ ہو گیا تھا آپ رضی اللہ عنہ نے مجھے بھیجا ہے کہ میاں صاحب کو جا کر کہ دو کہ ہم نے اپنی وصیت شائع کر دی ہے مارچ کے مہینہ کے بدر میں دیکھ لیں۔ جب میں نے یہ رؤیا دیکھی تو سخت گھبرایا اور میرا دل چاہا کہ واپس لوٹ جاؤں لیکن میں نے مناسب خیال کیا کہ پہلے دریافت کر لوں کہ کیا آپ رضی اللہ عنہ واقع میں بیمار ہیں؟ سو میں نے وہا ں سے تار (Telegram) دیا کہ حضور کا کیا حال ہے؟ جس کے جواب میں حضرت صاحب نے لکھا کہ اچھے ہیں۔

یہ رؤیا میں نے اس وقت نواب محمد علی خاں صاحب رئیس مالیر کوٹلہ کو اور مولوی سید سرور شاہ صاحب کو سنا دی۔اب دیکھنا چاہئے کہ کس طرح اللہ تعالیٰ نے قبل از وقت مجھے حضرت صاحب کی وفات کی خبر دی اور چار باتیں ایسی بتائیں کہ جنہیں کوئی شخص اپنے خیال اور اندازہ سے دریافت نہیں کر سکتا۔

اوّل　تو یہ کہ حضور رضی اللہ عنہ کی وفات تپ سے ہو گی۔

دوم　یہ کہ آپ رضی اللہ عنہ وفات سے پہلے وصیت کر جائیں گے۔

سوم　یہ کہ وہ وصیت مارچ کے مہینے میں ہوگی۔

چہارم　یہ کہ اس وصیت کا تعلق بدؔر کے ساتھ ہو گا۔

اگر ان چاروں باتوں کے ساتھ میں یہ پانچویں بات بھی شامل کر دوں تو نامناسب نہ ہو گا کہ اس رؤیا سے یہ بھی ثابت ہوتا ہے کہ اس وصیت کا تعلق مجھ سے بھی ہو گا کیونکہ اگر ایسا نہ ہوتا تو میری طرف آدمی بھیج کر مجھے اطلاع دینے سے کیا مطلب ہو سکتا تھا؟

چوتھی بات کہ بدر میں دیکھ لیں تشریح طلب ہے کیونکہ وہ اس وقت بند تھا۔ بدر اصل میں چودھویں رات کے چاند کو کہتے ہیں پس اللہ تعالیٰ نے رؤیا میں ایک قسم کے اخفا رکھنے کے لیے مارچ کی چودھویں تاریخ کا نام

چودھویں تاریخ کی مشابہت کی وجہ سے بدر رکھا اور بتایا کہ یہ واقعہ چودہ تاریخ کو ہوگا۔ چنانچہ وصیت باقاعدہ طور پر جو شائع ہوئی یعنی اس کے امین نواب محمد علی خان صاحب نے پڑھ کر سنائی تو چودہ تاریخ کو ہی سنائی اور اسی تاریخ کو خلافت کا فیصلہ ہوا۔''

(تقریر جلسہ سالانہ 27دسمبر 1914ء ۔ برکات خلافت صفحہ 41تا46)

دسمبر 1932ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''چند ہی دن ہوئے میں نے ایک اور رؤیا دیکھا: دروازہ پر آواز دی گئی ہے کہ باہر آئیں ایک ضروری کام ہے۔ جب میں باہر آیا تو دیکھا کہ دروازہ پر شیخ عبدالرحمان صاحب قادیانی اور منشی برکت علی صاحب آڈیٹر صدر انجمن احمدیہ کھڑے ہیں اور ان کے ہاتھ میں ایک پارسل ہے۔ پارسل رسیوں سے بندھا ہوا ہے اور اُوپر مہریں لگی ہوئی ہیں وہ کاغذات کا بنڈل معلوم ہوتا ہے۔ انہوں نے بڑے ادب سے کاغذات پیش کئے، میرا ہی ادب نہیں کیا بلکہ کاغذات کا بھی ادب کیا، کہا: یہ پارسل حضرت مسیح موعود علیہ الصلوٰۃ والسلام نے بصیغۂ راز بھیجا ہے اور اس میں تاکیدی ارشاد فرمایا ہے اور یہ بھی کہ حاجی نبی بخش کو بھی شامل کر لیا جائے۔

منشی برکت علی صاحب کے سپرد میں نے چندہ کشمیر کا کام کیا ہوا ہے اس وقت میرا ذہن اس طرف گیا کہ اس پارسل میں کشمیر کے متعلق خاص ہدایات ہیں تو میں اس کام میں خدائی ہاتھ سمجھتا ہوں۔''

(الفضل 10جنوری 1933ء صفحہ 4)

جولائی یا اگست 1939ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:

''انگلستان اور جرمنی کی ابھی جنگ شروع نہیں ہوئی تھی کہ میں نے دھرم سالہ میں جہاں میں ان دنوں تبدیلی آب وہوا کے لئے مقیم تھا رؤیا دیکھا کہ میں ایک کرسی پر بیٹھا ہوں اور میرا منہ مشرق کی طرف ہے کہ ایک فرشتہ آیا اور اس نے جیسا کہ میرے سرشتہ دار ہوتے ہیں بعض کاغذات میرے سامنے پیش کر دیئے وہ کاغذات انگلستان اور فرانس کی باہمی خط و کتابت کے ساتھ تعلق رکھتے ہیں۔ مختلف ڈاکومنٹس (Documents) کے بعد ایک ڈاکومنٹ میرے سامنے پیش کیا گیا میں نے اسے دیکھا تو مجھے معلوم ہوا کہ وہ ایک چٹھی ہے جو انگریزی حکومت کی طرف سے فرانسیسی حکومت کو لکھی گئی ہے اور اس کا مضمون یہ ہے کہ ہمارا ملک سخت خطرہ میں گھر گیا ہے، جرمنی اس پر حملہ آور ہونے والا ہے اور قریب ہے کہ اسے مغلوب کر لے اس لئے ہم آپ سے خواہش کرتے ہیں کہ انگریزی اور فرانسیسی حکومتوں کا الحاق کر دیا جائے کہ دونوں کے شہریت کے حقوق یکساں ہوں۔ یہ چٹھی پڑھ کر خواب میں مَیں سخت گھبرا گیا اور قریب تھا کہ اسی گھبراہٹ میں میری آنکھ کھل جاتی کہ یکدم مجھے آواز آئی کہ یہ چھ ماہ پہلے کی بات ہے یعنی اس حالت کے چھ ماہ بعد حالات بالکل بدل جائیں گے اور انگلستان کے خطرہ کی حالت جاتی رہے گی۔ یہ رؤیا دھرم سالہ میں جولائی 1939ء کے آخر میں یا اگست کے شروع میں دیکھا تھا۔ برطانیہ نے 17جون 1940ء کو فرانسیسی حکومت کو تار دیا کہ دونوں ملکوں کی حکومت ایک کر دی جائے اور فرانس کا برطانیہ سے الحاق کر دیا جائے۔ حکومت ایک ہو، پارلیمنٹس

(Parliments) بھی ملا دی جائیں اور خوراک کے ذخائر اور خزانہ کو بھی ایک ہی سمجھا جائے۔''

(لنڈن ٹائمز مؤرخہ 18جون1940ء)

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ اسی رؤیا کے بارے میں مزید فرماتے ہیں:

''خدا تعالیٰ نے مجھے دوسری خبر یہ دی کہ یہ چھ مہینے کی بات ہے یعنی چھ ماہ کے بعد انگریزوں کی حالت بدل جائے گی۔ چنانچہ عین چھ ماہ کے بعد 10دسمبر اٹلی کو پہلی شکست ہوئی اور انگریزوں کی حالت میں تبدیلی پیدا ہونی شروع ہوئی۔''

(الموعود صفحہ 132 تا 135)

6/5جنوری 1944ء کی رؤیا:

حضرت مصلح موعود رضی اللہ عنہ کی ایک رؤیا جو کہ آپ رضی اللہ عنہ نے 6/5 جنوری 1944ء کو دیکھی یہ ایک لمبی رؤیا ہے جس حصے میں آپ نے اپنے مصلح موعود ہونے کا ذکر فرمایا ہے وہ درج ذیل ہے:

''جس وقت میں یہ تقریر کر رہا ہوں (جو الہامی ہے) یوں معلوم ہوتا ہے کہ محمد رسول کریم صلی اللہ علیہ وسلم کے ذکر کے وقت اللہ تعالیٰ نے خود رسول کریم صلی اللہ علیہ وسلم کو میری زبان سے بولنے کی توفیق دی ہے آپ صلی اللہ علیہ وسلم فرماتے ہیں: اَنَا مُحَمَّدٌ عَبْدُہٗ وَرَسُوْلُہٗ اس کے بعد حضرت مسیح موعود علیہ الصواۃ و السلام کے ذکر پر ایسا ہی ہوتا ہے اور آپ علیہ السلام فرماتے ہیں: اَنَـا الْـمَسِیْـحُ الْمَوْعُوْدُ اس کے بعد ان کو اپنی طرف توجہ دلاتا ہوں۔ چنانچہ اس وقت میری زبان پر جو فقرہ جاری ہوا یہ ہے وَاَنَـا الْـمَسِیْحُ الْمَوْعُوْدُ مَثِیْلُہٗ وَ خَلِیْفَتُہٗ' اور میں بھی مسیح موعود ہوں یعنی اس کا مثیل اور اس کا خلیفہ ہوں۔ تب خواب میں ہی مجھ پر ایک رعشہ کی سی حالت طاری ہو جاتی ہے اور میں کہتا ہوں کہ میری زبان پر کیا جاری ہوا اور اس کا کیا مطلب ہے کہ میں مسیح موعود ہوں اس وقت معاً میرے ذہن میں یہ بات آئی کہ اس کے آگے جو الفاظ ہیں مَثِیْـلُـہٗ میں اس کا نظیر ہوں ۔ اور اس کا خلیفہ ہوں۔ یہ الفاظ اس سوال کو حل کر دیتے ہیں اور حضرت مسیح موعود علیہ السلام کے الہام کہ وہ حسن و احسان میں تیرا نظیر ہو گا اس کے مطابق اور اسے پورا کرنے کے لئے یہ فقرہ میری زبان پر جاری ہوا اور مطلب یہ ہے کہ اس کا مثیل ہونے اور اس کا خلیفہ ہونے کے لحاظ سے ایک رنگ میں بھی مسیح موعود ہوں کیونکہ جو کسی کا نظیر ہو گا اور اس کے اخلاق کو اپنے اندار لے لے گا وہ ایک رنگ میں اس کا نام پانے کا مستحق بھی ہو گا۔

(تقریر جلسہ سالانہ 28 دسمبر 1944ء)

اس کے بعد حضرت مصلح موعود رضی اللہ تعالیٰ عنہ نے 20فروری1944ء کو ہوشیار پور اور12مارچ1944ء کو لاہور اور پھر مختلف جگہوں پر جلسوں میں اعلان فرمایا کہ حضور رضی اللہ عنہ ہی مصلح موعود ہوں۔

4مئی 1944ء کی رؤیا:

حضرت مصلح موعود رضی اللہ عنہ نے فرمایا:

''کل میں نے ایک چھوٹا سا نظارہ دیکھا جس کا کچھ حصہ یاد رہا اور کچھ حصہ بھول گیا یا شاید اتنا ہی نظارہ تھا۔ مجھے رؤیا میں آدمیوں کی قطار نظر آئی جیسے فوج ہوتی ہے مجھے وہ ساری قطار نظر نہیں آتی مگر یوں معلوم ہوتا ہے

کہ سب لوگ قطاروں میں کھڑے ہیں اورمیں اگلی صف میں ایک سرے پر ہوں مجھے وہاں سے ایک دو صفیں نظر آتی ہیں۔ ایک ایک صف میں پندرہ بیس آدمی ہیں اور وہ دس بارہ فٹ لمبی چلی جا تی ہے مگر سپاہیوں کی طرح نہیں کہ فاصلہ فاصلہ پر قطاریں ہوں بلکہ ایک قطار کے ساتھ دوسری اور دوسری کے ساتھ تیسری لگی ہوئی ہے اور میں پہلی صف کے سرے پر ایک طرف کھڑا ہوں جیسے افسر کھڑے ہوتے ہیں۔ اس وقت کوئی شخص بعض الفاظ اپنی زبان سے نکالتا ہے مجھے اس کے سارے الفاظ تو یاد نہیں مگر ایسا معلوم ہوتا ہے جیسے مارچ کا لفظ بولا جاتا ہے کہ وہ کہ رہا ہے یہ مارچ ہے حملہ کے لیے بھی اور فتح کے لیے بھی۔ یعنی یہ لوگ جو مارچ کریں گے اس میں دشمن پر حملہ بھی ہو جائے گا اور فتح بھی ان کو حاصل ہو جائے گی۔ مجھے اس کا اصل فقرہ بھول گیا مگر مفہوم یہی تھا کہ یہ فوج اب مارچ کرے گی اور اس کے دو کام ہوں گے اول دشمن پر حملہ کرے گی دوم حملہ کے ساتھ ہی اسے فتح حاصل ہو جائے گی۔''

پھر فرمایا:

''وہ لوگ جو قطاروں میں کھڑے ہیں جن کو میں فوج سمجھتا ہوں مگر ان سب کے کپڑے بالکل صاف اور دُھلے ہوئے ہیں اس سے مجھے خیال پیدا ہوتا ہے کہ ہمیں زمینداروں میں یہ رُوح پیدا کرنی چاہئے کہ ان کے کپڑے ہمیشہ صاف ستھرے ہونے چاہئیں کیونکہ رؤیا میں مَیں نے جتنے آدمی دیکھے ان کے کپڑے گو سادہ تھے مگر سب کے سب دھلے ہوئے اور صاف ستھرے تھے ظاہری نظافت بھی باطنی پاکیزگی کے لیے ایک ضروری چیز ہو کرتی ہے۔''

(الفضل 16 مئی1944ء صفحہ 2)

مئی1944ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا کہ میں ایک جہاز میں ہوں یا ایک ایسی چیز میں ہوں جو (بحری) جہاز کی طرز پر ہے اور اس (بحری) جہاز میں سے ساحل پر اُترا جیسے کوئی شخص قبر سے لوٹ کر واپس آتا ہے۔ عرصہ کی بات ہے دس بارہ سال ہوئے میں نے ایک دفعہ ایک رؤیا میں دیکھا کہ ایک جہاز ہے جو مدرسہ احمدیہ کے صحن میں کھڑا ہے مدرسہ احمدیہ کا صحن لمبا سا ہے اور کچھ کمرے شما ل کی طرف ہیں اور کچھ جنوبی طرف، میں نے رؤیا میں دیکھا کہ جنوبی طرف کے جو کمرے ہیں وہا ں کمرے نہیں بلکہ ایک بڑا سا (بحری) جہاز کھڑا ہے اور مدرسہ احمدیہ کا صحن ایسا معلوم ہوتا ہے جیسے جہاز کا یارڈ ہوتا ہے، میں اس جہاز میں بیٹھنے کے لئے گیا ہوں میرے ساتھ کچھ اوردوست بھی ہیں۔ چودھری ظفراللہ خاں صاحب بھی میرے ساتھ ہیں۔ ہم اس جہاز میں بیٹھ گئے ہیں اور ہم سمجھتے ہیں کہ اس جہاز میں بیٹھ کر ہم مدینہ منورہ جائیں گے۔ ہم اس جہاز میں اپنا اسباب بھی رکھ رہے ہیں۔ اور لوگ بھی اس میں بیٹھ رہے ہیں کہ اتنے میں مَیں نے حکم دیا ہے کہ ابھی سامان اُتار لو ابھی وقت نہیں آیا کہ مدینہ منورہ جائیں۔ چنانچہ سب دوست اُتر آئے اور سامان بھی اُتار لیا گیا کیونکہ میں کہتا ہوں کہ ابھی وقت نہیں آیا کہ ہم مدینہ منورہ میں جائیں۔ مدینہ جانے سے مراد کسی ایسے مقام کا میسر آجانا ہے جو احمدیت کے لیے اس کی ترقیات اور فتوحات اور کامیابیوں کا ذریعہ ہو جیسے مدینہ منورہ اسلام کی شان و شوکت کا مقام ثابت ہوا اور وہاں پہنچ کر اسلام بڑی سرعت سے چاروں طرف پھیلنا شروع ہوا۔ پس جہاز کے ذریعہ واپس آنے کے

ممکن ہے یہ معنی ہوں کہ آج سے دس بارہ سال پہلے جو خبر دی گئی تھی کہ ہم مدینہ منورہ جانے والے ہیں وہ سفر اب طے ہو گیا ہے اور اللہ تعالیٰ احمدیت کو اپنے فضل سے ایسا مقام عطا کرنے والا ہے جو فتوحات اور کامیابیوں کا پیش خیمہ ہو گا۔ اسی طرح یہ بھی بتایا گیا ہے کہ اس دوران میں جو ابتلا آئیں وہ بھی بعض کمزور طبائع کے لیے ٹھوکر کا موجب ہوتے ہیں اور بعض کے دلوں میں ان سے افسردگی بھی پیدا ہو تی ہے۔''

(الفضل 6 جون 1944ء صفحہ 3)

21 اپریل 1949ء کو ہونے والا الہام:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرمایا:

''جلسہ کے اختتام کے بعد جس دن ہم ربوہ سے واپس چلے (یعنی 21 اپریل 1949ء بروز جمعرات) مجھے ایک الہام ہوا۔ میں نے جس دن ربوہ سے واپس آنا تھا خاندان کی اکثر سواریاں ٹرین کے ذریعہ آئیں اور میں موٹر کے ذریعہ آیا، اس سے ایک تو پیسے کی بچت ہو گئی کیونکہ اگر میں موٹر میں نہ آتا تو موٹر نے خالی آنا تھا، دوسرے وقت کی بچت ہو گئی۔ میں، تین چار مستورات اور دفتر پرائیویٹ سیکرٹری کے چند آدمی، ہم موٹر پر آئے اور باقی افراد ٹرین کے ذریعہ۔ پہلے ٹرین لیٹ تھی اور اس کے آنے میں دیر ہوگئی اور یقین ہو گیا کہ یہ گاڑی لاہور کو جانے والی گاڑی کونہیں پکڑ سکے گی اس لئے ہم نے سب سواریوں کو واپس بلالیا کہ سب کو لاریوں میں لے جائیں گے لیکن جب ٹرین آئی تو ایک انسپکٹر جو ساتھ تھا اس نے کہا کچھ ڈبے لاہور سے اگلے جنکشن پر آئے ہوئے ہیں اور آپ لوگو ں کے لئے ریزرو (reserved) ہیں اس لئے اگلی گاڑی ان سواریوں کو لیے بغیر نہیں چلے گی۔ اس اطلاع پر پھر سواریوں کو ٹرین کے ذریعہ بھیج دیا گیا۔جب ٹرین چلی تو معلوم ہو کہ ان کا کھانا رہ گیا ہے چنانچہ کھانا موٹر کے ذریعہ چنیوٹ بھجوایا گیا۔اب صورت یہ تھی کہ جب تک موٹر واپس نہ آئے میں لاہور نہیں آ سکتا تھا اس لئے میں لیٹ گیا اور مجھ پر ایک غنودگی سی طاری ہو گئی اس نیم غنودگی کی حالت میں مَیں نے دیکھا کہ میں خدا تعالیٰ کو مخاطب کر کے یہ شعر پڑھ رہا ہوں۔

جاتے ہوئے حضور کی تقدیر نے جناب

پاؤں کے نیچے سے میرے پانی بہا دیا

میں نے اسی حالت میں سوچنا شروع کیا کہ اس الہام میں ''جاتے ہوئے'' سے کیا مراد ہے؟ اس پر میں نے سمجھا کہ مراد یہ ہے کہ اس وقت تو پانی دستیاب نہیں ہو سکا لیکن جس طرح حضرت اسماعیل علیہ السلام کے پاؤں رگڑنے سے زمزم پھوٹ پڑا تھا اسی طرح اللہ تعالیٰ کوئی ایسی صورت پیدا کردے گا کہ جس سے ہمیں پانی وافر میسر آنے لگے گا۔ اگر پانی پہلے ہی مل جاتا تو لوگ کہہ دیتے کہ یہ وادی بے آب و گیاہ نہیں یہاں تو پانی موجود ہے۔''پاؤں کے نیچے'' سے مراد یہ ہے کہ خدا تعالیٰ نے مجھے اسماعیل قرار دیا ہے جس طرح اسماعیل علیہ السلام کے پاؤں رگڑنے سے پانی بہ نکلا تھا اسی طرح یہاں خداتعالیٰ میری دعاؤں کی وجہ سے پانی بہا دے گا، ''بہانے'' سے مطلب یہ ہے کہ پانی وافر ہو جائے گا۔''

(الفضل 18 اگست 1949ء صفحہ 5)

26/27۔مئی 1950ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ فرماتے ہیں:
’’میں نے خواب دیکھا کہ ایک مرد ہے جو اپنے پاؤں سے کسی چیز کو مسل رہا ہے مگر خواب میں مَیں اس کو ایک مرد نہیں سمجھتا بلکہ مجھے یوں محسوس ہوتا ہے جیسے وہ تمام مردوں کا نمائندہ یا ان کا قائم مقام ہے۔ اس مرد پر ایک چادر پڑی ہوئی ہے اور وہ اپنے پیروں کو زمین پر اس طرح مار رہا ہے جیسے کسی چیز کو مسلنے کے لئے بار بار پیر مارے جاتے ہیں۔ اس وقت میں سمجھتا ہوں کہ جہاں اس کے پیر ہیں وہاں کیچڑ میں دنیا بھر کی عورتیں مچھلیوں کی صورت میں پڑی ہوئی ہیں۔ اور وہ ان کو اپنے پیروں سے مسلنا چاہتا ہے۔ یہ دیکھ کر میرے دل میں عورتوں کی ہمدردی کا جذبہ پیدا ہو گیا اور میں اس کے سینے پر چڑھ گیا اور پھر میں نے اپنی لاتیں لمبی کیں اور جہاں اس کے پاؤں ہیں وہاں میں نے بھی اپنے پاؤں پہنچا دیئے مگر وہ تو ان عورتوں کو مسلنے کے لیے اپنے پیر مار رہا ہے اور میں اس کے پاؤں کی حرکت کو روکنے اور ان عورتوں کو ابھارنے کے لیے اپنے پاؤں لمبے کر رہا ہوں اس دوران میں مَیں ان عورتوں سے مخاطب ہو کر کہتا ہوں: اے عورتو! تمہارے لیے آزادی کا وقت آ گیا ہے، تمہیں معلوم ہونا چاہئے کہ خداتعالیٰ نے اسلام اور احمدیت کے ذریعہ تمہاری ترقی کے راستے کھول دیئے ہیں اگر اس وقت بھی تم نہیں اٹھو گی تو کب اٹھو گی؟ اور اگر اس وقت بھی تم اپنے مقام اور درجہ کے حصول کے لئے جدو جہد نہیں کرو گی تو کب کرو گی؟
میں نے دیکھا کہ جوں جوں میں نے ان کو اُبھارنے کے لئے اپنے پیر ہلانے شروع کئے، نیچے سے وہ مچھلیاں جن کو میں عورتیں سمجھتا ہوں اُبھرنی شروع ہوئیں اور وہ اتنی نمایاں ہو گئیں کہ میرے پیروں میں ان کی وجہ سے کھجلی شروع ہو گئی اور اس آدمی کے پیر آپ ہی آپ کھلنے شروع ہو گئے یہاں تک کہ ہوتے ہوتے وہ بالکل کھل گئے پھر میں نے اپنے مضمون کو بدل دیا اور عورتوں سے مخاطب ہوتے ہوئے میں نے کہا: یہ وقت اسلام اور احمدیت کی خدمت کرنے کا وقت ہے اگر اس وقت مرد اور عورت مل کر کام نہیں کریں گے اور اسلام کے غلبہ کی کوشش نہیں کریں گے تو اسلام دنیا میں غالب نہیں آ سکے گا۔ تم کو چاہئے کہ اپنے مقام کو سمجھو اور اپنی ذمہ داریوں کا احساس رکھتے ہوئے دین کی جتنی خدمت بھی کر سکو اتنی خدمت کرو۔ پھر میں اور زیادہ زور سے ان سے کہتا ہوں: اگر تمہارے مرد تمہاری بات نہیں مانتے اور وہ دین کی خدمت کے لئے اپنے آپ کو پیش نہیں کرتے اور تمہیں بھی دین کا کام نہیں کرنے دیتے تو تم ان کو چھوڑ دو اور انہیں بتا دو کہ تمہارا ان سے اسی وقت تک تعلق رہ سکتا ہے جب تک وہ دین کی خدمت کے لئے تیار رہتے ہیں اور یہ الفاظ کہتے کہتے میری آنکھ کھل گئی۔
یہ رؤیا اس رؤیا سے جو پہلے شائع ہو چکی ہے اور جس میں ایک باغ اور ایک بادشاہ کا ذکر ہے ایک دو دن پہلے کی ہے۔‘‘

(الفضل 20 جون 1950ء صفحہ 2)

نومبر 1951ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:
’’میں نے دیکھا کہ گویا ہم قادیان سے ہجرت کر رہے ہیں ۔ یہ خیال نہیں آتا کہ وہی ہجرت ہے جو پہلے ہو چکی ہے اور اسی کا دوبارہ نظارہ دکھایا گیا ہے یا کوئی نئی ہجرت ہے۔ حضرت مسیح موعود علیہ الصلوٰۃ و السلام بھی

ساتھ ہیں گویا وہ ہجرت کر رہے ہیں اور میں ان کے ساتھ ہوں۔ جماعت نے اس خیال سے کہ پہلو پر سے کوئی حملہ نہ کرے تمام رستہ پر ایک طرف رسہ باندھا ہوا ہے اور دوسری طرف ریل یا ایسی ہی کسی چیز کی پٹڑی ہے درمیان میں چھوٹا سا رستہ ہے جس پر سے ہم گزر رہے ہیں۔میں آپ علیہ السلام کے ساتھ چل رہا ہوں اور ادب سے ایک دو قدم آپ سے پیچھے رہتا ہوںلیکن جہاں رستہ تنگ ہو جاتا ہے اور میں سمجھتا ہوں کہ باہر والی جانب آپ کے قریب ہو جائے گی اور حملہ کا امکان زیادہ ہو جائے گا وہاں میں تیز قدم چل کر آپ کے پہلو میں ساتھ ساتھ چلنا شروع کر دیتا ہوں تا کہ اگر حملہ ہو تو اس کی زد آپ علیہ السلام پر نہ پڑے اسی حالت میں میری آنکھ کھل گئی۔''

(الفضل 30نومبر1951ءصفحہ 2)

دسمبر1952ء کی رؤیا:

حضرت خلیفة المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا کہ میں کچھ لوگوں سے کہتا ہوں کہ ہجرت مکہ مکرمہ کی طرف بھی مقدر ہے اور یہ مجھے اللہ تعالیٰ نے پہلے بتا رکھا ہے اور میری کاپی میں لکھا ہوا ہے اس وقت مَیں ایک کاپی نکال کر دکھاتا ہوں کہ دیکھو اس میں یہ لکھا ہوا ہے اور یوں معلوم ہوتا ہے کہ اس میں بہت سی غیب کی اخبار لکھی ہوئی ہے۔

اس رؤیا کے ظاہری الفاظ سے معلوم ہوتا ہے کہ شاید کسی وقت مکہ مکرمہ کی حفاظت کے لیے مسلمانوں کو مکہ مکرمہ کی طرف ہجرت کرنی پڑے اللہ تعالیٰ سے دعا ہے کہ وہ اپنے اس مقدس شہر کو ہر شر سے بچائے اور اگر کسی وقت اسے خطرہ ہو تو ہم سب احمدی ہوں یا غیر احمدی اس کی حفاظت کے لئے سچی قربانی کی توفیق بخشے۔ اگر ظاہر مراد نہیں تو شاید اس رؤیا کی کوئی باطنی تعبیر ہو۔ وَاللّٰہُ اَعْلَمُ بِالصَّوَابِ۔''

(الفضل 24دسمبر1952ءصفحہ 2)

1956ء کا خواب:

حضرت خلیفة المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے خواب دیکھا کہ جرمنی کے مبلغ کا ایک خط آیا ہے کہ جرمنی کا ایک بہت بڑا آدمی احمدی ہو گیا ہے۔ بعد میں رؤیا میں ہی مجھے تار بھی آئی اوراس میں لکھا تھا کہ وہ احمدی ہو گیا ہے اور امید ہے کہ اس کے ذریعہ جرمنی میں جماعت کا اثر و رسوخ بڑھ جائے گا۔''

(الفضل 8فروری1957ءصفحہ 584)

2ستمبر1956ء کا خواب:

حضرت خلیفة المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے خواب میں دیکھا جیسے کوئی غیر مرئی وجود مجھے کہتا ہے (اغلبًا فرشتہ ہی ہو گا) کہ: اللہ تعالیٰ جو وقفہ وقفہ کے بعد جماعت میں فتنہ پیدا ہونے دیتا ہے تو اس کی یہ غرض ہے کہ وہ ظاہر کرے کہ جماعت کس طرح آپ کے پیچھے پیچھے چلتی ہے یا جب آپ کسی خاص طرف مڑیں تو وہ کس سرعت سے آپ کے ساتھ مڑتی ہے یا

جب آپ اپنی منزل مقصود کی طرف جائیں تو وہ کس طرح اس منزل مقصود کو اختیار کر لیتی ہے۔ جب وہ فرشتہ یہ کہہ رہا تھا تو میری آنکھوں کے سامنے جولاہوں کی ایک لمبی تانی آئی جو بالکل سیدھی تھی اور میرے دل میں ڈالا گیا کہ یہ صراط مستقیم کی مثال ہے جس کی طرف آپ کو خدا لے جا رہا ہے اور ہر فتنہ کے موقع پر وہ دیکھتا ہے کہ کیا جماعت بھی اسی صراط مستقیم کی طرف جا رہی ہے یا نہیں۔
تانی دکھانے سے یہ بھی مراد ہے کہ کس طرح نازک تاگے آپس میں باندھے جا کر مضبوط کپڑا کی صورت اختیار کر لیتے ہیں یہی حالت جماعت کی ہوتی ہے جب تک ایک امام کا رشتہ اسے باندھے رکھتا ہے وہ مضبوط رہتی ہے اور قوم کے ننگ ڈھانکتی رہتی ہے لیکن امام کا رشتہ اس میں سے نکال دیا جائے تو ایک چھوٹا سا بچہ بھی اسے توڑ سکتا ہے اور وہ تباہ ہو کر دنیا کی یاد سے مٹا دی جاتی ہے۔''

(الفضل 5 ستمبر 1956ء صفحہ 1)

نومبر 1956ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے خواب میں دیکھا تھا کہ خداتعالیٰ کے ملائکہ ربوہ کے اوپر، سارے ہیں، وہ آیتیں پڑھ پڑھ کر سنا رہے ہیں جو قرآن شریف میں یہودیوں اور منافقوں کے لئے آئی ہیں اور جن میں یہ ذکر ہے کہ اگر تم کو مدینہ سے نکالا گیا تو ہم بھی تمہارے ساتھ مدینہ سے نکل جائیں گے اور اگر تم سے لڑائی کی گئی تو ہم بھی تمہارے ساتھ مل کر مسلمانوں سے لڑائی کریں گے۔ لیکن قرآن شریف منافقوں سے فرماتا ہے کہ نہ تم یہودیوں کے ساتھ مل کر مدینہ سے نکلو گے اور نہ ان کے ساتھ مل کر مسلمانوں سے لڑو گے یہ دونوں جھوٹے وعدے ہیں اور صرف یہودیوں کو انگیخت کرنے کے لئے ہیں۔

چنانچہ دیکھ لو پہلے تو پیغامیوں نے کہا کہ ہمارا اس فتنہ سے کوئی تعلق نہیں لیکن اب وہ منافقوں کو ہر ممکن مدد دینے کا اعلان کرتے ہیں اور کہتے ہیں کہ ہمارا روپیہ اور ہماری تنظیم اور ہمارا اسٹیج سب کچھ تمہارے لئے وقف ہے گویا وہی کہہ رہے ہیں کہ جو خواب میں بتایا گیا تھا۔ لیکن ابھی زیادہ زمانہ نہیں گزرے گا کہ وہ اس مدد سے پیچھے ہٹ جائیں گے اور ان لوگوں سے بے تعلق ہو جائیں گے کیونکہ خدا تعالیٰ کا یہی منشا ہے کسی بڑے آدمی کی طرف منسوب ہونا اب باغیوں کو کوئی فائدہ نہیں دے گا اور پیغام صلح والے اپنے وعدے جھوٹے ثابت کریں گے اور کبھی وقت پر ان کی مدد نہیں کریں گے۔

(نظام آسمانی کی مخالفت اور اس کا پس منظر، تقریر جلسہ سالانہ 27 نومبر 1957 شائع کردہ الشرکتہ الاسلامیہ لمٹیڈ ربوہ)

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''بارش ہو رہی ہے اور ہم نماز پڑھنا چاہتے ہیں مگر بارش کی وجہ سے چونکہ کیچڑ ہے ہم نماز نہیں پڑھ سکتے اور اس جگہ جو چھت ہے وہ (لکڑی کے) بالوں والی نہیں بلکہ لوہے کی سلاخوں کی ہے جس میں سے پانی گر سکتا ہے تب میں نے کسی چیز کا سہارا لے کر جو پاس کی چھت پر لوگ بیٹھے تھے ان سے کہا کہ پاس کے کمرہ میں عورتوں سے کہہ دو کہ پردہ کرلیں تاکہ ہم کمرہ میں نماز پڑھ سکیں کیونکہ باہر بارش کی وجہ سے کیچڑ ہے۔ پھر میں نے اپنے ساتھیوں سے کہا کہ میرا منشا تھا کہ اس جگہ مکان کو وسیع کیا جائے اور کچھ اور چھت ڈال لی جائے تاکہ نمازی اس میں آسکیں اس کے بعد میری آنکھ کھل گئی ۔

اس رؤیا میں بھی قادیان جانے کا ذکر ہے گو زیادہ تفصیلی نہیں۔ رؤیا میں زیادہ تفصیل تھی مگر بہرحال یہ بھی ایک مبارک رؤیا ہے اور مسجد مبارک کا دیکھنا بھی اچھا ہے۔‘‘

(الفضل یکم فروری 1957ء۔صفحہ 3-2)

اگست 1957ء کا خواب:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

’’میں نے خواب میں دیکھا کہ حضرت خلیفہ اول بیٹھے ہوئے ہیں اور ان کی پیٹھ کے پیچھے ایک پہاڑی ٹیلہ ہے اس پر کچھ لوگ بیٹھے ہیں اور میں سمجھتا ہو کہ وہ لوگ پیغامی ہیں۔ اس وقت میرے دل میں خیال گزرا کہ پیغامیوں کے لیے تو خدا نے شکست رکھی ہے یہ ٹیلہ پر کیوں بیٹھے ہیں؟ تب میں نے خلیفہ اوّل کو مخاطب کر کے یہی بات کہی کہ قرآن کے عین وسط میں تو لکھا ہے کہ مسیح موعود اور آپ کی سچی جماعت بہت اونچی ہو جائے گی اور ٹیلہ پر تو پیغامی بیٹھے ہیں۔ اس وقت خواب میں مجھے یہ یاد نہیں آیا کہ وسط قرآن میں کون سی سورتیں ہیں۔ میں نے یوں ہی اشارۃً بات کر دی۔ اس پر خلیفہ اول نے کہا کہ میاں! تم نے ہی اس مسئلہ کے متعلق سوچا ہے تو تم ہی اس پر تقریر کرو۔ اس کے بعد آنکھ کھل گئی۔ اور کئی دن میں سوچتا رہا کہ قرآن مجید کے وسط میں کون سا مضمون ہے جس سے میں نے استدلال کیا تھا لیکن خواب کا یہ حصہ ایسا بھولا کہ کسی طرح یاد نہ آتا تھا۔ آخر بیس دن کے بعد یہ خواب آئی اور میں نے غور کیا تو معلوم ہوا کہ قرآن کے وسط میں سورۃ اِسراء آتی ہے جس کے مضمون کے متعلق پرانے مفسرین کا خیال ہے کہ اس میں معراج کا ذکر ہے۔ گو میں اس خیال سے متفق نہیں ہوں۔ ہاں! یاد آیا کہ حضرت خلیفہ اوّل نے آسمان کی طرف ہاتھ اٹھا کر بھی خواب میں کہا تھا کہ حضرت مسیح موعود علیہ السلام اور آپ کی مخلص جماعت کے لیے اتنے اونچے جانے کی خبر دی گئی ہے یعنی آسمان تک بلند ہونے کی خبر ہے۔‘‘

(الفضل 14 اگست 1957ء۔صفحہ 3)

اکتوبر 1959ء کی رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

’’مجھے بھی ایک دفعہ خدا تعالیٰ کی طرف سے رؤیا میں دکھایا گیا تھا کہ خدا تعالیٰ کا نور ایک سفید پانی کی شکل میں پھیلنا شروع ہوا ہے یہاں تک کہ پھیلتے پھیلتے وہ دنیا کے گوشے گوشے اور اس کے کونے کونے تک پہنچ گیا۔ اس وقت میں نے بڑے زور سے کہا کہ احمدیوں کے دلوں پر اللہ تعالیٰ کا فضل نازل ہوتے ہوتے ایک زمانہ ایسا آئے گا۔ انسان یہ نہیں کہے گا اے میرے ربّ! اے میرے ربّ!! تو نے مجھے کیوں پیاسا چھوڑ دیا؟ بلکہ وہ یہ کہے گا کہ اے میرے ربّ! اے میرے ربّ! تو نے مجھے سیراب کر دیا یہاں تک کہ تیرے فیضان کا پانی میرے دل کے کناروں سے اچھل کر بہنے لگا۔‘‘

(الفضل 28 اکتوبر 1959ء۔صفحہ 4)

ایک مبشر رؤیا:

حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے فرمایا:

''میں نے دیکھا کہ میں بیت الدعا میں بیٹھا تشہد کی حالت میں دعا کر رہا ہوں کہ الٰہی! میرا انجام ایسا ہو جیسا کہ حضرت ابراہیم علیہ السلام کا ہوا۔ پھر جوش میں آکر کھڑا ہو گیا ہوں اور یہی دعا کر رہا ہوں کہ دروازہ کھلا ہے اور میر محمد اسماعیل صاحب اس میں کھڑے روشنی کر رہے ہیں۔ اسماعیل کے معنی ہیں خدا نے سن لی اور ابراہیمی انجام سے مراد حضرت ابراہیم علیہ السلام کا انجام ہے کہ ان کے فوت ہونے پر خدا تعالیٰ نے حضرت اسحاق علیہ السلام اور حضرت اسماعیل علیہ السلام دو قائمقام کھڑے کر دیئے۔ یہ ایک طرح کی بشارت ہے جس سے آپ لوگوں کو خوش ہو جانا چاہئے۔''

(عرفان الٰہی انوارالعلوم جلد 4۔صفحہ 288)

(یہ مبشر رؤیا اس طرح پوری ہوئی کہ جس طرح اللہ تعالیٰ حضرت ابراہیم علیہ السلام کے دو بیٹوں حضرت اسحٰق علیہ السلام اور حضرت اسماعیل علیہ السلام کو نبوت کے مقام پر فائز کیا اسی طرح حضرت مصلح موعود رضی اللہ عنہ کے دو بیٹوں حضرت حافظ مرزا ناصر احمد صاحب رحمہ اللہ تعالیٰ اور حضرت مرزا طاہر احمد صاحب رحمہ اللہ تعالیٰ کو خلیفۃ المسیح بنایا الحمدللہ۔)

رؤیا و کشوف حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ:

خلیفہ اللہ تعالیٰ ہی بناتا ہے:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ خلافت اور انتخاب خلافت کے بارے میں فرماتے ہیں:

''میری خلافت کے تھوڑے ہی عرصہ کے بعد مجھے اللہ تعالیٰ نے الہاماً فرمایا:

یَا دَاوٗدُ اِنَّا جَعَلْنَاکَ خَلِیْفَةً فِیْ الْاَرْضِ۔''

(حیاتِ ناصر جلد 1۔صفحہ 370)

مبشر خواب:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ بیان کرتے ہیں:

''میں نے دیکھا کہ ہم قادیان میں ہیں اور مجھے اور منصورہ بیگم (جو میری بیگم ہیں) ان کو عرفانی صاحب کے گھر کسی تقریب پر بلایا گیا ہے اور جب ہم پہنچے ہیں تو وہ گلی (جو ہماری آنکھوں کے سامنے گلیاں پھرتی رہتی ہیں) قادیان کی اسی گلی میں سے گزرے ہیں جو ماتھا ہے گلی کی طرف عرفانی صاحب کے گھر کی وہ بھی وہی ہے جو ہم نے دیکھا تھا لیکن جس وقت ہم اندر داخل ہوئے ہیں تو ایسا معلوم ہوتا ہے کہ ایک بہت بڑا حلقہ ہے جس کا دروازہ جو ہے اندر داخل ہونے کے لئے وہ بھی قریباً اتنا بڑا ہے جتنی یہ مسجد اور دو منزلہ اوپر تک گیا ہوا ہے۔ دونوں طرف اس کے کمروں کی قطار ہے اور جہاں وہ ختم ہوتے ہیں وہاں ہماری حویلیاں چاروں طرف کمرے ہوتے ہیں۔ تو جو مجھے نظارہ نظر آیا اس سے ایک کمرہ پھر دونوں طرف ایک ایک کمرہ وہاں بھی ہے اور سامنے ایک اونچی جگہ ہے سبز گھاس سے ڈھکی ہوئی اور ساری اس تقریب کا انتظام وہاں ہے اور ہمیں ہو لے گئے ہیں اور سب سے اونچی جگہ جو اس قلعہ کے اندر کی دیوار کی طرف منہ کر کے ایک کاؤچ بچھا ہوا ہے ہم دونو ں کو اس کے اوپر جا کر بٹھا دیا اور اس وقت میں نے دیکھا کہ سامنے کی دیوار جو اندازے کے مطابق

شاید دو سو یا تین سو فٹ ہو گی جس کا ہال ہی اتنا بڑا تھا داخلے کا ایک اندازہ کر سکتے ہیں، اتنی خوبصورتی کے ساتھ سجائی ہوئی ہے کہ انسان اس زندگی میں اس کا تصور بھی نہیں کر سکتا، مختلف رنگ ہیں جو نکل رہے ہیں دیوار میں سے پھوٹ پھوٹ کر، نہ کوئی بلب ہے وہاں اور نہ کوئی ٹیوب ہے اور اس خوبصورتی میں میں محو ہو جاتا ہوں اتنی خوبصورتی ہے! میں تفصیل میں نہیں جاتا یعنی جب پہلی نظر اس پر پڑی ہے تو میں محو ہو گیا ہوں خوبصورتی میں، کچھ عرصہ کے بعد پھر میں نے اس کی تفصیل میں جانا شروع کیا تو پہلی چیز جو میرے سامنے نمایاں ہوئی وہ یہ تھی کہ سامنے بالکل اس کی بلندی پر جو دوسری منزل کی چھت کے قریب ہے بہت خوبصورت پھول جو پہلے نظر آرہے تھے وہ ابھرے ہوئے تھے تو پہلے ہی لیکن توجہ نے انہیں اور اُبھار دیا اور میں نے دیکھا کہ وہاں پورے اس کی چوڑائی میں جو قریباً اتنی تھی جتنی یہ سامنے کی دیوار ہے۔ اس کے اوپر لکھا ہوا ہے: اَلَیۡسَ اللّٰہُ بِکَافٍ عَبۡدَہٗ جیسا کہ میں نے بتایا ہے اور مختلف رنگ ہیں اس کے بیچ سے پھوٹ رہے ہیں۔ اس کے بعد میں نے زیادہ غور کرنا شروع کیا خوبصورتی کی تعریف پر تو میں نے دیکھا (ویسے میں مختصر کر رہا ہوں کیونکہ دیر ہو گئی ہے بعض حصہ عام آپ کو بتانے کے لئے تاکہ آپ کو دعا کی طرف زیادہ توجہ ہو) کہ وہ سارے خوبصورت پھول سے جو ہیں، وہ سارے شعر ہیں جن کو لکھا اس طرح گیا ہے۔ سبز رنگ کی روشنی ان میں سے نکل رہی ہے کہ وہ پھول نظر آتے ہیں پہلی نظر میں لیکن ہیں وہ شعر۔ جب میں نے غور کیا، مجھے کوئی شعر یاد نہیں رہا لیکن مجھے یہ یاد ہے کہ میں نے دو چار شعر پڑھے ہیں جب میں نے پڑھے تو مجھے یہ محسوس ہوا کہ یہ تو میرا سہرا ہے، شادی کے موقع پر جو سہرا کہا جاتا ہے، وہ ساری دیوار کے اوپر کئی سو شعر لکھا ہوا ہے اور سارا سہرا ہے اور میں دل میں حیران ہوتا ہوں اور اس کی تعبیر یہ ہے کہ اللہ تعالیٰ غیر متوقع حالات میں خوشخبریوں کے سامان پیدا کرے گا، میں دل میں سوچتا ہوں کہ یہ عجیب لوگ ہیں انہوں نے مجھے بتایا ہی نہیں اور میرا یہ انتظام کر دیا ہے یہاں اور میرا سہرا بھی وہاں لکھ دیا ہے اور سارے پہ سجا دیا اور فنکشن کر دیا۔ یہ کیا انہوں نے کیا ہے؟ یہ عجیب بات ہے کہ نہ کوئی مشورہ اور نہ کچھ اور یہ کیا ہو گیا ہے۔

تو اس کے بعد میں نے اور غور کیا تو میں نے دیکھا کہ دائیں طرف کا برج اوپر سے نیچے تک نہایت خوبصورتی کے ساتھ سجا ہوا تھا اور جس کے ہر ابھار اور پھول کی شکل میں سے روشنی مختلف رنگوں کی نکل رہی تھی وہ سب کیلے کا ہے یعنی کیلے ہیں اس طرح ترتیب سے رکھے ہوئے کہ انہی سے الفاظ بنتے ہیں اور ان کے اندر سے ہی روشنی نکل رہی ہے۔ کیلا اپنی تاثیر کے لحاظ سے بہت اچھا ہے اور درمیان میں ساری دیوار کے اوپر جو سجاوٹ ہے وہ خشک پھل کی ہے، بادام اور پستہ اور اس قسم کی دوسری جو چیزیں ہیں ان کے ہی سارے پھول بنائے گئے ہیں اوران سے ہی وہ شعر لکھے گئے ہیں اور حروف بنائے گئے ہیں اور ہر ٹکڑا جو ہے یعنی ایک بادام جو ہے اس کے اندر سے روشنی نکل رہی ہے کسی میں سے سرخ کسی میں سے سبز، کسی میں سے کسی اور قسم کی مختلف روشنیاں ہیں اور وہ اندر سے پھوٹ پھوٹ کر جس طرح پانی بہ رہا ہوتا ہے چشمہ سے نکل کے اسی طرح روشنیاں نکل رہی ہیں ان سے۔ پھر میں نے دیکھا تو دائیں طرف ایک کمرہ جو اکیلا ہی ہے اس حصہ کا اور اس بازو کا اس پر جب میری نظر پڑی یعنی مجھے خیال نہیں آتا خواب میں کہ اس وقت اُبھری ہیں لیکن میری نظر پڑی تو بیس فٹ اونچائی اور بارہ پندرہ فٹ چوڑائی کی دیوار کے اوپر ایک عورت کی تصویر ہے اور جب میں نے اس کو غور سے دیکھا تو مجھے یہ نظر آیا کہ وہ عورت قیام میں ہے۔ اس طرح اس نے ہاتھ باندھے ہوئے ہیں۔ آنکھیں اس کی نیچی ہیں سجدہ گاہ کی طرف اور سر ڈھکا ہوا ہے تو میرے دیکھتے دیکھتے یعنی پہلے تو میں سمجھا تھا کہ تصویر ہے دیوار کے اوپر بن گئی لیکن میرے دیکھتے دیکھتے اس میں زندگی پیدا ہوئی اور اس کے ہونٹ ہلنے

لگے اور ہے وہ کافی فاصلے پر مجھ سے کیونکہ میں اس کے مقابلہ پر کاؤچ کے اوپر بیٹھا ہو اہوں لیکن وہ بڑی نمایاں مجھے نظر آرہی ہے اور اس کے ہونٹ اس طرح ہل رہے ہیں جس طرح وہ سورۃ فاتحہ پڑھ رہی ہو اور پھر اس کے بعد میں نے دیکھا کہ دائیں طرف وہ مجھے لے گئے ہیں دکھانے کیلئے تو جو دائیں طرف کمرہ تھا جب میں وہاں پہنچا ہوں میں اور جو میرے ساتھی ہیں تو جو سب کا مالک اور ان کا کرتا دھرتا ہے اس نے مجھے کہا یہ دیکھیں دائیں طرف!!! اس نے ہاتھ سے اشارہ کیا جب میں نے اس طرف دیکھا تو وہاں پانچ آٹھ گز کی کارڈ بورڈ پر جس طرح کا رڈ پر آدمیوں کی شکلیں بنائی گئیں ہوں اس طرح پہلو بہ پہلو وہ کھڑی ہیں وہ پانچ شکلیں جن میں سے یا دو عورتیں تھیں یا تین لڑکیاں دو مرد یا دو لڑکیاں اور تین مرد اب مجھے یاد نہیں رہا اور جب میں نے یوں دیکھا تو ان کے اندر بھی زندگی پیدا ہوئی اور انہوں نے ہونٹ ہلانے شروع کئے لیکن میں یہ نہیں سمجھا کہ یہ ہونٹ قرآن کریم کی تلاوت یا خدا تعالیٰ کی حمد کر رہے ہیں لیکن ہونٹوں کو ہلتے ہوئے میں نے دیکھا اور کہنے والے نے اس وقت یہ کہا کہ یہ وہ ہمارے لوگ ہیں جو مر چکے ہیں تو میں نے اس کو جواب دیا جو تمہارے لوگ مر چکے ہیں مجھے ان سے کوئی دلچسپی نہیں اور یہ کہہ کر کہ مجھے ان سے کوئی دلچسپی نہیں میں اپنی بائیں طرف گھوم گیا اور وہاں کچھ قرآن مجید رکھے ہوئے تھے میں نے انہیں غور سے دیکھنا شروع کر دیا۔
ویسے تو بڑی مبشر خواب ہے اس کے دو حصے یہ بھی ہیں کہ ان اقوام کا ایک حصہ اسلام کی طرف مائل ہو جائے گا اور کچھ حصہ جو ہیں انہوں نے اپنے لئے ہلاکت اور موت کو اختیار کرنا ہے۔ ہمیں جس چیز میں دلچسپی ہے وہ یہ ہے کہ جتنوں کو ہم موت اور ہلاکت سے بچا سکیں ہم انہیں بچا لیں۔‘‘

(خطباتِ ناصر جلد 1 ۔صفحہ 782 تا 784)

مُبَارَکٌ وَّ مُبَارَکٌ وَّکُلُّ اَمْرٍمُبَارَکٌ یَّجْعَلُ فِیْہِ:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ علیہ فرماتے ہیں:

’’جس وقت ہم یورپ گئے اس وقت ہمارا یہ راستہ تھا۔ پہلے فرینکفورٹ پھر زیورک پھر ہیگ پھر ہیمبرگ۔ پھر کوپن ہیگن اور پھر لنڈن اور گلاسگو۔ زیورک میں ایک دن صبح میری آنکھ کھلی تو میری زبان پر حضرت مسیح موعود علیہ الصلوٰۃ و السلام کا یہ الہام تھا: مُبَارَکٌ وَّ مُبَارَکٌ وَّکُلُّ اَمْرٍمُبَارَکٌ یَّجْعَلُ فِیْہِ۔ (تذکرہ ایڈیشن چہارم ۔صفحہ 83) یہ الہام اخبار الفضل میں بھی چھپ چکا ہے۔ اس سے دوسرے دن تین بجے کے قریب میری آنکھ کھلی اور میری زبان پر قرآن کریم کی ایک آیت تھی ا ور ساتھ ہی مجھے اس کی ایک ایسی تعبیر بتائی گئی جو بظاہر انسان ان الفاظ سے نہیں نکا ل سکتا اور میں سمجھتا ہوں کہ یہ تعبیر مجھے اللہ تعالیٰ نے ہی سکھلائی تھی۔ میں خوش بھی ہوا لیکن مجھے حیرت بھی ہوئی کہ بعض دفعہ کیا کیا تعبیریں نکل آتیں ہیں۔ اگر میرے ذہن پر چھوڑا جاتا یا آپ میں سے کو ئی ماہر تعبیر بنانے والا بھی ہوتا تو ا س کی وہ تعبیر نہ کرتا جو اس وقت میرے ذہن میں آئی اور ابھی اس خواب کو دیکھے چار پانچ گھنٹے ہی ہوئے تھے کہ وہ پوری ہو گئی چونکہ طبیعت پر اثر تھا یہ خواب جلد پوری ہونے والی ہے اس لئے جس وقت منصورہ بیگم کی آنکھ کھلی میں نے انہیں بتا دیا کہ میری زبان پر یہ آیت جاری ہوئی ہے اور مجھے اس کی یہ تعبیر بتائی گئی ہے اس کو یاد رکھ لو۔ پھر چار پانچ گھنٹوں کے بعد ہمیں پتہ لگ گیا کہ اس تعبیر کے لحاظ سے وہ خواب پوری ہو گئی جیسا کہ حضرت ابراہیم علیہ السلام نے فرمایا تھا کہ مجھے دلی اطمینان کے لئے اللہ تعالیٰ نے دوسرے ہی روز ایک ایسی بات بتا دی جو چند گھنٹوں میں پوری ہونے والی تھی اور شاید اس وقت

دنیا کے اس حصہ میں پوری ہو رہی تھی جس کے متعلق خبر دی گئی تھی اسی لئے وہ میرے لئے بھی اور دوسروں کے لیے بھی تقویت ایمان اور تسکین قلب کا موجب ہوئی۔ وہ خواب کیا تھی اور وہ تعبیر کیا تھی جو مجھے بتائی گئی؟ وہ ایک خاص مصلحت کے ماتحت میں اس وقت نہیں بتا رہا ویسے وہاں بھی اور یہاں بھی میں نے بعض دوستوں کو وہ خواب اور تعبیر بتا دی ہے۔

اسی طرح کوپن ہیگن میں صبح کی نماز سے پہلے جاگتے ہوئے (گو آنکھیں میری بند تھیں) میں نے ایک نظارہ دیکھا، وہ نظارہ اپنی ذات میں غیر معمولی نہیں لیکن اس کا جو اثر تھا وہ بڑا عجیب اور غیر معمولی تھا کہ دل و دماغ اور جسم کی روئیں روئیں سے سرور اور حمد کے چشمے پھوٹنے لگ گئے اور اللہ تعالیٰ کے فضلوں کو دیکھ کر جو کیفیت ایک مومن کی ہوتی ہے (وہ عجیب رنگ میں کچھ جذباتی بھی ہوتی ہے اور کچھ مجذوبانہ بھی، وہاں عقل کو کوئی دخل نہیں ہوتا محبت اور پیار کو دخل ہوتا ہے) پیدا ہو گئی۔ نظارہ تو میں نے صرف یہ دیکھا کہ میں ایک مسجد میں ہوں اور محراب میں تین صفیں پیچھے کھڑا ہوں یعنی تیسری صف میں اور گویا میں انتظار کر رہا ہوں کہ نمازی آئیں تو میں نماز پڑھاؤں۔ میں نے دیکھا کہ دائیں طرف سے دیوار کے ساتھ ساتھ ایک دوست جن کا نام عبدالرحمٰن ہے مسجد میں داخل ہوئے ہیں چہرے سے معلوم ہوتا ہے کہ وضو کرتے ہی سیدھے چلے آ رہے ہیں اور دیوار کے ساتھ ساتھ پہلی صف کی طرف خراماں خراماں چل رہے ہیں (پہلی صف میں اس وقت صرف دو تین آدمی ہیں) میرے سامنے ان کا چہرہ کا بایا ں حصہ آیا ہے اور عجیب بشاشت اور مسکراہٹ ان کے چہرہ پر پھیل رہی ہے اور ا س کو دیکھ کر میرے دل میں بھی عجیب سرور پیدا ہوا میرے پیچھے ایک شخص کھڑا ہے جس کا نام بشیر ہے لیکن میں نے اسے نہیں دیکھا، میں نے خواب اس وقت کسی کو بتائی نہیں تھی لیکن اس روز مبلغین کی کانفرنس تھی شام کو چار بجے کے قریب تبادلہ خیالا ت اور رپورٹو ں کے بعد بعض تجاویز زیر غور آئیں۔ آخر میں نے کچھ نصائح کرنی تھیں۔اس وقت میں نے انہیں بتایا کہ آج صبح میرے ساتھ اللہ تعالیٰ نے پیار کا یہ سلوک کیا ہے اور سرور کی یہ روحانی کیفیت میرے اندر اب بھی موجود ہے اس پر چودھری مشتاق احمد صاحب باجوہ کہنے لگے میں نے اور بشیر احمد صاحب آرچرڈ نے گیارہ بجے یہ باتیں کیں تھیں کہ کوئی بات ضرور ہے حضور وہ نہیں جو روز ہوا کرتے تھے۔ تو گویااس وقت وہ بھی ایک روحانی کیفیت محسوس کر رہے تھے اور میں اس وقت بھی سرور محسوس کر رہا تھا۔ گیارہ بجے کے قریب پندرہ منٹ کے لئے ہم نے کانفرنس کو بند کر دیا تھا کہ مبلغین ایک ایک پیالی چائے پی لیں کیونکہ وہاں لوگوں کو اس وقت ایک پیالی چائے پینے کی عادت ہے اور بشیر احمد آرچرڈ انگریز ہیں اور سکاٹ لینڈ میں ہمارے مبلغ ہیں۔

پس رحمٰن کی رحمانیت نے ایک بشارت دی اور کوپن ہیگن میں ہم نے اللہ تعالیٰ کے فضل کے پیار کے نظارے دیکھے اور لوگوں میں اس قدر رجوع تھا کہ وہاں بڑی تعداد میں آ رہے تھے اور یوں معلوم ہوتا تھا کہ ان لوگوں کو کچھ پتا نہیں کہ کیا ہو رہا ہے اور فرشتے ان کو دھکے دے کر بلا رہے ہیں۔''

(خطباتِ ناصر جلد 1۔صفحہ 821 تا 823)

مبشر خواب:

''حضور رحمہ اللہ تعالیٰ نے فرینکفرٹ میں جرمن قوم کے متعلق اپنا پرانا مبشر خواب سنایا: کہ ایک جگہ ہے وہاں ہٹلر بھی موجود ہے اور وہ حضور رحمہ اللہ تعالیٰ سے کہتا ہے کہ آئیں میں آپ کو اپنا عجائب خانہ دکھاؤں۔ چنانچہ وہ حضور رحمہ اللہ تعالیٰ کو

ایک کمرہ میں لے گیا جہاں مختلف اشیا پڑی ہیں۔ کمرہ کے وسط میں ایک پان کی شکل کا پتھر ہے جیسے دل ہوتا ہے اس پتھر پر لَا اِلٰـہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ لکھا ہوا ہے ۔حضور رحمہ اللہ تعالیٰ نے اس کی تعبیر یہ فرمائی کہ اس سے معلوم ہوتا ہے کہ جرمن قوم اگرچہ اوپر سے پتھر دل ہے یعنی دین سے بے گانہ نظر آتی ہے مگر اس کے دلوں میں اسلام قبول کرنے کی صلاحیت موجود ہے۔''

(حیاتِ ناصر جلد 1۔صفحہ 102)

چنانچہ حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے 1973ء کے دورۂ جرمنی میں ٹیلی ویژن کے نمائندوں کو انٹرویو دیتے ہوئے فرمایا:

''آئندہ پچاس سال تک انشاء اللہ جرمن قوم اسلام قبول کر لے گی۔ اسلامی نقطۂ نگاہ اور سائنسی ترقی میں باہم کوئی تضاد نہیں اس لئے ہمیں یقین ہے کہ ایک نہ ایک دن اسلام ضرور یورپ میں پھیل کر رہے گا آئندہ زمانہ اگر آپ نہیں تو آپ کے بچے ضرور اسلام قبول کریں گے۔ میں نے عرصہ ہوا خواب میں دیکھا کہ جرمن قوم کے دلوں پر لَا اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ لکھا ہوا ہے۔ مجھے یقین ہے کہ یہ قوم بالآخر ضرور مسلمان ہوگی۔''

(الفضل ربوہ 27 ستمبر 1973ء)

ایناں دیواں گا کہ تو رَج جاویں گا:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے خطبہ جمعہ 18 مارچ 1966ء بمقام ربوہ میں فرمایا:

''گزشتہ رات بارہ ساڑھے بارہ بجے تک مجھے یہ توفیق ملی کہ میں دوستوں کے خطوط پڑھوں اور اس کے ساتھ ساتھ لکھنے والوں کے لئے دعا بھی کروں۔ پھر اللہ تعالیٰ نے مجھے یہ توفیق بھی عطا کی کہ میں اپنی کمزوری نا توانی اور بے مائیگی کا اعتراف کرتے ہوئے اس سے طاقت مانگوں۔ہمت طلب کروں اور توفیق چاہوں تا اس نے جو ذمہ داریاں مجھ پر ڈالی ہیں انہیں صحیح رنگ میں اوراحسن طریق میں پورا کر سکوں۔ پھر میں نے جماعت کی ترقی اور احباب جماعت کے لیے بھی دعا کی توفیق پائی۔صبح جب میری آنکھ کھلی تو میری زبان پر یہ فقرہ تھا کہ:

ایناں دیواں گا کہ تو رَج جاویں گا''

(روزنامہ الفضل ربوہ 23 مارچ 1966ء)

قرآنی انوار کا عالمی انتشار:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے 5۔اگست 1966ء کے خطبہ جمعہ میں فرمایا:

کوئی پانچ ہفتے کی بات ہے........ایک دن جب میری آنکھ کھلی تو میں بہت دعاؤں میں مصروف تھا اس وقت عالم بیداری میں مَیں نے دیکھا کہ جس طرح بجلی چمکتی ہے اور زمین کو ایک کنارے سے دوسرے کنارے تک روشن کر دیتی ہے اسی طرح ایک نور ظاہر ہوا اور اس نے زمین کے ایک کنارے سے لے کر دوسرے کنارے تک ڈھانپ لیا۔ پھر میں نے دیکھا کہ اس نور کا ایک حصہ جیسے جمع ہو رہا ہے۔ پھر اس نے الفاظ کا جامہ پہنا اور ایک پر شوکت آواز فضا میں گونجی جو اس نور سے ہی بنی ہوئی تھی اور وہ یہ تھی: بُشْــرٰی لَـکُـمْ۔ یہ ایک بڑی بشارت تھی لیکن اس کا ظاہر کرنا ضروری نہ تھا ہاں دل میں ایک خلش تھی اور خواہش تھی کہ جس نور کو میں نے زمین کو ڈھانپتے ہوئے دیکھا ہے جس نے ایک سرے سے دوسرے سرے تک زمین کو منور کر دیا ہے اس کی

تعبیر بھی اللہ تعالیٰ اپنی طرف سے مجھے سمجھائے۔ چنانچہ وہ ہمارا خدا جو بڑا ہی فضل کر نے والا اور رحم کرنے والا ہے اس نے خود اس کی تعبیر اس طرح سمجھائی کہ گزشتہ پیر کے دن میں ظہر کی نما ز پڑھا رہا تھا اور تیسری رکعت کے قیام میں تھا تو مجھے ایسا معلوم ہوا کہ کسی غیبی طاقت نے مجھے اپنے تصرف میں لے لیا ہے اور اس وقت مجھے یہ تفہیم ہوئی کہ جو نور میں نے اس دن دیکھا تھا وہ قرآن کا نور ہے جو تعلیم القرآن اور عارضی وقف کی سکیم کے ما تحت دنیا میں پھیلایا جا رہا ہے۔''

(روزنامہ الفضل ربوہ 25 مئی 2000ء۔صفحہ 11)

قیا م دین:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ خطبہ جمعہ فرمودہ 12 مئی 1967ء بمقام مسجد مبارک ربوہ میں فرمایا:

''ابھی چند دن کی بات ہے نماز فجر سے قبل میں استغفار میں مشغول تھا ایک خوف سا مجھ پر طاری تھا۔ اور میں اپنے رب سے اس کی مغفرت کا طالب ہو رہا تھا اس وقت اچانک میں نے محسوس کیا کہ ایک غیبی طاقت نے مجھے اپنے تصرف میں لے لیا ہے اور میری زبان پر یہ الفاظ جاری ہوئے:''قیام دین''اور پھر ایک دھکے کے ساتھ جس نے میرے سارے جسم کو ہلا دیا۔ میں پھر بیداری کے عالم میں آ گیا اور اس کی تفہیم مجھے یہ ہوئی کہ موجودہ سلسلہ خطبات (تعمیر بیت اللہ کے تیئس (23) عظیم الشان مقاصد۔ناقل)کے ذریعہ جو پیغام میں جماعت کے سامنے رکھنے والا ہوں۔ اس کے ذریعہ سے اللہ تعالیٰ دین اسلام کو قائم کرے گا، اس کے استحکام کے سامان پیدا کرے گا۔(انشاء اللہ)''

(روزنامہ الفضل ربوہ 25 مئی 2000ء۔صفحہ 11تا12)

وسعت مکانی کے بارے میں انقلابی بشارت:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے فرمایا:

میں تمہیں مثال دیتا ہوں 1974ء کی جب یہ کہا گیا کہ سوال جواب ہوں گے اور اسی وقت آپ نے جواب دینا ہو گا تو صدر انجمن احمدیہ نے لکھا کہ نوّے سال پر لٹریچر پھیلا ہوا ہے سینکڑوں کتابیں ہیں اور امام جماعت احمدیہ کا یہ دعویٰ ہرگز نہیں کہ ساری کتب ان کو زبانی یاد ہیں اس واسطے ایک دن پہلے آپ سوال کریں اور اگلے دن جواب مل جائے گا۔انہوں نے کہا: نہیں یہی ہو گا۔ طبعاً بڑی اہم ذمہ داری تھی اور پریشانی! ساری رات میں نے خدا سے دعا کی، ایک منٹ نہیں سویا، دعا کرتا رہا، صبح کی اذان کے وقت مجھے آواز آئی بڑی پیاری وَسِّعْ مَکَانَکَ اِنَّا کَفَیْنَاکَ الْمُسْتَھْزِئِیْنَ ہمارے مہمانوں کی فکر کرو۔وہ تو بڑھتے ہی رہیں گے تعداد میں۔.........وَسِّعْ مَکَانَکَ مہمان بڑھتے چلے جائیں گے، ان کی فکر کرو،اپنے مکانوں میں وسعت پیدا کرو۔ استہزاء کا منصوبہ ضرور بنایاہے انہوں نے مگر اس کے لئے ہم کافی ہیں۔ کہتے ہیں 52 گھنٹے 10 منٹ میرے پر جرح کی اور 52 گھنٹے 10 منٹ میں نے خدا کے فرشتوں کو اپنے پہلو پہ کھڑا پایا۔''

(الفضل جلسہ سالانہ نمبر 1980ء۔صفحہ 10)

افضل الذکر لَااِلٰہَ اِلَّا اللّٰہُ کی صوتی لہریں:

''حالیہ دورہ(1980ء۔ ناقل)کے دوران مجھے دو مرتبہ کشف میں ایک نظارہ دکھایا گیا کہ کائنات کی ہر شے خدا کی تسبیح اور اس کی وحدانیت کا ورد کر رہی ہے۔ واقعہ یوں ہے کہ میں سونے کی تیاری میں تھا، لَآاِلٰــــہَ اِلَّا اللّٰــہُ کا ورد کر رہا تھا، آنکھیں میری بند تھیں مگر کشفی آنکھوں نے یہ نظارہ دیکھا کہ میرے آگے سے سمندر کی طرح کائنات کی ہر چیز ہلکے انگوری رنگ کے مائع کی صورت میں بہتی ہوئی گزر رہی ہے اور اس میں چھوٹے چھوٹے سفید چمکدار حصے تھے جو لَآاِلٰہَ اِلَّا اللّٰہُ کی صوتی لہریں تھیں۔''

(ماہنامہ خالد نومبر،دسمبر1980ء۔صفحہ 7۔روزنامہ الفضل ربوہ 25 مئی2000ء۔صفحہ 13)

قرآن کریم کی بکثرت اشاعت:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے 11دسمبر 1976ء کے خطبہ جمعہ میں فرمایا:۔

''اس وقت اصل چیز یہ ہے جو میرے دل کی تڑپ ہے اور جو آپ کے دل کی آواز ہے کہ قرآن کریم کی کثرت سے اشاعت کی جائے اور میں امید رکھتا ہوں کہ ہم اس میں کامیاب ہوں گے کیونکہ اللہ تعالیٰ نے الہاماً مجھے ایسا ہی بتایا ہے تفصیل نہیں بتا سکتا۔''

1980ء کے دورہ مغرب میں حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے اس راز سے پردہ اٹھایا اور خطبہ جمعہ فرمودہ 4جولائی1980ء بمقام فرینکفرٹ (جرمنی) فرمایا:

''ایک دن مجھے یہ بتایا گیا کہ تیرے دور خلافت میں پچھلی دو خلافتوں سے زیادہ اشاعت قرآن کا کام ہو گا۔ چنانچہ اب تک میرے زمانہ میں پچھلی دو خلافتوں کے زمانوں سے قرآن مجید کی دو گنا زیادہ اشاعت ہو چکی ہے دنیا کی مختلف زبانوں میں اب تک قرآن مجید کے کئی لاکھ نسخے طبع کروا کر تقسیم کئے جا چکے ہیں۔''

(بحوالہ دورہ مغرب1400ھ صفحہ 25،26۔ روزنامہ الفضل ربوہ25 مئی2000ء صفحہ 13)

نشان فتح نمایاں بنام ماباشد:

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے فرمایا:

''ابھی ماریشس کو 12مارچ1968ء کو آزادی ملی۔ یہ چھوٹا سا ملک ہے تقریباً تین لاکھ کی آبادی ہے اورمسلمان20۔21 یا 22 فیصد ہیں، 25 فیصد ہندو ہیں اور باقی جو لوگ ہیں وہ کریول (Creol) فرانسیسی بولنے والے عیسائی ہیں، کچھ چینی اور کچھ دوسرے لوگ ہیں یعنی بدھ مذہب وغیرہ۔ اس موقع پر مسلمان بھی آپس میں پھٹ گئے تھے اور عیسائی بھی کچھ ہندو اکثریت کے ساتھ تعاون کرنا چاہتے تھے اور کچھ نہیں کر نا چاہتے تھے۔ جب تک میری ہدایت نہیں آ گئی تھی اپنے احمدیوں کو بھی سمجھ نہیں آئی تھی اور ان میں بھی اختلاف رائے تھا۔ میں نے اپنے مربی کو لکھا کہ حکومت سے پورا تعاون کریں کیونکہ ہمارا تو آرٹیکل آف فیتھ (Article of Faith) اور اعتقاد ہی یہ ہے اور ملک کو غیر حکومت سے آزادی مل رہی ہے اِس خوشی میں ضرور شامل ہونا چاہئے، جشن مناؤ........پھر دن سیلی بریٹ(Celebrate) کیا گیا یعنی دس تاریخ کو دو دن پہلے Celebrate کیا گیا تھا......اُس وقت وہ(ماریشس والے احمدی) بہت پریشان تھے اور اسماعیل منیر صاحب (مربی سلسلہ ماریشس۔ ناقل) مجھے لکھ رہے تھے دعا کے لئے اور دوسرے دوست بھی مجھے دعا کے لئے لکھ رہے تھے کہ کوئی پتہ نہیں کہ کیا حالات پیدا ہوں۔ فتنہ پھیل رہا ہے اورقتل و غارت ہو رہی ہے چنانچہ

20، 25 آدمی تو وہاں مارے گئے اور کئی سو زخمی ہو ئے تھے، سینکڑوں مکان اور دکانیں لوٹی گئیں، بہت خراب حالت ہو رہی تھی اور یہ حالت کوئی ایک مہینہ آزادی سے پہلے تھی، دوست خود بھی دعائیں کر رہے تھے بڑی دعا کرنے والی یہ قوم ہے مجھے بھی دعا کیلئے لکھ رہے تھے چنانچہ میں نے بھی ان کے لئے دعا کی لیکن میری دعا کسی علاقہ کے لئے محدود تو نہیں ہوتی ساری جماعت کے لئے اس رات بڑی کثرت سے دعا کرنے کی خدا نے مجھے توفیق دی اور صبح میری زبان پر یہ الفاظ جاری ہوئے:''نشان فتح جاری'' صبح سحری کے وقت جب میں بیدار ہوا ہوں تو نیم بیداری میں یا بیدار ہونے کے بعد مجھے غنودگی کا ایک جھونکا آیا اور یہ الفاظ زبان پر جاری ہوئے بیدار ہونے کے بعد میں نے مصرعہ کو مکمل کیا ۔

نشان فتح نمایاں بنام ما باشد

یہ مصرعہ حضرت مسیح موعود کے فارسی منظوم کلام کا تھوڑی سی تبدیلی کے ساتھ ہے ۔حضرت مسیح موعود علیہ السلام کا مصرعہ یہ ہے:

''ندائے فتح نمایاں برائے ما باشد''

لیکن اس وقت میری زبان پر غنودگی میں آدھا مصرعہ ''نشان فتح'' تھا جس وقت میں بیدار ہوا تو زبان خود بخود آگے چلتی گئی اور''بنام ما باشد'' کے ساتھ وہ مصرعہ مکمل ہو گیا۔

چونکہ ان دنوں ان کے خطوط بھی آ رہے تھے اس لئے میں نے مولوی محمد اسماعیل صاحب منیؔر کو لکھا کہ اس طرح اللہ تعالیٰ نے رحمت کا اظہار کیا ہے میں یہ تو نہیں کہہ سکتا کہ تمہارے لئے یا صرف تمہارے لیے ہے لیکن بہر حال اللہ تعالیٰ فتح کے نمایاں نشان کہیں نہ کہیں تو ظاہر کرے گا ہی۔ اور کل ہی جو ان کا خط آیا اس میں انہوں نے ساری تفصیل لکھ کر لکھا ہے کہ ہمارے لیے تو ''نشان فتح نمایاں'' ظاہر ہو گیا ہے۔''

(اختتامی خطاب بر موقع مشاورت 7اپریل1968ء مطبوعہ الفضل ربوہ 9ستمبر1999ء۔ روزنامہ الفضل ربوہ 25مئی2000ء۔صفحہ 13)

وفات سے قبل اپنے رب سے رازو نیاز:

خلافت کے بابرکت منصب پر فائز ہونے کے بعد سب سے پہلے خطبہ جمعہ (11جون1982ء) میں حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ کا ذکر کرتے ہوئے فرمایا:

''حضور کی یاد دل سے محو ہونے والی نہیں۔ اس کے تذکرے انشاء اللہ جاری رہیں گے۔ آخری بیماری کا ایک واقعہ میں صرف آپ کے سامنے رکھنا چاہتا ہوں۔ وفات سے غالبًا ایک یا دو دن پہلے آپا طاہرہ کو حضور نے فرمایا کہ گزشتہ چار دنوں میں میری اپنے رب سے بہت باتیں ہوئی ہیں۔ میں نے اپنے رب سے عرض کیا کہ اے میرے اللہ! اگر تو مجھے بلانے میں ہی راضی ہے تو میں راضی ہوں مجھے کوئی تردّد نہیں۔ میں ہر وقت تیرے حضور بیٹھا ہوں لیکن اگر تیری رضا یہ اجازت دے کہ جو کام میں نے شروع کر رکھے ہیں ان کی تکمیل اپنی آنکھوں سے دیکھ لوں تو یہ تیری عطا ہے۔ خدا کی تقدیر جس طرح راضی تھی اور جس طرح آپ نے تسلیم خم کیا آج ساری جماعت اس تقدیر کے حضور سر تسلیم خم کر رہی ہے۔''

(الفضل ربوہ 22جون1982ء)

رؤیا وکشوف حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ:

اللہ کی رحمت:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے 30اکتوبر1983ء کو دورہ مشرق بعید اور آسٹریلیا کا ذکر کرتے ہوئے فرمایا:

''جس دن ہم نے صبح کینبرا (Canberra)روانہ ہونا تھااُس رات میں نے ایک ایسا خواب دیکھا جس سے میرا دل بہت مطمئن ہو گیا اور میں اس یقین سے بھر گیا کہ اللہ تعالیٰ کی رحمت ہمارا ساتھ نہیں چھوڑے گی میں نے صبح اٹھ کر بچوں کو بتایا کہ اب مجھے اَور بھی زیادہ تسلی ہو گئی ہے۔ پہلے تو یہ تھا جو ہوا اس پر راضی ہے لیکن اب یہ تسلی بھی ہو گئی ہے کہ وہ (مخالف) ہمارا کچھ بھی نہیں بگاڑ سکیں گے ان کی کچھ بھی پیش نہیں جائے گی۔ چنانچہ خواب کا مضمون کچھ اس طرز کا تھاجس سے انسان کومحسوس ہو جاتا ہے کہ یہ عام خواب نہیں میں نے دیکھا کہ ایک موٹر ہے جس کے دائیں طرف میں بیٹھا ہوں اور اس کا سٹرنگ (steering) کوئی نہیں ہے اور پھر بھی میں اس کو چلا رہا ہوں میرے بائیں طرف جماعت کے تین چار عہدیدار بیٹھے ہوئے ہیں اتنے میں شیخ رحمت اللہ صاحب کراچی والے آتے ہیں اور کہتے ہیں کہ میں نے ساتھ بیٹھنا ہے میں نے کہا کہ میرے دائیں طرف بیٹھ جائیں جس طرح ہمارے ہاں آج کل جگہ نہ رہے تو سڑکوں پر رانگ سائیڈ (wrong side) پر بٹھانے کا رواج ہے تو میں نے ان کو کہا میرے دائیں طرف بیٹھ جائیں اور یہ رانگ سائیڈ نہیں تھی رائٹ سائیڈ تھی۔ وہاں ان کو بٹھا لیا اور وہ بڑی محبت سے میرے ساتھ جڑ کر بیٹھ گئے اور مجھے کوئی تعجب نہیں ہے کہ میں کس طرح موٹر چلاؤں گا اس میں تو سٹرنگ کوئی نہیں ہے اور بظاہر کوئی انجن نظر نہیں آتا لیکن میں بیٹھا ہو ا ہوں اور مجھے پورا یقین ہوتا ہے کہ اسی طرح موٹر چلے گی کچھ دیر کے بعد یہ نظارہ بدلا اور شیخ رحمت اللہ صاحب (ان کے نا م میں اصل پیغام ہے) نے کہا کہ میں ایک منٹ کے لئے ذرا کہیں سے ہو کے آتا ہوں۔ جب وہ ایک منٹ کے لئے گئے تو ادھر سے ایک دو اَور آدمی داخل ہو گئے کہ اچھا موقع مل گیا ہے اور انہوں نے ساری جگہ پر قبضہ کر لیا اور میں انتہائی دائیں جانب سمٹ گیا وہ سب میری طرف آ کر بیٹھ گئے اور وہ سب جماعت کے عہدیدار لگتے تھے کہ ٹھیک ہے اب ہمیں موقع مل گیا ہے شیخ صاحب واپس آئے انہوں نے کہا میں کہاں بیٹھوں میں نے کہاکہ آپ یہاں ساتھ کھڑے ہو جائیں۔ پرانے زمانے کی کاروں میں نیچے ایک چھوٹا سا پلیٹ فارم نکلا ہوتاہے اس قسم کا ایک چھوٹا سا پلیٹ فارم بھی ان کو مل گیا اور وہ میرے ساتھ جڑ کر کھڑے ہو گئے میں نے کہا کہ نہیں اس طرح نہیں آپ اندر آ جائیں اور میری گود میں بیٹھ جائیں وہ اندر آئے اور میری گود میں بیٹھ گئے اور جب وہ بیٹھے تو جگہ نکل آئی اور وہ اتر کر دائیں طرف آرام کے ساتھ جڑ کے بیٹھ گئے۔ میں نے اس خواب کے دیکھنے کے بعد اپنے ساتھیوں سے کہا کہ یہ اللہ تعالیٰ کی طرف سے واضح خوشخبری ہے اور یہ انسانی دماغ کی بنائی ہوئی خواب ہو ہی نہیں سکتی۔ وقتی طور پر جو پریشانی ہوئی اسے دیکھ کر بظاہر انہوں نے یہ سمجھا کہ اللہ کی رحمت جدا ہو گئی ہے اور اب وہ تائید الٰہی کا سلوک نہیں ہو رہا۔ یہ وہم تھا اس خواب کے ذریعے بتا دیا گیا کہ خدا کی رحمت جدا نہیں ہو گی اس نے تو خدا کے فضل سے ہمارے ساتھ جگہ بنانی ہی بنانی ہے۔''

(الفضل 14فروری1984ء ۔ و روزنامہ الفضل ربوہ 23 مئی2005ء۔صفحہ 11تا12)

الوداعی معانقہ:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 8 مئی 1987ء میں فرمایا:

''چند روز پہلے میں نے ایک عجیب خواب دیکھا۔ خواب میں دیکھا کہ حضرت بو زینب چچی جان حضرت چھوٹے چچا جان کی بیگم صاحبہ مرحومہ جو صاحبزادہ مرزا منصور احمد صاحب کی والدہ صاحبہ تھیں وہ تشریف لائی ہیں، ان کو میں نے پہلے تو کبھی خواب میں نہیں دیکھا تھا شائد ایک مرتبہ دیکھا ہو، وہ آئی ہیں اور قد بھی بڑا ہے جس حالت میں جسم تھا اس کے مقابل پر زیادہ پر شوکت نظر آئی ہیں، آپ آ کے مجھے گلے لگاتی ہیں لیکن گلے لگ کر پیچھے ہٹ جا تی ہیں اور بغیر الفاظ کے مجھ تک ان کا یہ مضمون پہنچتا ہے کہ میں خود ملنے نہیں آئی بلکہ ملانے آئی ہوں۔ اس کے معاً بعد ایک خیمہ سے حضرت پھوپھی جان نکلتی ہیں گویا کہ وہ ان کو ملانے کی خاطر تشریف لائی تھیں۔ خواب میں ایسا منظر ہے کہ اور نہ کوئی بات ہوئی ہے نہ کو ئی اور نظارہ ہے دائیں بائیں صرف خیمہ سے آپ کا نکلنا ہے اور بہت ہی خوش لباس ہیں اچھی صحت ہے آپ جب گلے لگتی ہیں اور اتنی دیر تک گلے لگائے رکھتی ہیں کہ اس خواب میں حقیقت کا احساس ہونے لگتاہے یہاں تک کہ جب میری آنکھ کھلی تو لذت سے میرا سینہ بھرا ہوا تھا اور بالکل یوں محسوس ہو رہا تھا جیسے ابھی مل کے گئی ہیں لیکن اس میں ایک غم کے پہلو کی طرف توجہ گئی کہ زینب نام میں ایک غم کا پہلو پایا جاتا ہے لیکن اس وقت یہ خیا ل نہیں آیا کہ یہ الوداعی معانقہ ہے۔ میرا دل اس طرف گیا کہ جماعت پر کوئی اَور ابتلا آنے والا ہے ایک غم کی خبر ہو گی اس سے فکر پیدا ہو گئی لیکن اس کے بعد اللہ تعالیٰ اپنے فضل سے جماعت کو حفاظت میں رکھے گا چنانچہ ایک ملک کے امیر صاحب کو میں نے اسی تعبیر کے ساتھ خط میں یہ خواب لکھی کہ اس سے معلوم ہوتا ہے کہ آپ کے ملک میں یہ واقع ہونے والا ہے لیکن اطمینان رکھیں کہ اللہ تعالیٰ اپنے فضل کے ساتھ حفاظت فرمائے گا لیکن یہ معلوم نہیں تھا کہ واقعۃً یہ اسی خواہش کا جواب تھا جو میرے دل میں بھی بہت شدید تھی اورحضرت پھوپھی جان کے دل میں بھی تھی کہ اللہ تعالیٰ ہمیں ان کے وصال سے پہلے ملادے اور معانقہ ہو جائے اور یہ معانقہ اتنا حقیقی تھا کہ اتنا گہرا اثر اور لذت تھی کہ خواب کے اندر یہ احساس نہیں ہوا کہ خواب تھی اور چلی گئی بلکہ یوں معلوم ہو ا جیسے حقیقی چیز کوئی واقعہ کے بعد پیچھے رہ جاتی ہے۔ میں سمجھتا ہوں اللہ تعالیٰ نے اس رنگ میں ہماری ملاقات کا انتظام فرما دیا اور یہ الوداعی معانقہ تھا جو مجھے دکھایا گیا۔''

(روزنامہ الفضل ربوہ 23 مئی 2005ء۔ص 12)

دو اشعار:

ان اشعار کے بارے میں حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 3 فروری 1989ء میں فرمایا:

چند دن پہلے صبح جب میں نماز کے لئے اٹھا تو میرے منہ پر حضرت مصلح موعود کے یہ شعر جاری تھے کہ:

پڑھ چکے احرار بس اپنی کتاب زندگی

ہو گیا پھٹ کر ہوا ان کا حباب زندگی

لوٹنے نکلے تھے جو امن و سکون بے کساں

خود انہی کے لٹ گئے حسن و شباب زندگی

اس میں الہامی کیفیت تو نہیں ہے لیکن ایسا معلوم ہوتا ہے کہ ان باتوں میں کچھ اشارے ضرور ہیں اور یہ ایک پیغام کا رنگ رکھتے ہیں۔میں یہی سمجھتا ہوں کہ اللہ تعالیٰ نے ہمیں دعائیہ رنگ میں اس طرف متوجہ فرمایا ہے کہ ساری جماعت اس عرصہ میں یہ دعا بھی کرے کہ اب کی کتاب زندگی جس نے دنیا کو حقیقت کا دھوکہ دیا ہوا ہے وہ پھٹ جائے اوردنیا ان کی حقیقت کو دیکھ لے اور اللہ تعالیٰ اپنے فضل کے ساتھ جماعت کو ان کی آنکھوں کے سامنے بیش از پیش ترقیات عطا کرتا چلا جائے۔''

(روزنامہ الفضل ربوہ23 مئی2005ء۔صفحہ 12)

حضرت ملک سیف الرحمٰن صاحب کی وفات کے متعلق رؤیا:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں کہ:

''جب حضرت ملک سیف الرحمٰن صاحب کا وصال ہوا ہے تو جس دن اس کی اطلاع ملی اس سے پہلی رات میں نے یہ رؤیا دیکھی کہ اقبال کی ایک مشہور غزل کے دو اشعار میں پڑھ رہا ہوں اور خاص اس میں درد کی ایک کیفیت ہے اور اقبال کی یہ وہ غزل ہے جو بچپن میں کالج کے زمانے میں مجھے بہت پسند تھی چونکہ مدت سے پڑھی نہیں اس لئے خواب میں کوشش کر کے یاد کر کے وہ شعر پڑھتا ہوں اور پھر آخر یاد آ جاتے ہیں اور وہ رواں ہو جاتے ہیں اور وہ شعر یہ تھے کہ۔

تھا جنہیں ذوقِ تماشا وہ تو رخصت ہو گئے

لے کے اب تُو وعدہ دیدارِ عام آیا تو کیا

آخرِ شب دید کے قابل تھی بسمل کی تڑپ

صبح دم کوئی اگر بالائے بام آیا تو کیا

تو بہت ہی درد ناک اشعار ہیں اور جب آنکھ کھلی تو میرے دل پر بہت ہی اس بات کا گہرا اثر تھا اورغم کی کیفیت تھی کہ معلوم ہوتا ہے کہ سلسلہ کے کوئی ایسے بزرگ جن کا خدا کے نزدیک ایک مرتبہ ہے رخصت ہونے والے ہیں جو انتظاری کی راہ دیکھتے دیکھتے میرے سے پہلے پہلے وصال پا جائیں گے دوسرے دن صبح ملک سیف الرحمٰن صاحب کے وصال کی اطلاع ملی۔''

(ماہنامہ خالد حضرت سیف الرحمٰن صاحب صفحہ نمبر97،98 ستمبر ،اکتوبر1995ء)

تین مبشر رؤیا:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں کہ:

'' پرسوں رات اللہ تعالیٰ نے اوپر تلے تین مبشر رؤیا دکھائے جو جماعت کے حق میں بہت ہی مبشر اور مبارک ہیں۔مختصر نظارے تھے لیکن یکے بعد دیگرے ایک ہی رات میں یہ تین نظارے دیکھے اور اس مضمون کو زیادہ قوت دینے کے لئے کہ یہ اللہ تعالیٰ کی طرف سے خاص طور پر جماعت کے لئے خوشخبری ہے یہ ایک عجیب

واقعہ ہوا کہ میرے ساتھ کے کمرے میں عزیزم مرزا لقمان احمد سوتے ہیں، وہ جب صبح اٹھے نماز کے لئے تو ان کے دل میں اللہ تعالیٰ نے القا کیا بڑے زور سے کہ آج رات خداتعالیٰ نے مجھے کچھ خوشخبری دی ہے۔ تو ان کے دل میں یہ ڈالا گیا کہ میں پوچھوں کہ رات کیا بات ہوئی ہے جو خداتعالیٰ نے خاص طور پر آپ کو خوشخبری عطا فرمائی ہے۔ تو بیک وقت یہ دونوں باتیں مزید اس بات کو اس امید بلکہ یقین کو طاقت دیتی ہے کہ اللہ تعالیٰ جماعت کے ساتھ خاص نصرت اور حفاظت کا معاملہ فرمائے گا۔

پہلی رؤیا میں مَیں نے دیکھا کہ ایک برآمدہ میں ایک مجلس لگی ہوئی ہے جس میں حضرت خلیفۃ المسیح الثالث رحمہ اللہ کرسی پر بیٹھے ہوئے ہیں اور ساتھ کرسیوں پر دوسرے احمدی بیٹھے آپ کی بات سن رہے ہیں۔ میں جاتا ہوں تو خواب میں مجھے تعجب نہیں ہوتا بلکہ یہ علم ہے کہ اس وقت میں خلیفہ ہوں اور یہ بھی علم ہے کہ آپ بیٹھے ہوئے ہیں اور کوئی اس بات میں آپس میں کوئی ٹکراؤ نہیں ہے یعنی ذہن میں معلوم ہونے کے باوجود کہ آپ فوت شدہ ہیں اس نظارے سے طبیعت میں کسی قسم کا کوئی تردّد نہیں پیدا ہوتا۔ آپ کی جب مجھ پر نظر پڑتی ہے تو ساتھ والی کرسی پر بیٹھے ہوئے شخص کو جن کا چہرہ میں پہچانتا نہیں بہت سے آدمی ہیں لیکن بے نام چہرے ہیں تو اس کو فوراً اشارہ سے کہتے ہیں کرسی خالی کرو اور مجھے پاس بیٹھا کر مصافحہ کرتے ہیں اور ہاتھ کو بوسہ دیتے ہیں جس طرح کوئی خلیفۂ وقت کے ہاتھ کو بوسہ دیتا ہے اور مجھے اس سے شرمندگی ہوئی ہے۔ مجھے معلوم ہے کہ آپ کیا کہنا چاہتے ہیں کہ میں جانتا ہوں کہ تم خلیفہ ہو لیکن طبیعت میں سخت شرم محسوس ہوتی ہے اور انکسار پیدا ہوتا ہے۔ تو میں فوراً آپ (حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ۔ ناقل) کے ہاتھ کو بوسہ دیتا ہوں تو آپ یہ بتانے کے لیے کہ نہیں میرا بوسہ باقی رہے گا تمہارے بوسے سے یہ Cancel نہیں ہوتا، دوبارہ میرے ہاتھ کو پھر بوسہ دیتے ہیں کھینچ کر اور پھر میں محسوس کرتا ہوں کہ اب تو اگر میں نے یہ سلسلہ شروع کر دیا تو ختم نہیں ہوگا اس لئے اس بحث کا کوئی فائدہ نہیں۔ چنانچہ میں اصرار بند کر دیتا ہوں۔ اس کے بعد مجھے فرماتے ہیں کہ اب تو تم پوری طرح خلافت کا چارج لے لو، اب مجھے رخصت کرو یعنی میرے ساتھ رہنے کی ضرورت کیا ہے اب؟ تو میں کہتا ہوں کہ اس میں ایک حکمت ہے اور وہ یہ ہے کہ خلافت کوئی شریکا نہیں۔ کوئی ایسی چیز نہیں ہے دنیا کی جس میں کسی قسم کا حسد یا مقابلہ ہو بلکہ یہ ایک نعمت ہے اور انعام ہے۔ میں دنیا کو بتانا چاہتا ہوں کہ صاحب انعام لوگوں میں آپس میں محبت ہوتی ہے، پیار کا تعلق ہوتا ہے اور کسی قسم کا حسد یا مقابلہ نہیں ہوتا۔ تو یہ مفہوم میں آپ کے سامنے بیان کرتا ہوں اور اس کے بعد یہ نظارہ ختم ہو گیا۔ ایک اَور بات آپ نے مجھے خواب میں کہی جو مبارک ہے اس میں اس بات کی طرف اشارہ تھا کہ ایک بات میں نے کہی ہے اور وہ انشاء اللہ تعالیٰ جماعت کے حق میں اچھی ہو گی۔

اس کے بعد یہ نظارہ ختم ہوا تو کچھ دیر کے بعد اسی رات خواب میں صرف یہ چھوٹا سا نظارہ دیکھا ہے کہ حضرت امۃ الحفیظ بیگم صاحبہ جو حضرت اقدس مسیح موعود علیہ السلام کی صاحبزادی اور ہماری پھوپھی ہیں وہ میرے گھر میں داخل ہو رہی ہیں اور اس کے سوا اور کوئی نظارہ نہیں ہے صرف ان کو میں گھر میں داخل ہوتے دیکھتا ہوں اور خواب ختم ہو جاتی ہے۔

تیسری خواب میں دیکھا کہ ایک میز چُنی ہوئی ہے اور اس پر ہم کھانا کھا رہے ہیں اور میرے دائیں جانب حضرت سیدہ نواب مبارکہ بیگم رضی اللہ عنہا بیٹھی ہوئی ہیں اور بڑے خاص پیار اور محبت کے ساتھ میرے ساتھ کھانے میں شریک ہیں۔ تو یہ تینوں خوابیں اُوپر تلے نظر آنی اللہ تعالیٰ کی خاص نصرت کی طرف دلالت کر رہی ہیں۔ معلوم یہ ہوتا ہے کہ خدا تعالیٰ جماعت کو غیر معمولی نصرت بھی عطا فرمائے گا اور اگر کچھ حالات مخدوش

پیدا ہوئے تو خدا خود بھی حفاظت فرمائے گا اور ہمیں کسی غیر کی حفاظت کی ضرورت نہیں ہے اور پھر انجام میں خدا تعالیٰ ایک دعوت دکھاتا ہے اور نواب مبارکہ بیگم صاحبہ جن کے متعلق الہاماً خدا تعالیٰ نے فرمایا کہ: ’’ مینوں کوئی نہیں کہہ سکدا ایسی آئی جنیں ایہہ مصیبت پائی‘‘ (تذکرہ صفحہ 277) یہ الہام حضرت مسیح موعود علیہ السلام کو پنجابی میں حضرت نواب مبارکہ بیگم صاحبہ کے متعلق ہوا تھا جسکا مطلب یہ ہے کہ نام بھی مبارک ہے اور ان کی معیت بھی مبارک ہے اور کبھی یہ نہیں ہو سکتا کہ یہ آئیں اور کوئی مصیبت ساتھ رہے ان کے آنے سے مصیبتیں ٹل تو جائیں گی آنہیں سکتیں ساتھ اکٹھی نہیں رہ سکتیں۔

تو معنوی لحاظ سے بھی اور الہامات کی روشنی میں ہر لحاظ سے یہ خوابیں اور جو ایک ترتیب میں آئی ہیں اللہ تعالیٰ کے فضل سے جماعت کے لئے بہت ہی مبارک ہیں اور مجھے اندازہ ہے نظر آ رہا ہے بلکہ کہ خدا تعالیٰ جلد جلد انشاء اللہ تعالیٰ اپنے فضل کے ساتھ جماعت کو غیر معمولی تائیدی نشان دکھائے گا لیکن ان مبشرات کا ایک تقاضا بھی ہے اس کی طرف میں توجہ دلانا چاہتا ہوں جب اللہ تعالیٰ اپنے فضل اور رحم کے ساتھ کچھ تائیدی نشان دکھاتا ہے تو اس کے مقابل پر جماعت پر بھی کچھ ذمہ داریاں عائد ہوتی ہیں اور پہلے خوشخبریاں دکھانا ایک یہ پیغام بھی رکھتا ہے کہ ان خوش خبریوں کے اہل بننے کی کوشش کرو اور ان کے مستحق ہونے کے لئے جدوجہد کرو۔‘‘

(خطبہ جمعہ فرمودہ17فروری1984خطات طاہر جلد 4 صفحہ نمبر97تا99)

سلامتی و ظفر کا وعدہ:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں:

’’اللہ تعالیٰ نے پہلے مجھے رؤیا کے ذریعہ بعض خوشخبریاں عطا فرمائیں اور پھر ایک بہت ہی پیارا کشفی نظارہ دکھایا جو میں آپ کے سامنے بیان کرنا چاہتا ہوں۔ چند روز پہلے تقریباً دو ہفتے پہلے شاید اچانک میں نے ایک نظارہ دیکھا کہ اسلام آباد جو انگلستان میں ہے اس وقت ہمارا یورپین مرکز انگلستان کے لئے، وہاں میں داخل ہو رہا ہوں اس کمرے میں جہاں ہم نے نماز پڑھی تھی اور سب دوست صفیں بنا کر بیٹھے ہوئے ہیں اسی طرح انتظار میں تو عین مصلے کے پیچھے چودھری محمد ظفراللہ خاں صاحب اپنی اس عمر کے ہیں نظر آ رہے ہیں جو پندرہ بیس سال پہلے کی تھی اور رومی ٹوپی پہنی ہوئی ہے، وہ جو پرانے زمانہ میں پہنا کرتے تھے اور نہایت ہشاش بشاش عین امام کے پیچھے بیٹھے ہوئے ہیں۔ مجھے دیکھتے ہی وہ نماز کی خاطر اٹھ کھڑے ہوئے اور میں ان کی طرف بڑھنے لگا کہ پوچھوں چودھری صاحب آپ کب آئے؟ آپ تو بیمار تھے، اچانک کیسے آنا ہوا؟ تو وہ نظارہ جاتا رہا۔ آنکھیں کھلی تھیں اور جو منظر سامنے ویسے تھا وہ سامنے آ گیا۔ تو اللہ تعالیٰ ایسی خوش خبریاں عطا فرما رہا ہے جن سے معلوم ہوتا ہے کہ اللہ کی نصرت اور اس کے ظفر کے وعدے انشاء اللہ تعالیٰ جلد پورے ہوں گے تو یہ باتیں ان کے علاوہ ہیں۔ جماعت تو ہر حال میں ترقی کر رہی ہے جتنا خدا انتظار کروائے ہم کریں گے انشاء اللہ کیونکہ ہم کھو کچھ نہیں رہے ہمارے ہاتھ سے جا کچھ نہیں رہا اس لئے نقصان کا کوئی سودا تو ہے ہی نہیں، میں اس لئے تسلی نہیں دے رہا مگر میں یہ بتا رہا ہوں کہ اللہ کے رنگ عجیب ہیں۔ وہ بظاہر قربانی لیتا ہے اور حقیقت میں وہ ترقی ہو رہی ہوتی ہے اور پھر اس مزے اس روحانی لذت کے بھی بدلے عطا فرماتا ہے۔ یہ وعدے ہیں خدا کے جن کی طرف میں آپ کو توجہ دلا رہا ہوں۔ چنانچہ اس کشفی نظارے کے بعد پھر اللہ تعالیٰ نے ایک کرم

اور یہ فرمایا جن دنوں پاکستان کے حالات کی وجہ سے بعض شدید کرب میں راتیں گزریں تو صبح کے وقت الہاماً بڑی شوکت کے ساتھ اللہ تعالیٰ نے فرمایا: ''السلام علیکم'' اور ایسی پیاری ایسی روشن کھلی آواز تھی اور آواز مرزا مظفر احمد کی معلوم ہو رہی تھی یعنی بظاہر جو میں نے سنی آواز، اور یوں لگ رہا تھا جیسے وہ میرے کمرے کی طرف آتے ہوئے السلام علیکم کہتے ہوئے آنے والے ہیں، تو اس وقت تو خیال میں بھی نہیں تھا کہ یہ الہامی کیفیت ہے کیوں کہ میں جاگا ہوا تھا پوری طرح لیکن جو ماحول تھا اس وقت اس سے تعلق کٹ گیا تھا۔ چنانچہ فوراًمیرا ردّعمل ہوا کہ میں اٹھ کر باہر جا کر ملوں ان کو اور اسی وقت وہ کیفیت جو تھی وہ ختم ہوئی اور مجھے پتہ چلا کہ یہ تو خداتعالیٰ نے نہ صرف یہ کہ السلام علیکم کا وعدہ دیا ہے بلکہ ظفر کا وعدہ بھی ساتھ عطا فرما دیا ہے کیونکہ مظفر کی آواز میں ''السلام علیکم'' پہنچانا یہ ایک بہت بڑی اور دُہری خوشخبری ہے اور پہلے بھی ظفراللہ خاں ہی خدا تعالیٰ نے دکھائے اور دونوں میں ظفر ایک قدرِمشترک ہے۔''

(خطباتِ طاہر جلد 3 صفحہ نمبر680تا681)

Friday the 10th اور چار خوشخبریاں:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ فرماتے ہیں:

''ابھی چند دن پہلے دو تین دن پہلے کی بات ہے کہ شدید بے چینی اور بے قراری تھی بعض اطلاعات کے نتیجہ میں اور ظہر کے بعد میں ستانے کے لئے لیٹا ہوں تو میرے منہ سے ''جمعہ! جمعہ!'' کے الفاظ نکلے اور ساتھ ہی ایک گھڑی کے ڈائل کے اوپر جہاں دس کا ہندسہ ہے وہاں نہایت ہی روشن حروف میں دس چمکنے لگا اور خواب نہیں تھا بلکہ جاگتے ہوئے ایک کشفی نظارہ تھا اور وہ جو دس دکھائی دے رہا تھا باوجود اس کے کہ وہ دس کے ہندسے پر دس تھا جو گھڑی کے دس ہوتے ہیں لیکن میرے ذہن میں وہ دس تاریخ آرہی تھی کہ Friday the 10th یہ انگریزی میں مَیں کہہ رہا تھا: Friday the 10th اور ویسے وہ گھڑی تھی اور گھڑی کے اوپر دس کا ہندسہ تھا۔ تو اللہ تعالیٰ بہتر جانتا ہے کہ وہ کون سا جمعہ ہے جس میں خدا تعالیٰ نے یہ روشن نشان عطا فرمانا ہے؟

مگر ایک دفعہ یہ واقع نہیں ہوا ہر دفعہ یہ ہوا کہ جب بھی شدت کی پریشانی ہوئی ہے جماعت کے متعلق اللہ تعالیٰ نے مسلسل خوشخبریاں عطا فرمائی ہیں۔

اس سے چند دن پہلے رؤیا میں اللہ تعالیٰ نے بار بار خوشخبریاں دکھائیں اور چار خوشخبریاں اکٹھی دکھائیں۔ جب میں اٹھا تو اُس وقت زبان پر حضرت مسیح موعود علیہ الصلوٰۃ والسلام کا یہ شعر تھا:

غموں کا ایک دن اور چار شادی

فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِیْ

یعنی چار خوشخبریوں کی حکمت یہ ہے چار دکھانے کی کہ ایک غم پہنچے گا تو خدا تعالیٰ چار خوشخبریاں دکھائے گا اور دشمنوں کو بہر حال ذلیل کرے گا کیونکہ اس وقت جماعت کی حالت سب سے زیادہ دنیا کی نظر میں گری ہوئی ہے کلیتہً بیچارگی کا عالم ہے اور کامل بے اختیاری ہے۔ یہ وقت ہے خدا کی طرف سے خوشخبریاں دکھانے کا اور یہ وقت ہے ان خوشخبریوں پر یقین کرنے کا۔ آج جو اپنے خدا کے دیئے ہوئے وعدوں پر یقین رکھتا ہے، آج جس کے ایمان میں تزلزل نہیں ہے وہی ہے جو خدا کے نزدیک معزز ہے، وہی ہے جس کو دنیا میں غالب کیا جائے گا اور اسے خدا کبھی نہیں چھوڑے گا کیونکہ جو تنزل کے وقت اپنے خدا کی باتوں پر ایمان اور یقین رکھتا

ہے اس کے ایمان میں کوئی تزلزل نہیں آتا۔ اللہ تعالیٰ کی تقدیر اس کے لئے ایسے کام دکھاتی ہے کہ دنیا اس کا تصور بھی نہیں کر سکتی۔''

(خطباتِ طاہر جلد 3 صفحہ نمبر 777 تا 778)

لقائے الٰہی کا مضمون:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 20 اپریل 1990ء میں فرمایا:

''رات رؤیا میں اللہ تعالیٰ نے مجھے اس مضمون کو ایک اور طریق پر دکھایا اور ساتھ ہی قرآن کریم کی ایک آیت کی ایک نئی (تشریح) سمجھائی جس کا لقا سے بڑا گہرا تعلق ہے اور دراصل جو مضمون میں آج کے خطبہ میں بیان کرنا چاہتا ہوں اسی کی تمہید ہے جو مجھے سمجھائی گئی ہے۔ رؤیا بڑی عجیب اور دلچسپ ہے۔ میں نے دیکھا کہ ربوہ میں کھلے گھاس کے میدا ن میں اکیلا بیٹھا ہوا ہوں اور وہاں سے پاکستان سے مختلف پروفیشنل گانے والے جو ریڈیوں یا ٹیلی ویژن وغیرہ میں گانوں میں حصہ لیتے ہیں، وہ کسی تقریب میں شمولیت کی غرض سے آئے ہوئے ہیں اور ان کا جو رستہ ہے ان کے درمیان اور میرے درمیان ایک دیوار حائل ہے گویا اس رستے پر جس پر وہ چل رہے ہیں ایک دیوار کی اوٹ ہے لیکن بعض در کھلے ہوئے ہیں۔ چنانچہ ایک در سے گزرتے ہوئے ان میں سے ایک شخص کی نظر مجھ پر پڑتی ہے اور خواب میں مجھ پر یہ تأثر ہے کہ یہ مجھے جانتا ہے اور میں اس کو جانتا ہوں اور جس طرح انسان جانی پہچانی شکل کو ملنے کے لیے آگے بڑھتا ہے وہ میری طرف آگے بڑھتا ہے لیکن قریب آنے کی بجائے کچھ فاصلے پر کھڑے ہو کر مجھے پنجابی میں کچھ شعر سناتا ہے وہ جو پنجابی کے شعر ہیں وہ اس رنگ کے ہیں جیسے بعض دیہاتیوں کو یا کم علم والوں کو بعض دفعہ کوئی نکتہ ہاتھ آجائے تو وہ اسے بڑے فخر سے بڑے بڑے علما کے سامنے پیش کرتے ہیں اور پھر مجلسوں میں بیان کرتے ہیں کہ ہم نے یہ سوال کیا لیکن اس کا کوئی جواب نہیں آیا۔اس رنگ کا کوئی نقطہ ہے جو ایک پنجابی میں اس نے یاد کیا ہوا ہے اور وہ سوالیہ رنگ میں میرے سامنے رکھتا ہے لیکن اس کی طرز میں تکبر یا دکھاوا نہیں بلکہ وہ واقعتاً اس نکتے میں الجھا ہوا معلوم ہوتا ہے اور اس کے طرز بیان میں ایک درد پایا جاتا ہے۔ پنجابی کے وہ شعر مجھے یاد تو نہیں مگر چند شعر ہیں، ان کا مضمون یہ ہے کہ خدا تعالیٰ کی جو یہ کائنات ہے اس کے راز تو بہت گہرے ہیں اور ہماری آنکھیں جو دیکھ رہی ہیں وہ ان باتوں کو نہیں سمجھ سکتیں اور ہماری آنکھیں جو دیکھتی ہیں وہ ہمیں کچھ اور منظر دکھاتی ہیں اور خدا کے قدرت کے راز یا عرفان کی باتیں ہیں ان تک ہماری آنکھیں پہنچ ہی نہیں سکتیں اور نہ ہم ان کو سمجھ سکتے ہیں کیونکہ ہماری آنکھیں ٹیڑھا دیکھ رہی ہیں اور یہ کہتے کہتے وہ بڑے درد سے اپنی آنکھ کے نچلے پردوں کو انگلیوں سے نوچ کر نیچے کر کے آنکھیں ڈھاکتا ہے جن میں ایک قسم کی سرخی پائی جاتی ہے جیسے رو رو کے سرخی پیدا ہوگئی ہو اور وہ نظم میں ہی کہتا ہے کہ دیکھیں ان آنکھوں کی وجہ سے ہمارا کیا قصور ہے؟ ہمیں تو خدا نے آنکھیں وہ دی ہیں جو غلط دیکھ رہی ہیں اور اس کے رازوں کی حقیقت کو پا نہیں سکتے تو اب بتائیں کہ ہم کیا کریں؟ ہم کیسے سمجھیں؟ یہ نظم جب مکمل ہو جاتی ہے تو میں اس کو اشارہ کہتا ہوں کہ آئیں بیٹھیں اور میں آپ کو یہ مضمون سمجھاتا ہوں اور اتنے میں یوں معلوم ہوتا ہے کہ اس بات کی خبر باقی ساتھیوں کو بھی پہنچ گئی ہے اور وہ دور دور سے واپس مڑے ہیں اور ایک دائرے کی شکل میں مجلس بنا کر میری بات سننے کے لئے بیٹھ گئے ہیں۔ میں ان سے کہتا ہوں کہ آپ نے بظاہر بڑی الجھی ہوئی بات پیش کی ہے لیکن میں اس

کی ایک سادہ تشریح آپ کو بتاتا ہوں جو ابھی آپ کو دیکھتے دیکھتے بات سمجھا دے گی اور وہ آپ کی اس عارفانہ نظم کی درحقیقت تفسیر ہے ، تفسیر کا لفظ تو میں نہیں بولتا، لیکن اس مضمون کو سمجھانے کے لئے میں کہتا ہوں۔ آپ کے سامنے میں ربوہ کی مثال رکھتاہوں۔ آپ لوگ پاکستان کے مختلف شہروں میں رہتے ہیں۔ وہاں سے ربوہ تشریف لائے ہیں یہاں آپ نے کچھ چہرے دیکھے ہیں ان چہروں میں خدا کا خوف دکھائی دیتا ہے، ان چہروں میں آپ کو عبادت کے رنگ دکھائی دیتے ہیں، ان چہروں میں آپ کو تقویٰ دکھائی دیتاہے، ان چہروں میں آپ کو دین کی محبت اور اسلامی آداب اور اسلامی اخلاق دکھائی دیتے ہیں، یہاں کے گلیوں میں چلنے پھرنے والوں کو آپ نے دیکھا اور آپ اپنے دل سے گواہی لے کر مجھے بتائیں کہ کیا آپ کی آنکھوں نے آپ کو صحیح خبر نہیں دی؟ کیا آپ کی آنکھوں نے واقعتاً یہ اطلاع نہیں دی کہ اسلام کا جو بھی تصور ہے وہ یہاں پایا جاتا ہے اور جو مؤمنین کی ادائیں ہونی چاہئیں وہ ان لوگوں میں پائی جاتی ہیں۔ پھر آنکھوں نے تو آپ سے کوئی دھوکہ نہیں کیا۔ اس کے باوجود اگر آپ کے دل کچھ اور پیغام لیں تو خدا کی بنائی ہوئی آنکھوں کا کیا قصور ہے؟ پھر میں ان سے کہتا ہوں کہ آپ موازنے کے طور پر چنیوٹ چلے جائیں جو ربوہ کے قریب ہی ہے اور وہاں بھی جا کر لوگوں کے چہروں کا مشاہدے کریں، وہاں بھی ان کی حرکات و سکنات کو غور سے دیکھیں، وہاں جا کر بھی سوچیں کہ آپ کے نزدیک قرونِ اُولیٰ کے مسلمان کیسے ہونے چاہئیں تھے؟ حضرت اقدس محمد مصطفیٰ صلی اللہ علیہ وسلم سے فیض پانے (والوں) کی کیا ادائیں ہونی چاہئیں اور دیکھیں اور پھر اپنے نفس سے پوچھیں کہ کیا آنکھوں نے آپ سے جھوٹ بولا ہے؟ کیا آنکھوں کا پیغام یہی تھا کہ یہ جو ربوہ کے سب سے شدید مخالفین میں سے ہیں یہ سچے............دکھائی دے رہے ہیں یا آپ کی آنکھوں نے آپ کو یہ بتایا تھا کہ اسلام کی کوئی بھی علامتیں ان میں نہیں پائی جاتیں۔ان کا اٹھنا بیٹھنا ان کا بولنا، ان کا چلنا پھرنا،ان کے مزاج سارے اسلام سے دور پڑے ہوئے ہیں تو اب بتائیں کہ ہمارے خدا نے آپ کے ساتھ انصاف کیا کہ نہیں کیا۔ آپ کو سچی آنکھیں بخشیں کہ نہیں بخشیں............(سورۃ الحج آیت47) والا مضمون ہے مگر اس آیت کا میں نے حوالہ نہیں دیا۔ قرآن کریم میں اللہ تعالیٰ فرماتا ہے کہ آنکھیں اندھی نہیں ہوا کرتیں وہ دل اندھے ہوتے ہیں جو سینوں میں چھپے ہوئے ہیں۔ یہاں صدور سے مراد تاریکی کے پردوں میں چھپے ہوئے دل ہیں۔ پس وہ دل جو خود اندھیروں میں بس رہے ہیں وہ اندھے ہوتے ہیں نہ کہ وہ آنکھیں جو صحیح پیغام جو کچھ وہ دیتی ہیں لوگوں تک پہنچا دیا کرتی ہیں۔ پس یہ رؤیا جو ہے یہ دیکھتے ہی میرے دل میں یہ احساس پیدا ہوا کہ اتنا واضح نظارہ ہے جیسے میں آمنے سامنے دیکھ رہا ہوں اسی کیفیت میں مَیں جاگ بھی چکا تھا اور رؤیا کا مضمون جاری تھا یعنی صفائی رؤیا کی ایسی تھی کہ گویا بالکل جاگے ہوئے کا کوئی نظارہ ہو اور چنانچہ نیند میں اٹھنے میں کوئی فرق نظر نہیں آیا اور رؤیا کے جو آخری فقرے ہیں وہ جاگ کر میں نے ادا کئے۔ جبکہ وہ منظر نظر سے غائب ہو چکا تھا۔''

(الفضل 17جون1990ء)

مذہبی دنیا کا ضائع شدہ مواد:

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ نے مَغۡضُوۡبِ عَلَيۡهِمۡ کی تشریح بیان کرتے ہوئے خطبہ جمعہ 28دسمبر1990ء میں فرمایا:۔

''اس ضمن میں میں ایک دفعہ غور کر رہا تھا اور دعا کر رہا تھا کہ اللہ تعالیٰ اس مضمون کو زیادہ واضح طور پر

سمجھائے تو کشفی حالت میں خدا تعالیٰ نے یہ مضمون ایک اور رنگ میں مجھے دکھایا اور وہ یہ تھا کہ جیسے ایک کارخانے میں آپ ایک طرف سے کسی چیز کا Raw Material یعنی خام مال ڈالتے ہیں تو وہ ایک نہایت ہی خوبصورت اور اعلیٰ تکمیل کی شکل میں ایک طرف سے نکل رہا ہوتا ہے لیکن اس کے ایک طرف وہ گند بھی نکل رہا ہوتا ہے جو اس قابل نہیں ہوتا کہ اس کارخانے میں داخل ہو نے کے بعد وہ اپنے اندر ایسی تبدیلی کرسکے کہ اسے ایک مکمل صنعت کی شکل میں دنیا کے سامنے پیش کیا جا سکے، اس کو وہ Waste Product کہتے ہیں۔ پس ایک چیز ہے End product اور ایک ہےWaste product تو ہر صنعت کا وہ مال ہے جس کی خاطر صنعت کاری کی جاتی ہے اور کارخانے بنائے جاتے ہیں اور اپنی آخری شکل میں بہت خوبصورت تبدیلیاں پیدا ہونے کے بعد وہ ایک نئے وجود کی صورت میں خام مال دنیا کے سامنے ظاہر ہوتا ہے اب اس وقت آپ کے پاس جتنی بھی چیزیں ہیں وہ سب اسی طرح کسی نہ کسی کارخانے سے نکل کر ایک نئی شکل میں آپ کے سامنے ظاہر ہوئی ہیں۔ کسی نے کپڑے کی ٹوپی پہنی ہوئی ہے، کسی نے قراقلی پہنی ہوئی ہے۔ اب تصور کریں کہ یہ کیا چیزیں تھیں؟ اسی طرح آپ کے لباس، آپ کے بوٹ، آپ کے قلم یہ سب خام مال تھے جو مختلف مراحل سے گزر کر بالآخر اس شکل میں آپ تک پہنچے جس میں آپ نے ان کو قبول کی اور استعمال کیا لیکن آپ کا ذہن اس گندگی کی طرف کبھی نہیں گیا جو اس دوران پیدا ہوتی رہی اور ان چیزوں سے الگ کی جاتی رہی اور اسے ضائع شدہ مال کے طور پر ایک طرف پھینک دیا گیا۔ چنانچہ اس زمانے میں صنعتوں نے جہاں بہت ترقی کی ہے، یہ ایک بہت بڑا مسئلہ بن کر دنیا کے سامنے ابھرا ہے کہ اس Waste material کا کیا کریں؟ یہ تو دنیا کے لئے عذاب بنتا جا رہا ہے۔ جب یہ کم ہوا کرتا تھا اس زمانے میں انسان کی توجہ کبھی اس طرف نہیں گئی اور آج سے سو سال پہلے بھی صنعت کاری تھی، بڑے بڑے کارخانے جاری تھے لیکن کبھی بھی اس زمانے کی اخباروں میں آپ کو یہ بحثیں دکھائی نہیں دیں گی کہ یہ جو اچھی چیزیں بنانے ی ہم کوشش کرتے ہیں اس کوشش کے دوران جو چیزیں ضائع ہو رہی ہیں ان کا ہم کیا کریں؟ وہ سمندروں میں پھینک دیتے تھے یا عام کھلی جگہ پر پھینک دیتے تھے یا جھیلوں میں ڈال دیتے تھے اور کبھی ان کے نقصان کی طرف کسی کی توجہ نہ گئی ۔اب چونکہ زیادہ چیزیں بن رہی ہیں، اسی طرح waste material بھی بڑھتا چلا جا رہا ہے اور waste material ایسی خطر ناک چیز بن کر دنیا کے سامنے ابھرا ہے کہ اس کے غضب سے دنیا ڈرنے لگی ہے اور یہ بڑا بھاری مسئلہ ہے۔ دنیا کی تمام بڑی قوموں میں اب بہت ہی فکر کے ساتھ ان مسائل پر غور ہورہا ہے کہ کس طرح ان مصیبتوں سے چھٹکارا حاصل کریں جو صنعت کے دوران By product کے طور پر waste product کے طور پر ہمارے ہاتھوں میں پڑی ہوئی ہیں اور ہم نہیں سمجھتے کہ کس طرح اس صنف سے چھٹکارا حاصل کریں۔“

(روزنامہ الفضل 6فروری1991)

رشتہ ناطہ اور بیروزگاری کا مسئلہ:

حضرت خلیفة المسیح الرابع رحمہ اللہ تعالیٰ نے خطبہ جمعہ 15دسمبر2000ء میں فرمایا:

”ایک رؤیا ایسی سنانی ہے جس سے خدا تعالیٰ نے میرے دو سوالات کا جواب دیا ہوا ہے اور میں سمجھتا ہوں کہ آج کے لیے وہی کافی ہو گا۔ مجھے خیا ل تھا کہ مجھے مصروفیتیں بڑھانی چاہئیں۔ یہ سوچتے سوچتے ہی سویا تھا تو

رات خواب میں میاں احمد کو دیکھا یعنی میاں غلام احمد صاحب، میاں خورشید احمد صاحب کے چھوٹے بھائی اور وہ ہمیشہ بہت اچھا مشورہ دیا کرتے ہیں، قرآن کریم کے متعلق بھی انہی کا مشورہ تھا کہ بجائے تفسیر صغیر کے پیچھے نوٹس لکھوں میں نیا ترجمہ کروں۔ تو الحمد للہ کہ خدا تعالیٰ نے اس ترجمہ کی توفیق عطا فرمائی اور بہت سے مسائل اس سے حل ہوتے ہیں۔ خواب میں میاں احمد ہی دکھائی دیئے انہوں نے کہا کہ ہمیں آپ کی دو کاموں میں بہت مدد کی ضرورت ہے۔ میں نے کہا کیا کیا کام ہیں؟ انہوں نے کہا ایک تو رشتہ ناطہ، رشتہ ناطہ کو بہت زیادہ نظر انداز کر دیا گیا ہے اور اس کی وجہ سے بہت سی لڑکیاں بے چاری شادی کے بغیر پڑی ہوئی ہیں، بہت سے لڑکوں کو اپنا مناسب رشتہ نہیں ملتا پاکستان میں بھی بہت اچھے اچھے لڑکے ہیں جو اچھا ایک پروفیشن اختیار کر سکتے ہیں اور سادہ مزاج ہیں۔ اگر انگلستان کی لڑکیاں ناک بھوں نہ چڑھائیں اور اس رشتہ کو قبول کر لیں تو دونوں کا فائدہ ہے۔ بہرحال اس قسم کی باتیں انہوں نے کیں۔

اور ساتھ ہی یہ کہا کہ دوسرا کام بے کار نوجوانوں کو کام پہ لگانا ہے، اس کی طرف بھی توجہ بہت کم ہے۔ بہت سے اچھے تعلیم یافتہ ہیں جو بے کار ہیں اور ان کو کوئی کام نہیں دیا جا رہا یا کسی ایسے ملک میں رہتے ہیں جہاں سختی کی وجہ سے ان سے ناانصافی ہو رہی ہے تو ایسے لوگوں کی باہر شادیاں کروا دینا دونوں مسائل کو اکٹھا کر دینا ہے کیونکہ اپنے ملک سے باہر شادیاں کریں گے تو باہر والوں کا بھی مسئلہ حل ہوگا اور پاکستان کا بھی مسئلہ حل ہوگا اور ان کو کام پر لگانے کا شعبہ بہت مستعد ہونا چاہئے۔ تو یہی دو باتیں ہیں جو میں آپ کو سنانی چاہتا ہوں کہ اللہ تعالیٰ نے مجھے خود ہی میرے سوالات کا جواب دے دیا۔"

(الفضل ربوہ 13فروری2001ء)

غانا (Ghana)سے بُرکینا فاسو (Burkina Faso) کا سفر:

سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز اپنے دورہ افریقہ کے دوران غانا سے بور کینا فاسو بذریعہ سڑک جانے کا ذکر کرتے ہوئے فرماتے ہیں:

"بذریعہ سڑک جانے کا پروگرام بھی اللہ تعالیٰ کی خاص تقدیر سے ہی بنا لگتا ہے کیونکہ پہلے جو گھانا والوں نے پروگرام بنایا تھا اور اس کی اپروول (Aproval) ہوگئی تھی، اس کے مطابق تو دورہ نارتھ (North) تک کا مکمل کرنے کے بعد ہمیں پھر واپس اکرا (Accra) آنا تھا وہاں سے بائی ایئر (By Air) پھر برکینا فاسو جانا تھا لیکن روزانہ فلائٹ نہیں جاتی بلکہ دو دن جاتی ہے۔ ان میں سے ایک جمعہ کا دن تھا۔ تو وکیل التبشیر ماجد صاحب نے مجھے کہا کہ جمعہ جلدی پڑھ کے فوراً ہی ائر پورٹ جانا ہو گا۔ اس پر مجھے کچھ انقباض ہوا میں نے کہ اس طرح نہیں جانا بلکہ بعض شہر جو انہوں نے پروگرام میں نہیں رکھے ہوئے تھے اور میرے علم میں تھے میں نے کہا کہ وہ بھی دیکھ کر جائیں گے اور بائی روڈ (By road) جائیں گے۔ بہرحال اس کا یہ فائدہ بھی ہوا کہ چند مزید مساجد کا افتتاح بھی ہو گیا لیکن اصل بات اس میں یہ ہے کہ لندن سے سفر شروع کرنے سے چند دن پہلے ماجد صاحب نے بتایا کہ برکینا فاسو کے مبلغ نے انہیں حضرت خلیفۃ المسیح الرابع کی ایک خواب یاد کروائی ہے جو ماجد صاحب کو بھی یاد آ گئی کہ حضور (حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ) نے دیکھا تھا کہ کاروں کے ذریعے سے بائی روڈ گھانا سے بور کینا فاسو میں داخل ہوئے ہیں اور کوئی اسماعیل نامی آدمی بھی ان کو وہاں ملتا ہے، بارڈر پہ یا کراس کر کے، اس پر حضور نے بعض اسماعیل نامی آدمیوں کی تصوریں بھی منگوائی

تھیں، بہر حال پتہ نہیں کوئی ملا کہ نہیں لیکن میں سمجھتا ہوں کہ یہ بھی ایک الٰہی تقدیر تھی کہ ہم بذریعہ کار بُرکینا فاسو داخل ہوں اور یہ بھی عجیب بات ہے کہ ہمارے قافلے میں ایک اسماعیل نامی ڈرائیور بھی تھا جس نے کچھ وقت ہماری گاڑی چلائی جس میں مَیں بیٹھا ہوا تھا۔‘‘

(الفضل سالانہ نمبر 28دسمبر 2004ء صفحہ 11)

خلافت بھی پہلے انبیاء کی خلافت سے افضل تھی۔''

(خلافتِ راشدہ، انوار العلوم جلد ۱۵ صفحہ ۵۶۲)

حضرت سیّد محمد اسمٰعیل شہیدؒ بیان فرماتے ہیں:

''یہ بھی امر ظاہر ہے کہ حضرت مہدی علیہ السلام کی خلافت، خلافتِ راشدہ سے افضل انواع میں سے ہوگی۔''

('منصبِ امامت' از حضرت سیّد محمد اسمٰعیل شہید (مترجم) صفحہ ۸۲، ۸۳ مطبوعہ ۱۹۴۹ء ناشر حکیم محمد حسین مومن پورہ لاہور)

اس کی تائید و تصدیق حضرت سیّد عبد القادر جیلانیؒ کے قول سے ہوتی ہے جو حضرت امام عبد الرزّاق قاشانی رحمۃ اللہ علیہ نے اپنی کتاب شرح فصوص الحکم میں مسیح موعود علیہ السلام کے بارہ میں درج کیا ہے۔ آپؒ لکھتے ہیں:

'' اَلْمَهْدِيُّ الَّذِيْ يَجِيْءُ فِي آخِرِ الزَّمَانِ فَاِنَّهٗ يَكُوْنُ فِيْ الْاَحْكَامِ الشَّرْعِيَّةِ تَابِعاً لِّمُحَمَّدٍ ﷺ وَفِي الْمَعَارِفِ وَالْعُلُوْمِ وَ الْحَقِيْقَةِ تَكُوْنُ جَمِيْعُ الْاَنْبِيَآءِ وَ الْاَوْلِيَاءِ تَابِعِيْنَ لَهٗ كُلُّهُمْ...... لِاَنَّ بَاطِنَهٗ بَاطِنُ مُحَمَّدٍ ﷺ''

(شرح فصوص الحکم صفحہ ۲۵ مطبوعہ مصر)

کہ آخری زمانہ میں آنے والا مہدی احکامِ شریعت میں اپنے آقا و مولیٰ حضرت محمد مصطفیٰ ﷺ کا تابع ہے۔ اور (آنحضرت ﷺ کی وجہ سے) معارف، علوم اور حقیقت میں (آپؐ کے سوا) تمام کے تمام انبیاءؑ اور اولیاءؒ اس کے تابع ہیں کیونکہ اس کا باطن محمد ﷺ کا باطن ہے۔

اس امّت کا مسیحِ موعودؑ جو احادیث میں مہدی اور نبی کے نام سے بھی موسوم کیا گیا ہے، وہ امّتِ محمدیہ کے مجدّدِ دین میں مجدّدِ اعظم ہے اور اس کے خلفاء میں خاتَم الخلفاء ہے اور آنحضرت ﷺ کی خلافت کے انتہائی بلند اور اعلیٰ ترین مقام پر فائز ہے۔ حضرت مسیحِ موعودؑ فرماتے ہیں:

''اِنِّی عَلٰی مَقَامِ الْخَتْمِ مِنَ الْوَلَايَةِ كَمَا كَانَ سَيِّدِی الْمُصْطَفٰی عَلٰی مَقَامِ الْخَتْمِ مِنَ النُّبُوَّةِ وَ اِنَّهٗ خَاتَمُ الْاَنْبِيَآءِ وَ اَنَا خَاتَمُ

بسم اللہ الرحمٰن الرحیم

"خلافتِ احمدیہ"

پر

ایک نظر

شعبۂ نشر و اشاعت

احمدیہ انجمن اشاعت اسلام۔ لاہور۔ پاکستان

بار اوّل جولائی ۱۹۵۹ء

بسم اللہ الرحمٰن الرحیم

نحمدہ ونصلی علیٰ رسولہ الکریم

حضرت مسیح موعود علیہ السلام کی جانشینی کے مسئلہ پر احمدیہ لٹریچر میں اتنا کچھ لکھا جا چکا ہے کہ اس پر مزید لکھنے کی ضرورت نہ تھی لیکن حال ہی میں ایک ٹریکٹ "خلافت احمدیہ" جماعت ربوہ کی طرف سے شائع کیا گیا ہے جو اصل میں حکیم الامت حضرت مولانا نورالدین رحمۃ اللہ علیہ کی تقریر کا ایک حصہ ہے جو آپ نے احمدیہ بلڈنگس لاہور میں فرمائی تھی جسے کتر بیونت کر کے قوم کے سامنے پیش کیا گیا ہے جس سے جماعت احمدیہ کے دونوں فریق میں غلط فہمی پیدا کرنے کی کوشش کی گئی ہے اس لئے اس حصہ کو جسے انہوں نے عمداً چھوڑ دیا ہے ہم احباب کی آگاہی کے لئے شائع کرتے ہیں تاکہ جماعت کو پتہ چل جائے کہ کہاں تک انہوں نے دیانتداری سے کام لیا ہے۔ حکیم الامت فرماتے ہیں:

"تیسری بات یہ ہے کہ بعض لوگوں کو یہ خیال ہے اور وہ میرے دوست ہیں کہ خلافت کے کام میں روک لاہور کے لوگ ڈالتے ہیں۔ میں نے قرآن کریم اور حدیث کو استاد سے پڑھا ہے اور میں دل سے انہیں مانتا ہوں میرے دل میں قرآن اور حدیث صحیح کی محبت بھری ہوئی ہے۔ سیرۃ کی کتابیں ہزاروں روپے خرچ کر کے لیتا ہوں ان کو پڑھنے سے معلوم ہوتا ہے اور یہی میرا ایمان ہے کہ جب اللہ تعالیٰ کسی کام کو کرنا چاہتا ہے تو اس کو کوئی روک نہیں سکتا

لاہور میرا گھر نہیں۔ میرا گھر بھیرہ میں تھا یا اب قادیان میں ہے۔ میں تمہیں بتاتا ہوں کہ لاہور کا کوئی آدمی نہ میرے امر خلافت میں روک بنا۔ نہ بن سکتا ہے پس تم ان پر بدظنی نہ کرو۔ قرآن مجید میں فرمایا ہے یَا اَیُّھَا الَّذِیْنَ آمَنُوا اجْتَنِبُوْا کَثِیْراً مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ اور رسول اللہ صلی اللہ علیہ وسلم نے فرمایا اِیَّاکُمْ وَالظَّنَّ فَاِنَّ الظَّنَّ اَکْذَبُ الْحَدِیْث اللہ تعالیٰ نے یہی تعلیم دی ہے بدظنی سے ہٹ جاؤ یہ بدکار کردے گی۔ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ بدظنی بڑا جھوٹا ہوتا ہے پس بدظنی نہ کرو......... اب بھی میرے ہاتھ میں ایک رقعہ ہے وہ لکھتا ہے کہ لاہور کی جماعت خلافت میں روک ہے۔ میں ایسا اعتراض کرنے والوں کو کہتا ہوں کہ یہ بدظنی ہے اسکو چھوڑ دو تم پہلے ان جیسے اپنے آپ کو مخلص بناؤ لاہور کے لوگ مخلص ہیں حضرت صاحب سے انہیں محبت ہے غلطی انسان کا کام ہے اس سے ہو جاتی ہے ان سے بھی غلطی ہوتی ہے۔ یہ جدا بات ہے۔ مگر ان لوگوں نے جو کام کئے ہیں تم بھی کرکے دکھاؤ۔ میں بلند آواز سے کہتا ہوں کہ جو لاہوریوں پر بدظن ہے کہ وہ خلافت میں روک ہیں اسے یاد رہے کہ رسول اللہ صلی اللہ علیہ وسلم کی طرف سے بدظنی کرنے والوں کو یہ سرٹیفکیٹ ملتا ہے اِنَّ الظَّنَّ اَکْذَبُ الْحَدِیْث اور اللہ جل شانہ نے فرمایا اِجْتَنِبُوْا کَثِیْراً مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وہاں سے اِثم کا خطاب

ملتا ہے۔ بدظنی سے پھر غیبت نصیب ہوتی ہے اور اس کے متعلق فرمایا لَا یَغْتَبْ بَعْضُکُمْ بَعْضًا پس مخلصوں پر بدظنی کرتے ہو اور میرا دل دکھاتے ہو۔ خدا سے ڈرو۔ تمہارے لئے میں دعائیں کرتا ہوں ان سے محروم نہ بنو اگر مان لیا ہے تو شکر کرو نہیں تو صبر کی دوا موجود ہے ....

اگر کہو کہ لاہور کے لوگ خلافت میں روک ہیں تو میرے مخلص دوستوں پر بدظنی ہوتی ہے اسے چھوڑ دو۔ جو کسی پر بدظنی کرتا ہے وہ نہیں مرتا جب تک اس میں مبتلا نہ ہو، سنتا ہوں تم آپس میں اختلاف کرتے ہو اختلاف انسان کی فطرت میں ہے یہ مٹ نہیں سکتا مگر اس کو شغل نہ بناؤ۔ جس امر پر اللہ تعالیٰ نے تم کو جمع کیا ہے اس وحدت کے مرکز کو نہ چھوڑو کبھی کبھی مجھے ان حالتوں کو دیکھ کر بد دعا کا جوش ہوتا ہے مگر پھر رحم سے کام لیتا ہوں توبہ کرو، ہماری زندگی میں چھوڑ دو اب بھی تمہارے رسائل میں غلطیاں ہوتی ہیں اور میں دیکھتا ہوں کہ ان میں غلطیاں ہوتی ہیں مگر خدا نے چاہا ہے کہ میں خاموش رہوں تم کیا ہستی رکھتے ہو کہ جو نہ میرے دربار سے اجازت ہوتی ہے نہ خدا کی طرف سے تمہیں امر ہوتا ہے اور تم جرأت کرتے ہو دیکھو یاد رکھو تمہاری کوئی جماعت نہ بنے گی تم لکھ رکھو کہ کوئی ایسی جماعت نہ بنا سکو گے پس میری بات کو یاد رکھو اور بدظنی چھوڑ دو۔ تفرقہ

نہ کرو، حضرت صاحب نے جو فیصلہ جس امر میں کر دیا ہے اس کے خلاف نہ کہو نہ کرو ورنہ احمدی نہ ہو گے یہ خیال چھوڑ دو کہ لاہور کے لوگ خلافت کے امر میں روک ہیں اگر ایسا نہ کرو گے تو پھر خدا مسیلمہ کا سا معاملہ کرے گا۔[1]

یہ ہے تقریر کا وہ حصہ جسے "صدر انجمن احمدیہ ربوہ" نے اپنے شائع کردہ ٹریکٹ میں عمداً حذف کر کے جماعت احمدیہ لاہور کے خلاف سادہ لوح احمدیوں کو بھڑکانے کی کوشش کی ہے جس وقت احمدیہ بلڈنگس لاہور میں یہ تقریر ہوئی جماعت احمدیہ ابھی دو حصوں میں تقسیم نہیں ہوئی تھی اور نہ ہی حضرت مولانا محمد علی صاحب اس وقت تک لاہور میں آئے تھے بلکہ سب لوگ جانتے ہیں کہ حضرت مولانا موصوف تو حضرت مسیح موعود علیہ السلام کی زندگی ہی میں اپنے آبائی وطن سے ہجرت کر کے قادیان میں سکونت اختیار کر چکے تھے اور حضرت مولانا نورالدین رحمۃ اللہ علیہ کی وفات کے بعد تک وہیں مقیم رہے۔ اس لئے اس تقریر کے مخاطب وہ نہ تھے۔ اور نہ ہی اس وقت تک جماعت احمدیہ لاہور معرض وجود میں آئی تھی، بلکہ اس کا پس منظر وہ تگ و دو تھی جو میاں محمود احمد صاحب کی خلافت کو ہموار کرنے کے لئے اُن کے نانا جان میر ناصر نواب مرحوم نے مختلف جماعتوں میں دورے کر کے پرانے جاں نثارانِ مسیح موعود کے خلاف شروع کر رکھی تھی

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[1] اخبار بدر ۱۱ر جولائی ۱۹۱۲ء

لاہور کی مقامی جماعت نے ان کی اس دوڑ دھوپ کو جو صریحاً حضرت مسیح موعودؑ کی تعلیم کے خلاف تھی بہ نظر استحسان نہ دیکھا اور اس سعی باطل کو جماعت کے اتحاد کے منافی سمجھا۔ میر صاحب مرحوم اور ان کے لواحقین جہاں حضرت مولانا نورالدین علیہ الرحمۃ کی خدمت میں ان لوگوں کے خلاف شکایات کرتے وہیں یہ بھی کہتے تھے کہ آپ کی خلافت میں لاہور کے لوگ روک بن رہے ہیں جب تنازع بڑھ گیا اور لاہور کی مقامی جماعت کے خلاف شکایات کا سلسلہ وسیع ہو گیا تو اس پر حضرت حکیم الاُمۃ کو احمدیہ بلڈنگس میں یہ تقریر کرنی پڑی۔ اس کے ایک ایک لفظ سے پتہ چلتا ہے کہ حضرت کو لاہوریوں سے کتنی محبت اور کتنا پیار تھا۔ اور ان کے اخلاص کی اس سے بڑھکر اور کیا شہادت ہو سکتی ہے، کہ حضرت مندرجہ بالا تقریر میں فرماتے ہیں :۔

"یہ بدظنی ہے اس کو چھوڑ دو تم پہلے اُن جیسے اپنے آپ کو مخلص بناؤ۔ لاہور کے لوگ مخلص ہیں حضرت صاحب سے انہیں محبت ہے .... مخلصوں پر بدظنی کرتے ہو اور میرا دل دکھاتے ہو .... اس کے خلاف نہ کہو۔ نہ کرو، ورنہ احمدی نہ ہوگے یہ خیال چھوڑ دو کہ لاہور کے لوگ خلافت کے امر میں روک ہیں اگر ایسا نہ کرو گے تو پھر خدا مسیلمہ کا سا معاملہ کریگا"

لیکن ان لوگوں کے سامنے اپنی اغراض تھیں جن کے حصول کے لئے یہ سب کچھ کر گذرنے کے لئے تیار تھے۔ ایسے لوگ حضرت مولانا علیہ الرحمۃ کی ان باتوں پر بھلا کب کان دھر سکتے تھے۔ آخر

حضرت نورالدین رحمۃ اللہ علیہ اور ان کے پرانے خدام کو جناب میاں محمود احمد صاحب اور ان کے لواحقین نے حضرت کے آخری ایام میں اتنا تنگ کیا اور اتنی تکالیف دیں کہ وہی حضرت نورالدین رح جو میاں صاحب کو پیارا۔ اور بیٹا۔ کہہ کے پکارتے تھے انہیں تنگ آکر لکھنا پڑا کہ :۔

"نواب میر ناصر۔ محمود۔ نالائق ہے وجہ جو تیلے ہیں یہ بلا اب تک لگی ہے یا اللہ نجات دے۔ آمین" نورالدین قادیان ۱۳ مئی ۱۹۱۳ء [1]

آخر حکیم الامت کو اتنے سخت الفاظ کیوں لکھنے پڑے کوئی تو وجہ ہوگی کوئی دکھ پہنچا ہوگا۔ کوئی تکلیف ہوئی ہوگی۔ آخر کوئی تو ایسی بات ہوگی کہ اتنے بڑے وسیع القلب، حلیم الطبع، منکسر المزاج، اور فانی فی الماموں حضرت مسیح موعودؑ کے سچے عاشق کے قلب کی گہرائیوں سے حضرت صاحب کے بیٹے اور خسر کے متعلق یہ الفاظ نکلے۔

لیکن اس کے بالمقابل لاہوری احمدیوں کی نیکی اور پاکیزگی کی شہادت نہ صرف حکیم الامت نے دی بلکہ حضرت مسیح موعود علیہ السلام کو الہاماً بھی اطلاع دی گئی تا کہ لوگ ٹھوکر نہ کھائیں۔

"لاہور میں ہمارے پاک ممبر موجود ہیں ان کو اطلاع دی جائے نظیف مٹی کے ہیں مٹی رہے گی مگر وسوسہ نہیں رہے گا۔" [2]

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[1] منقول از مرآۃ الاختلاف (مصنفہ ڈاکٹر بشارت احمد صاحب)

[2] تذکرہ (الشرکۃ الاسلامیہ لمیٹڈ۔ ۲۹ اکتوبر ۱۹۵۶ء) صفحہ ۷۱۴

"لاہور میں ہمارے پاک محب ہیں"[1]

اور حکیم الامۃ فرماتے ہیں:۔

"لاہور کے لوگ مخلص ہیں حضرت صاحب سے انہیں محبت ہے .... مخلصوں پر بدظنی کرنے ہو اور میرا دل دکھاتے ہو"

جماعت لاہور کے امیر حضرت مولانا محمد علی رحمۃ اللہ علیہ کے متعلق تو حضرت مسیح موعود علیہ السلام کی بہت سی تحریرات ہیں سردست چند حوالہ جات مشتے نمونہ از خروارے پیش کئے جاتے ہیں:۔

"ہماری جماعت میں اوّل درجہ کے مخلص دوستوں میں مولوی محمد علی صاحب ایم اے ہیں جنہوں نے علاوہ اپنی لیاقتوں کے ابھی وکالت میں بھی امتحان پاس کیا ہے اور بہت سا اپنا حرج اٹھا کر چند ماہ سے دینی کام کے انجام دینے کے لئے یعنی میری تالیفات کو انگریزی میں ترجمہ کرنے کے لئے میرے پاس قادیان مقیم ہیں اور یقین ہے کہ جب وہ بعد فراغت اس کام کے اپنے کام وکالت پر لگ جائیں گے تو کسی قریب ضلع میں ہی کام شروع کریں گے اور میں اس مدت میں یعنی جب سے کہ وہ میرے پاس ہیں ظاہری نظر سے

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[1] تذکرہ ص۸۱۵ [2] اخبار بدر ۱۱ جولائی ۱۹۱۲ء

اور نیز پوشیدہ طور پر ان کے حالات کا، اخلاق اور دین کا اور شرافت کی رُو سے تجسس کر رہا ہوں سو خدا تعالیٰ کا شکر ہے کہ میں نے ان کو دینداری اور شرافت کے ہر پہلو میں نہایت عمدہ انسان پایا ہے غریب طبع، باحیا، نیک اندرون، پرہیزگار آدمی ہے اور بہت سی خوبیوں میں رشک کے لائق ہیں"۔ [1]

پھر فرماتے ہیں :۔

" اور مجھے اس سے بہت خوشی ہے کہ ایک اور جوان صالح خدا تعالیٰ کے فضل کو پاکر ہماری جماعت میں شامل ہوا ہے یعنی حبی فی اللہ مولوی محمد علی صاحب ایم اے پلیڈر۔ میں ان کے آثار عمدہ پاتا ہوں اور وہ ایک مدت سے اپنے دنیاوی کاروبار کا حرج کرکے خدمتِ دین کے لئے قادیان میں مقیم ہیں۔ اور حضرت مولوی حکیم نورالدین صاحب سے حقائق و معارف قرآن شریف سُن رہے ہیں اور مجھے یقین ہے کہ وہ خدا کے فضل سے تقوےٰ اور محبت دین پر ثابت قدم رکھکر ایسے نمونے دکھائے گا جو ہمجنسوں کے لئے پیروی کے لائق ہونگے لہٰذا اے خدا ایسا ہی کر۔ آمین ثم آمین"۔ [2]

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[1] تبلیغ رسالت جلد ۸ صفحہ ۷۴ ؛ [2] تبلیغ رسالت جلد ۸ صفحہ ۶۸

"حضرت اقدس نے فرمایا کہ مولوی محمد علی صاحب کا ایسی عمدہ انگریزی لکھنا ایک خارق عادت امر ہے چنانچہ انگریزوں نے بھی خیال کیا کہ گویا ہم نے کوئی یورپین رکھا ہوا ہے جو انگریزی رسالہ لکھتا ہے مولوی محمد علی صاحب نے بیان کیا کہ یہ خدا تعالیٰ کا فضل ہی ہے ورنہ اس سلسلہ میں شمولیت سے پہلے میرا ایک حرف تک کبھی شائع نہیں ہوا۔"[1]

پھر ذیل کا خط ملاحظہ ہو:-

"بسم اللہ الرحمٰن الرحیم۔ نحمدہ ونصلی علیٰ رسولہ الکریم

محبیّ عزیزی اخویم مولوی محمد علی صاحب سلمہ اللہ تعالیٰ۔

السلام علیکم ورحمۃ اللہ وبرکاتہٗ

آپ کا رقعہ میں نے پڑھا مجھے آپ پر بہت ہی نیک ظن ہے اسی وجہ سے میں آپ کے ساتھ خاص محبت رکھتا ہوں اگر آپ کی خدا تعالیٰ کے نزدیک فطرت نیک نہ ہوتی تو میرا اس قدر نیک ظن ہو نہیں سکتا ہرگز نہ ہوتا مگر میں دل سے اور دلی جوش سے آپ سے محبت رکھتا ہوں اور آپ کے لئے اکثر پنجوقت غائبانہ دعا کرتا ہوں امید ہے کسی وقت وہ دعائیں اپنا اثر دکھائیں گی اور یہ کہ کسی وقت آپ کو بعض جذبات محسوس ہوں اور دل اس سے غمگین ہو تو یہ امر خدا تعالیٰ کے فضل کو

[1] بدر ۲۲ اکتوبر ۱۹۰۲ء

رد نہیں کر سکتا۔ آخر نیک فطرت انسان پر فضل ہوتا ہے۔ غرض
ہر طرح سے تسلّی رکھیں میں دلی جوش سے آپ کی دنیا و آخرت
اور جسم و جان کے لئے دعا میں مشغول ہوں اور اسکے آثار اور تاثیرات
کا منتظر ہوں زیادہ ۔ فقط والسلام "خاکسار مرزا غلام احمد عفی عنہ"

اسی طرح حکیم الامت حضرت مولانا نورالدین رحمۃ اللہ علیہ کی مندرجہ ذیل شہادت بھی قابل غور ہے :-

"بعد اس کے مولوی محمد علی صاحب ہیں جو ایسی خدمات کرتے ہیں جو میرے وہم و گمان میں بھی نہیں آسکتیں"۔ [1]

"میں حضرت صاحب کے بعد آپ ہی سے بات کرتا ہوں اور کسی کو آپ کے سوائے مشورہ کار نہ بنایا"۔ [2]

پھر ۴ر مارچ کو حضرت مولانا نورالدین علیہ الرحمۃ نے فرمایا :-

"ہمارا انگریزی ترجمہ اللہ تعالیٰ کے ہاں مقبول ہو گیا ہے الہاماً بشارت آگئی ہے "قرآن کریم کا ختم مبارک ہو اس کا انکار نہ کرو" جب مولانا علیہ الرحمۃ نے ختم قرآن کریم کے متعلق یہ الہامی بشارت ان لوگوں کو سنائی جو اس وقت آپ کے پاس بیٹھے ہوئے تھے تو سب کے سب سوائے ایک شخص کے سجدے میں گر پڑے ۔ ایسے عاشقان مسیح موعود اور محبان حضرت حکیم الامت کے خلاف کوئی لفظ منہ سے نکالنے سے پہلے اچھی طرح سوچ لینا چاہیئے تاکہ کہیں مَنْ عَادٰی لِیْ وَلِیًّا فَقَدْ

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[1] تقریر حضرت مولانا نورالدینؓ [2] خط ۲ر دسمبر ۱۹۰۲ء منقول از حقیقت اختلاف

اَذِنَتہٗ لِلْحَرْبِ کا مصداق نہ بننا پڑے۔ باقی رہا جانشینی کا مسئلہ تو اس پر حضرت مسیح موعود علیہ السلام کی تحریرات ہی ہمارے لئے مشعل راہ ہیں ان کی روشنی میں یہ مسئلہ حل ہو سکتا ہے۔ سو حضرت مسیح موعود نے تو اپنی وصیت میں قطعاً اپنے خلفاء کا ذکر نہیں کیا بلکہ اسلامی جمہوریت کو مدنظر رکھتے ہوئے اپنے بعد کام کرنے کے لئے ایک انجمن بنائی اور اسے خدا کے مقرر کردہ خلیفہ کا یعنی اپنا جانشین بنایا جیسا کہ لکھتے ہیں:۔

"چونکہ انجمن خدا کے مقرر کردہ خلیفہ کی جانشین ہے اس لئے انجمن کو دنیاداری کے رنگوں سے بکلی پاک رہنا ہوگا اور اس کے تمام معاملات نہایت صاف اور انصاف پر مبنی ہونے چاہئیں۔" [1]

یہاں نہ صرف انجمن کو اپنا جانشین بتایا ہے بلکہ یہ بھی بتایا ہے کہ تمام معاملات کو وہی انجمن طے کرے گی اور وہ پوری با اختیار ہوگی پھر آپ نے اس انجمن کو اپنی زندگی میں بنا کر اور اس کے قواعد اپنی منظوری سے مرتب کروا کے اس پر عمل درآمد بھی کروا دیا تاکہ کسی قسم کے شک شبہ کی گنجائش باقی نہ رہے لیکن بات یہیں تک نہ رہی اس انجمن کو آپ کی زندگی میں ہی ایک واقعہ پیش آیا کہ انجمن کے ایک عہدیدار نے جو آپ کے خاص تعلق قرابت بھی رکھتے تھے انجمن کے احکام کی تعمیل سے انکار کیا اور اس پر یہاں تک اصرار کیا کہ آخر معاملہ حضرت مسیح موعودؑ تک پہنچا جس پر آپ خود انجمن کے اجلاس

[1] الوصیت

میں تشریف لائے اور ذیل کی تحریر اپنے قلم سے لکھ کر دے گئے:-

"میری رائے تو یہی ہے کہ جس امر پر انجمن کا فیصلہ ہو جائے اور کثرت رائے اس میں ہو جائے تو وہی امر صحیح سمجھنا چاہیئے اور وہی قطعی ہونا چاہیئے لیکن اس قدر میں زیادہ لکھنا پسند کرتا ہوں کہ بعض دینی امور میں جو ہماری خاص اغراض سے تعلق رکھتے ہیں مجھ کو محض اطلاع دی جائے اور میں یقین رکھتا ہوں کہ یہ انجمن خلاف منشاء میری ہرگز نہ کرے گی لیکن صرف احتیاطاً لکھا جاتا ہے کہ شاید وہ ایسا امر ہو کہ خدا تعالیٰ کا اس میں کوئی خاص ارادہ ہو اور یہ صورت صرف میری زندگی تک ہے اور بعد ہر ایک امر میں صرف انجمن کا اجتہاد کافی ہوگا۔"

مرزا غلام احمد ۲۷ر اکتوبر ۱۹۰۷ء

اب یہ کھلا کھلا فیصلہ حضرت صاحب کا ہے کہ صرف ان کی زندگی میں بعض دینی امور کی انہیں اطلاع دی جائے ان کے بعد کسی فرد واحد کو کوئی اختیار نہیں کہ وہ شوریٰ کے فیصلہ کو رد کر سکے بلکہ ہر ایک امر میں صرف انجمن کا اجتہاد کافی ہوگا۔ یہی مذہب حضرت مولانا نورالدین علیہ الرحمۃ کا تھا اور آپ انجمن کو ہی حضرت اقدس کا جانشین سمجھتے تھے جیسا کہ فرماتے ہیں:-

"حضرت صاحب کی تصنیف میں معرفت کا ایک نقطہ ہے وہ تمہیں کھول کر سناتا ہوں کہ جس کو خلیفہ بنانا تھا اس کا

معاملہ تو خدا کے سپرد کر دیا اور ادھر چودہ اشخاص کو فرمایا
کہ تم بحیثیت مجموعی خلیفۃ المسیح ہو تمہارا فیصلہ قطعی فیصلہ
ہے اور گورنمنٹ کے نزدیک بھی وہی قطعی ہے" [1]

اب اس عبارت سے ذیل کے امور ثابت ہیں۔ اوّل۔ الوصیت میں کسی ایسے خلیفہ کا ذکر نہیں جیسے حضرت مولانا نورالدین علیہ الرحمۃ تھے کیونکہ فرمایا کہ اس کا معاملہ تو خدا کے سپرد کر دیا یعنی اس کا ذکر کوئی نہیں کیا۔ دوم۔ الوصیت کی رُو سے چودہ اشخاص بہ ہیئت مجموعی خلیفۃ المسیح ہیں۔ بالفاظ دیگر مجلس معتمدین صدر انجمن خلیفۃ المسیح تھی پس حضرت مولوی صاحب کے الفاظ "خدا کے مقرر کردہ خلیفہ کی جانشین" سے جو انجمن کے متعلق حضرت صاحب نے لکھے ہیں خلیفۃ المسیح ہی مراد لیتے تھے

— اسی طرح خود جناب میاں محمود احمد صاحب نے بھی اس امر کو تسلیم کیا ہے کہ حضرت مسیح موعودؑ نے اپنی وصیت کے ماتحت جو مجلس معتمدین کی بنیاد ڈالی اس میں اپنے بعد کسی خلافت کا ذکر نہیں کیا چنانچہ ۲۱ر اکتوبر ۱۹۲۵ء ۳۱ر و ۵ر نومبر کے اخبار الفضل میں جو تحریر جناب میاں صاحب کی شائع ہوئی ہے اس میں یہ عبارت قابل غور ہے

" مجلس معتمدین کے بنیادی اصول میں جو دراصل ہے ہی
اسلام کا بنیادی مسئلہ خلیفۂ وقت کا وجود شامل نہ تھا

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[1] اخبار بدر قادیان ۲۱ اکتوبر ۱۹۰۹ء

ایک ریزولیوشن خلافتِ ثانیہ میں پاس کیا گیا جس کا مطلب یہ ہے کہ جو خلیفہ کہے گا مجلس مانے گی۔ مگر یہ اصولی بات نہیں اس کا مطلب یہ ہے کہ ایک ممبران کی جماعت کہتی ہے میں ایسا کروں گی لیکن جو جماعت یہ کہہ سکتی ہے وہ یہ بھی تو کہہ سکتی ہے کہ میں ایسا نہ کروں گی۔ کیونکہ جو انجمن یہ پاس کر سکتی ہے کہ ہم خلیفہ کی ہر بات مانیں گے وہی اگر دس سال کے بعد کہے کہ نہیں مانیں گے تو انجمن کے قانون کے لحاظ سے وہ ایسا کہہ سکتی ہے اگر اتنی قربانی کے بعد سلسلہ کی حالت غیر محفوظ ہو یعنی چند لوگوں کے رحم پر ہو جو اگر چاہیں کہ خلافت کا انتظام قائم رہے تو قائم رہے اور اگر نہ چاہیں تو نہ رہے تو یہ کبھی گوارا نہیں کیا جا سکتا اور چونکہ مسئلہ خلافت کہ جماعت کے بنیادی اصولوں میں شامل نہ ہونے سے جماعت ایسے خطرات میں رہ سکتی ہے جو مبائعین کو غیر مبائعین میں بدل دے اور دس گیارہ آدمی کی جنبش قلم سے قادیان معاً لاہور بن جائے"۔ ؎۱

خدا کی نشان جس بات پر جماعت لاہور کے لوگ گردن زدنی قرار دیئے گئے اور جس کی وجہ سے ان کے خلاف جناب میاں صاحب نے مخالفت

؎۱ ۳۱ راکتوبر و ۳ و ۵ نومبر ۱۹۲۵ء از اخبار الفضل ۔ قادیان

کا ایک طوفان برپا کیا اور حضرت مولانا نورالدین کو غلط فہمی میں مبتلا کرنے کی کوشش کی۔ وہی بات سترہ سال بعد جناب میاں صاحب کہتے ہیں اور مرید ہیں کہ آنکھیں بند کرکے آمنا و صدقنا کرتے ہیں۔ "اتنی بڑی قربانی" اور نقصانِ عظیم کے بعد آخر میاں محمود احمد صاحب نے صاف لفظوں میں جماعت لاہور کے اعتقاد درباره خلافت کو نہ صرف مان لیا بلکہ اس کے خطرہ کو محسوس کرتے ہوئے نومبر ۱۹۲۵ء میں اس نظام کو بدل ڈالا جو بیس سال سے برابر چلا آتا تھا۔ غرض جماعت ربوہ نے حضرت مسیح موعود علیہ السلام کے جہاں اور بہت سے فرمودات سے انحراف کیا وہیں اپنے مفاد کی خاطر آپ کی آخری وصیت کو بھی نظر انداز کرکے آپکی روح کو ناخوش کیا۔

مولانا محمد علی علیہ الرحمۃ ایسے عظیم الشان خادم دین اور مسیح موعودؑ کے عاشق اور حضرت حکیم الامت کے شاگرد رشید کے متعلق غلط فہمی پیدا کرنے کے لئے حضرت مولانا نورالدین رحمۃ اللہ علیہ کی تقریر کو کانٹ چھانٹ کر صدر انجمن احمدیہ ربوہ کا شائع کرنا اس کی شان کے منافی ہے اگر اس تقریر کو من وعن قوم کے سامنے پیش کر دیا جاتا تو جماعت خود فیصلہ کر لیتی کہ حضرت کی خلافت میں کون لوگ روک تھے اور کن لوگوں سے آپ کی محبت تھی۔

وآخر دعوانا ان الحمد للہ رب العلمین

مرتبہ:۔ حافظ شیر محمد۔ خوشابی

(تعلیمی پریس لاہور)

دعاؤں کو بھی شرفِ قبولیّت بخشتا ہے چنانچہ حضرت خلیفۃ المسیح الثانیؓ فرماتے ہیں کہ:

''اللہ تعالیٰ جب کسی کو منصبِ خلافت پر سرفراز کرتا ہے تو اس کی دعاؤں کی قبولیّت بڑھا دیتا ہے کیونکہ اگر اس کی دُعائیں قبول نہ ہوں تو پھر اس کے اپنے انتخاب کی ہتک ہوتی ہے''۔

(منصبِ خلافت، انوارالعلوم جلد ۲ صفحہ ۳۲)

خدا تعالیٰ جسے اپنا خلیفہ بناتا ہے اسے ایک اور امتیازی صفت بھی عطا کی جاتی ہے جو بغیر خدا تعالیٰ کے انتخاب، اصطفاء اور اس کی عطا کے ممکن ہی نہیں اور وہ یہ ہے کہ اس کے دل پر حق کی تجلّی ہوتی ہے۔ اس کا ذکر کرتے ہوئے حضرت مسیحِ موعود علیہ السلام فرماتے ہیں کہ

''صوفیاء نے لکھا ہے کہ جو شخص کسی شیخ یا رسول اور نبی کے بعد خلیفہ ہونے والا ہوتا ہے تو سب سے پہلے خدا کی طرف سے اس کے دل میں حق ڈالا جاتا ہے۔''

(ملفوظات جلد ۱۰ صفحہ ۲۲۹، ۲۳۰)

علیٰ ہٰذا القیاس دیگر تمام صفات میں خلیفہ راشد دیگر افرادِ امّت سے جو مختلف صفاتِ حسنہ سے متّصف ہوتے ہیں، اللہ تعالیٰ کی جناب سے عطا کردہ ایک الگ شان اور امتیازی مقام رکھتا ہے۔ یہ ایک الگ بحث ہے اور دنیا میں ایسی نظیریں موجود ہیں کہ غیر نبی کو بعض صلاحیّتوں یا صفات میں نبی پر فضیلت ہو سکتی ہے یا غیر خلیفہ کو خلیفۂ راشد پر۔ مگر جزوی فضیلت بہرحال ایک جزوی بات ہے۔ اس کی وجہ سے کسی کا نبی یا خلیفہ سے افضل ہونا ثابت نہیں ہوتا۔

صفاتِ الٰہیہ اور صفاتِ حسنہ کے آئینہ میں

یہ بھی ایک اصولی بات ہے کہ خلیفۂ راشد کی یہ الگ شان اور اس کا یہ امتیازی مقام اس وجہ سے بھی ہے کہ وہ صفاتِ الٰہیہ اور تمام انسانی صفاتِ حسنہ میں اس دَور کے جملہ انسانوں کے مقابل پر ایک جامعیت اور مکمل توازن رکھتا ہے۔ صفاتِ حسنہ میں مکمل توازن عطا کرنا سوائے خدا تعالیٰ کی

وقت آپؓ کی عمر عین ۲۲ سال تھی۔ لہٰذا حضرت خلیفۃ المسیح الاوّلؓ کا اپنے خطبہ میں حضرت خواجہ سلیمانؒ کی ۲۲ سال کی عمر کا ذکر کرنا ایک واضح اشارہ تھا۔ پھر ۸۷ برس تک ان کا خلافت کرنا، ایک حیرت انگیز اظہار تھا جو سوائے خاص مصلحتِ الٰہی اور علمِ الٰہی کے ممکن نہ تھا۔ کیونکہ حضرت صاحبزادہ مرزا بشیر الدّین محمود احمد خلیفۃ المسیح الثانیؓ نے بھی اتنی ہی عمر تک خلافت کی۔ آپؓ کی عمر شمسی لحاظ سے ۷۶ سال ۸ ماہ اور ۲۷ دن تھی جبکہ قمری اعتبار سے ۸۷ سال بنتی تھی۔ یہ ایسی بات تھی جو حضرت خلیفۃ المسیح الاوّلؓ نے ۱۹۱۰ء میں کہی مگر آگے جا کر خدا تعالیٰ نے اسے ۱۹۶۵ء تک حضرت خلیفۃ المسیح الثانیؓ کو ۸۷ سال عمر دے کر ظاہر اور ثابت فرمائی۔ پس یہ صرف اور صرف خدا تعالیٰ کا کام ہے کہ جسے وہ چاہتا ہے اپنا خلیفہ بناتا ہے اور اس نے جس کو خلیفہ قائم کرنا ہوتا ہے، اس کی خوشبو خاص مصلحت اور خالص بھلائی کے لئے چار سو بکھیر دیتا ہے۔

”خلیفہ خدا تعالیٰ بناتا ہے“ کی ایک لطیف تمثیل

حضرت مسیحِ موعود علیہ السلام نے اس بحث کو ایک لطیف مثال کے ساتھ واضح فرمایا ہے۔ آپؑ فرماتے ہیں:

> ”لکھا ہے کہ ایک بزرگ جب فوت ہوئے تو انہوں نے کہا کہ جب تم مجھے دفن کر چکو تو وہاں ایک سبز چڑیا آئے گی۔ جس کے سر پر وہ چڑیا بیٹھے، وہی میرا خلیفہ ہوگا۔ جب وہ اس کو دفن کر چکے تو اس انتظار میں بیٹھے کہ وہ چڑیا کب آتی ہے اور کس کے سر پر بیٹھتی ہے؟ بڑے بڑے پرانے مرید جو تھے ان کے دل میں خیال گزرا کہ چڑیا ہمارے سر پر بیٹھے گی۔ تھوڑی ہی دیر میں ایک چڑیا ظاہر ہوئی اور وہ ایک بقّال کے سر پر آ بیٹھی جو اتّفاق سے شریکِ جنازہ ہو گیا تھا۔ تب وہ سب حیران ہوئے لیکن اپنے مرشد کے قول کے مطابق اس کو لے گئے اور اس کو اپنے پیر کا خلیفہ بنایا۔“

(ملفوظات جلد ۸ صفحہ ۴۰۷)

KHILAFAT AND MUJADDIDIYYAT

AN EXPOSITION

Hadhrat Hafiz Mirza Nasir Ahmad

Khalifatul Masih III[rh]

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NOTE

This is the English translation of the full text of the concluding speech of the late Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III (Allah's mercy be upon him), delivered at the final day of the Annual Rally of Majlis Khuddamul Ahmadiyya (Ahmadiyya Youth Organization), on November 6, 1977, at Masjid Aqsa, Rabwah, Pakistan.

Ata Ullah Kaleem

KHILAFAT AND MUJADDIDIYYAT

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Fatiha*, Hadhrat Khalifatul Masih III said:

Our Annual Rallies are held every year but there did occur some breaks. It is now the fourth year, since 1973, that this Rally was last held. Due to this reason, coupled with the slackness of the Central administrators as I understand, the number of the participating *Majaalis* (branches) is lower in this Rally than those of the 1973 despite the fact that scores of new *Majaalis* (branches) and Jama'ats have been established since 1973.

This year 493 branches have participated while in 1973 as many as 546 branches took part in the Rally, with 1954 foreign Khuddam and 1856 Rabwah Khuddam, totalling 3810 Khuddam. What has gone wrong is gone. May Allah the Exalted grant us forgiveness. This mistake should not occur next year. We should ever march forward.

The second thing I would like to say is that the Khuddamul Ahmadiyya was entrusted with the responsibility of collecting contributions from the Atfalul Ahmadiyya for *Waqf-i-Jadid*. The young *Atfal* (boys) and *Nasirat* (girls) of Ahmadi families were required to pay collectively one hundred thousand rupees (Rs. 100,000) during the current year. But even the pledges received so far

amounted to nearly 68,000, while the actual amount received is only Rs. 28,000. Hence, I hereby draw the attention of all the local office bearers of Khuddamul Ahmadiyya of each branch — whether they are present in this Rally or could not attend due to slackness — to try to acquire the pledges in accordance with the budget and escalate the speed of getting the pledges redeemed. We should have probably received half the amount so far but even in this respect there is a deficiency of Rs. 28,000. Hence pay heed to make up this deficiency. May Allah the Exalted empower you to do so.

In my inaugural speech on Friday, brothers and children, I drew your attention to the fact that the grand revolution, launched by the Holy Prophet Muhammad (peace and blessings of God be on him) for traversing stages of advancement in the last days, has ushered in its second phase. A prediction has been made in the Holy Quran regarding this age. The *Ummat* of the Holy Prophet (peace and blessings of God be on him) has been given glad tidings through the Holy Prophet that in accordance with the happy news:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

that He may cause it to prevail over all religions [1]

the Islamic faith would dominate over all other faiths and isms.

1. The Holy Quran, 9:33

Islam Will Prevail

I do not interpret *Aladdeene Kullehee* as only religions; rather, I include all those principles of civilization, society and economics which the human mind has formed and which people have taken as substitutes for religion. It means to my mind that *Le Yuzherahoo Aladdeene Kullehee* (لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ) does not only connote that the truthfulness of Islam would be manifested to the Christians and not to the atheists and communists. But rather, Islam, with its spiritual, moral, and scientific principles, would also prevail over the communistic order which they have established in their country and in the regions under their influence as a substitute for religion. Islam would also convince them of its worth. Similarly, the nations which have drifted away from religion and have formed philosophical principles for practical life shall have to admit that neither any old creed in this age nor their own wisdom could lead them to the path of salvation. Consequently, mankind would ultimately turn into one *Ummat* and one family under the banner of the Holy Prophet Muhammad (peace and blessings of God be on him).

Two Basic Demands

This grand revolution which was set in through the Holy Prophet Muhammad (peace and blessings of God be on him) 1400 years ago, as explained earlier, has ushered in its period of advancement wherein it has to reach its climax and has to acquire final victory. The ushering in of this great phase of the grand revolution in its final round is making

two basic demands from us. It is on these two demands that I would like to focus my present speech.

The First Demand

The task of turning mankind into one *Ummat* and one family under the banner of the Holy Prophet (peace and blessings of God be on him) demands that we have complete and durable unity among our own ranks. I stated in the *Ansarullah* Rally that in the early period of Islam — in the first three centuries of Islam's first renaissance — there occurred great revolutionary changes in human life through Islam and the spiritual beneficence of the Holy Prophet (peace and blessings of God be on him). Nevertheless, one thing is quite significant and that is the diffusion which is very clearly seen in this unity, the unity of the first period of Islam.

For instance, we take *Fiqah* (the Islamic jurisprudence) which in fact is similar to the general law. When the general laws are produced in accordance with Godly guidance they are termed as issues of *Fiqah*. For example, the issues of bargaining, the issues of solving the disputes and fights, the issues of matrimonial relations, the problems of trade, the issues of partnerships in business, the safeguarding of one another's properties, anti embezzlement issues, problems relating to honesty, and anti treason issues, etc. In short, all the laws have been formulated by the jurists in the light of Islamic guidance.

Although there had been the law of the world before Islam, yet it is a fact that the service rendered by the Muslim Jurists in this field for mankind, after toiling day and night, has given humanity the foresight which resulted in the opinion that this is the proper way in which

these laws should be presented. No doubt, there are a few old laws in the world which were promulgated by some nations and are pursued by Europe even today, yet they are devoid of that basic beauty and fundamental perfection that is found in Islamic jurisprudence.

Religions According to Human Nature

It was Islam alone that turned the comprehensive wisdom and thinking of man towards the requirements of human nature. So the Islamic Jurists have done a lot and the four Imams (of Jurisprudence) have worked hard. They suffered great hardship for mankind and provided it with fine *Fiqah* (Jurisprudence) and law. Notwithstanding all this, the Muslim *Ummat* divided, into four divergent groups: the followers of ***Fiqah Hanafi*** (the jurisprudence of Imam Abu Haneefah), the followers of ***Fiqah Shafi'ee*** (The Jurisprudence of Imam Shafiee), the followers of ***Fiqah Malikee*** (the jurisprudence of Imam Malik), and the followers of ***Fiqah Hanbali*** (the jurisprudence of Imam Ahmed Bin Hanbal). Then, there are internal differences in each of these schools of thought. Hence, it is the same thing to say that there had been diffusion in the unity or unity in the diffusion. We cannot say that there was a total diffusion which shattered the Muslim Ummat into pieces. They were broken into pieces yet they were interlinked.

The Grand Everlasting Guidance

They were one in their belief in God and His attributes; they were in unison in taking Muhammad (peace and blessings of God be upon him) as best of all the Messengers and *Khatamal Anbiya* — the seal of the prophets. They were in full agreement in believing Islam, the religion of God revealed to the Holy Prophet (peace and blessings of God be upon him), as the perfect and complete *Shariat* (Law) and they were unanimous in taking the Holy Quran as grand and everlasting guidance given in man's hand for the guidance of entire humanity. In short they were united in the fundamental issues. Nevertheless, despite being in unison regarding the being of God, there occurred differences in the detail, such as: the Uniqueness of God and His attributes; His being characterised with excellent attributes and being devoid of all defect, imperfection, abatement and evil as disclosed by God Himself. One stumbled at one place and the other at another. Basically there is marked unity, yet the diffusion is wide. We notice both these things simultaneously in the first period of this wave of grand revolution.

Nevertheless, as in accordance with the prophecies and the sayings of the Holy Prophet (peace and blessings of God be upon him) the welding of the entire humanity into one Ummat is the task of the Messiah and Mahdi and his Jama'at, hence, there should be no diffusion in his Jama'at. Our Jama'at must manifest the perfect model of Unity and harmony without any split as enjoined in:

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعاً وَلاَ تَفَرَّقُوا

And hold fast, all together, to the rope of Allah and be not divided.[2]

The Second Demand

The second demand, regarding the ushering in of this grand revolution in its second period is that there should be coordination in all the projects prepared and all the plans adopted for the dominance of Islam and for bringing the entire humanity into a single Ummat. This is required in particular because, as God the Exalted has opened unlimited vistas for the spiritual progress of man, He has not provided him immunity from Satanic whisperings and devil's interference.

Man has been endowed with the perfect guidance through the Holy Quran but simultaneously he has been given the choice to accept or reject it. God says:

إِمَّا شَاكِراً وَإِمَّا كَفُوراً [3]

If you wish, you may act on the teachings of Islam, being grateful servants of God; and if you desire, you may turn ungrateful to His favours with your own free will and thus fall into the wrong paths. At another place He says that the truth has come

2. The Holy Quran, 3:104

3. The Holy Quran, 76:4

فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ

Let him who will, believe, and let him who will, disbelieve. [4]

On the other side the Holy Quran has figuratively made a mention of Satan. I do not like to indulge here in the discussion as to what is Satan and how it attacks man, as it is not pertinent to the present subject. I like to point out only that the Holy Quran says that God has permitted Satan to misguide people, but simultaneously He has declared that despite its doing its worst, those who are the servants of God will ever remain His servants.

Now as our task is to turn the whole world, the entire mankind, into a single Ummat and bring it to the threshold of God, hence, as dictates of reason demand, the onslaught of Satan in this age should be stronger than it ever was before in the past. Hence the Promised Messiah (peace be on him) says:

> "In accordance with this very ancient law, God has informed through His Holy Prophets that when six thousand years since the time of Adam would be coming to an end, the earth would be engulfed in utter darkness and the deluge of sins would gush forth and the love of God in the hearts dwindle and come to naught, then God, only through heavenly means without any earthly sources, would spiritually breathe the spirit of truth, love and knowledge in a person as He did in Adam. This person will also be called Messiah because God, with His own hands, will anoint his spirit. This Messiah of the promise, who was in other words called the Promised Messiah in the Books of God, would be made to face the Satan. This

4. The Holy Quran, 18:30

would be the final battle between the Messiah and the satanic forces. On that day Satan would come fully equipped with all its powers, its offsprings and machinations for this spiritual battle. This battle would be so fierce that the world has never before seen such a fierce duel between good and evil. On that day the machinations of Satan and the satanic sciences would reach their climax and all those ways with which Satan could misguide would be at its disposal. After a pitched spiritual battle, the Messiah of God would triumph and the satanic power would perish. Then the Majesty, Grandeur, Holiness and Unity of God would continue spreading on the earth for a period of one thousand years which is called the Seventh Day and then the world would end. I am that Messiah; if anyone wishes, let him accept me." (Lecture Lahore, pp.32-33; *Roohani Khazain*, Vol.20, pp.178-79).

The Last Battle

As it is the last battle with Satan, the final duel between good and evil, and all the machinations of Satan are to be deployed, the Promised Messiah has said that such a fight between religion and irreligiousness, between virtue and evil has never been fought before in the progeny of Adam; and it is this very age in which we have entered.

The Ahmadiyya Khilafat

In order to overpower Satan in this battle, to frustrate it in its plans and to achieve the final victory in favour of Islam, it is essential to have

coordination in all the projects to be planned. It is not enough to have at random one project in Africa, another in Europe, another in America and yet another in other countries and islands, etc. This coordination can only be achieved when there is a body to plan these projects strategically. This body is the *Khilafat* in the Ahmadiyya Community.

Most of you understand what is meant by Khilafat in the Ahmadiyya Jama'at, but there are those who do not understand. One characteristic of this Khilafat is that it has been established by God the Exalted, and He has promised that through this institution of Khilafat He would manifest the Mighty hand of His Powers. This Khilafat is supported by God the Exalted. This Khilafat has one entity. Khilafat is a soul and it has a body — the Ahmadiyya Jama'at. The combination of the soul and body forms an institution.

In 1967, a few Christian priests visited me in Copenhagen, Denmark. One of them asked me my position in Jama'at Ahmadiyya. To this I replied that his question was wrong because we take the Imam Jama'at Ahmadiyya and the Jama'at Ahmadiyya as synonymous. It means that the Khalifa of the age and the Jama'at Ahmadiyya are combined to form one body.

It is the task of the Khilafat to struggle for the removal of Jama'at's troubles. The Khalifa of the age has to pray for you. At times he passes through such conditions when week after week he spends the entire night in supplicating for your concern, as he actually did during the 1974 trials. I think I could not sleep for a full two months as these months were spent in supplications. So the Khalifa of the age is the person who should partake in your grief as well as in your happiness. He should be the one who is supplicating for your mundane welfare in accordance with the prayer of the Holy Quran:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

Our Lord, grant us the good in this world [5]

and also praying for your spiritual betterment as the prayer continues in the above verse with the words:

وَفِي الآخِرَةِ حَسَنَةً

as well as in the world to come [6]

He should be praying that the onslaughts of Satan should never succeed against any Ahmadi and it should ever meet defeat. This is not a one-sided concern. The Khalifa of the age along with the sincere members of the Jama'at form the body that has to wage this war against Satan.

I am a humble servant, yet I know how earnestly the Jama'at prays for me and for the success of my objectives and their objectives. When the Khalifa of the age is disturbed due to the sufferings of the Jama'at, it does escalate the distress of the Jama'at to see their Imam being perturbed in these circumstances. May Allah turn the table and remove the distraction. As the soul of man flounces at the trouble of the finger and as the mental distress puts the entire body in pain, similar is the case with the Khalifa of the age and that of Jama'at Ahmadiyya.

5. The Holy Quran, 2:202

6. The Holy Quran, 2:202

Khalifa and Jama'at are the Same Thing

It is wrong to think that the Khalifa of the time and the Jama'at Ahmadiyya are two different things. Allah the Exalted has favoured the Jama'at with tremendous grace. Jama'at Ahmadiyya and the Imam Jama'at Ahmadiyya are two names of one and the same thing. It is with the combination of both that one thing is formulated which is a symbol of coordination.

The project of taking the grand revolution to its climax essentially requires coordination to achieve success. There should be no internal dissension in the Jama'at. The injunction:

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعاً وَلاَ تَفَرَّقُوا

And hold fast, all together, by the rope of Allah and be not divided[7]

must always be kept in view and dissension must be avoided from all directions.

Secondly, there should be coordination in all projects planned and tasks performed for the dominance of Islam. For instance, there is a project which is to be started in June of, next year, *Insha Allah*, wherewith Christianity is to be invited towards Islam under a special project. The project is ready. Now as the entire Jama'at is united, the mutual consultation of the Jama'at and myself prepared the project and it is being implemented.

7. The Holy Quran, 3:104

The scheme is to gather together some priests and other religious leaders and research scholars and present to them the thesis pronounced by the Promised Messiah (peace be on him) long ago. Having been informed by God, the Promised Messiah (peace be on him) pronounced to the world that the claim regarding Jesus Christ that he died on the cross, was resurrected, ascended to heaven alive, and would come back, is false. All these assertions are wrong. Jesus Christ (peace be on him) who was the Messiah for the Ummat of Moses (the Israelites) and was a beloved servant of God, was only a messenger of God. He was an extremely humble servant and he did adopt humble ways in his life. To take him as god or to think him as the son of God is a great injustice to oneself as well as to other people. The Christians have created a tremendous confusion and have boasted a lot.

Fifteen to twenty years prior to the claim of the Promised Messiah (peace be on him) were the years of the Christian priests. Do you know what they proclaimed in that age? They proclaimed that the time is fast approaching when (God forbid) the banner of Lord Jesus Christ would be hoisted over Mecca and Medina; and the time is at hand when the continent of Africa would be won for Jesus Christ. They also proclaimed that if any of the inhabitants of India (at that time the partition of India had, of course, not taken place) had the desire in his heart to see the face of a Muslim before breathing his last, he would not find any Muslim in India to fulfil his wish.

Era of Dominance of Islam

Such were the proclamations being made by the Christian priests. At this juncture God raised the Promised Messiah for the dominance of Islam and told him:

> "I am with you. If you are alone, do not worry. My assistance will be with you all the time. Rise and work for the dominance of Islam."

So he left the corner of solitude he had hid himself to engage in the worship of his Generous Lord God. He was happy with this solitude and had no wish to come out of it. But God had told him:

> "I enjoin upon you to rise and serve the religion of Islam."

Consequently, God taught him such arguments to face the people which did put a stop to all the opponents of Islam, whether they were Christians or of other religions or other isms, or connected with any other schools of thought. Things have so changed that now, in view of the soundness of the Ahmadiyya literature; they do not enter into a dialogue with any Ahmadi. The arch priests have issued instructions to their followers in many areas not to indulge in discussion with even an Ahmadi child of seventh or eighth grade, nor to take any Ahmadiyya books to read.

Jesus in India

The Promised Messiah (peace be on him) proclaimed that God has disclosed to him that Jesus Christ (peace be on him) did not die on the cross. He wrote in his book entitled *Masih Hindustan Mein* (Jesus in

India), and in many other books too, that Jesus Christ went to Kashmir via Afghanistan and there he died. There he was called by the name Yuz Asaf or the Prince Prophet, and there he lies buried. His tomb is still found there. The Christians derided and mocked. They thought that a man living in a small town can do them no harm at all. But their material perception could not perceive the power of God working in the support of this claimant. He said that the discourses revealed to him by God show that these very people who were cutting jokes at him and were bent upon the enmity of Islam, would themselves do research and collect proofs in favour of these very claims of his.

Consequently, in this age, these people have accumulated hundreds of proofs in confirmation of the pronouncements of the Promised Messiah (peace be on him) regarding Jesus of Nazareth (peace be on him) — that he did not die on the cross, came down from the cross alive and remained alive. He came to gather together the lost sheep of Israel who were scattered hither and thither.

Through the Grace of Allah the Exalted, the present condition is that regarding this very seminar to be held in the summer of next year[8] a lot of Christian priests have made research and have written books. When a priest was invited to take part in the seminar, he accepted and said he would try to come definitely. Simultaneously he also wrote that since he has published a book on his research that Jesus Christ really did not die on the cross but went to Kashmir and passed away there, people have started to call him an Ahmadi, while in fact he is a European or an American Christian.

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8. This seminar was successfully concluded on June 4, 1978.

In short, a forceful revolution is ushering in the world of morality and spirituality. The point I have been explaining is that the projects envisaged for the dominance of Islam and for winning the hearts of mankind for the Holy Prophet Muhammad (peace and blessings of God be on him) cannot achieve success without coordination. Without it, one project would be pulling to the right while the other to the opposite direction, and mankind would not be able to avail the benefit we have focussed upon in accordance with the glad tidings and injunctions of God. Nevertheless, as I have described, Satan cannot sit idle. It only whispers and that is its duty. Allah the Exalted has permitted it to do this job. As the grand revolution in favour of Islam is reaching its climax, likewise, in accordance with the pronouncements of the Promised Messiah (peace be on him), the onslaughts of Satan are also intensifying.

Fundamentally, the onslaughts of Satan are of two kinds. Firstly, endeavouring to create internal dissension and evil beliefs among the believers' Jama'at. Secondly, instigating the opponents of Islam to rush forward by cheering them up and giving them false hopes of victory. But when Satan is defeated, it flatly admits that it had been deceiving and offering false promises. After defeat it uses this language, but prior to the defeat it had been cheering them up and giving them hopes of victory, enticing them to speed up, asserting that the annihilation of Islam is at hand, etc. I say categorically that it is not the annihilation of Islam but rather the dominance of Islam that is fast approaching.

The Tajdeed of Religion

I give an example of satanic whispering. The Holy Quran has enjoined to shake up the hypocrites who become the tools of Satan, once or twice a year, so that they might know their position. These hypocrites have tried to create mischief in the minds of some people by ignoring everything else and emphasizing only the tradition relating to the appearance of such people at the end of each century who would rejuvenate religion. They are only a few in numbers but are presently working vigorously in the Karachi Jama'at.

It is the Grace of God the Exalted that I can definitely tell these people, who are whispering and like to weaken the Jama'at, that they are mistaken. This lovely Jama'at of God the Exalted and its lovely youth and my dear children would never fall for their delusion.

Now, I would like to explain this tradition, briefly relating what the forebears have said, what the Promised Messiah (peace be on him) has pronounced and the actual position this Tradition holds. This Tradition which has been related only once and that only in one of *Sihaa Sitta*, the six authentic books of Tradition, is as follows:

إِنَّ اللّٰهَ يَبْعَثُ لِهٰذِهِ الْأُمَّةِ عَلٰى رَأْسِ كُلِّ مِائَةِ
سَنَةٍ مَنْ يُّجَدِّدُ لَهَا دِيْنَهَا

God the Exalted would raise "mann" at the head of each century for this *Ummat*. (I am stressing particularly on the word "mann") God the Exalted would raise many people who would regenerate religion and enhance its splendour and strike out the innovations that have found

their way into it, and would present once more to the world the crystal clear and beautiful face of Islam.

The Messiah and Mahdi

This tradition is in *Abu Daud*, in *Mustadrik* and probably in one other book also. It is only in these three books that this Hadith has been traced after extensive search for it. On the other hand, I would like to relate at this very moment that the Promised Messiah (peace be on him) has said that he is Mahdi and Messiah. In the reference I have read about the Messiah, he has said that he is that very Messiah about whom it was disclosed that he will fight the final battle with Satan. He is the Promised Messiah. He has said that the glad tidings foretold about the Messiah are found in thousands of books. Thousands of books contain the glad tidings that the Messiah shall come. Likewise, in my opinion, thousands of books show that the Mahdi will come. In these books it is stated that such would be the signs of the Messiah and such would be the signs of the Mahdi.

The Holy Prophet (peace and blessings of God be upon him) has said with great affection: *Inna Le Mahdeena*... --اِنَّ لِمَهْدِيْنَا-- — for our Mahdi, God the exalted has two signs for his truthfulness which have not been ordained for the truthfulness of anyone else since the beginning of the world. In this sentence there is an expression of great affection; and the high and distinguished position of the Mahdi has been described in it. One marvels at the expression of love of the Holy Prophet (peace and blessings of God be on him) for the Mahdi and Messiah.

In one Hadith, the task of the Mahdi has been described thus: He shall purify Islam from all innovations and shall present to the world its bright face in the real form, replete with spiritual beauty. But the world would have become so accustomed with the dust covered face of Islam that he will be accused of introducing a new religion which they will not consider as Islam. But the Holy Prophet (peace and blessings of God be on him) has said that the Mahdi will present Islam, rectified of all innovations, although the people will assert that he has fabricated his own new religion.

We have come across hundreds of such Hadiths regarding the Mahdi and Messiah, especially in new books which have recently come into the market, beautifully printed in Iran. With great labour they have collected these narratives and preserved them.

Mujaddids in Each Century

On the other hand, as I have stated earlier, the Hadith regarding the appearance of Mujaddid at the end of each century is found only in two or three books. I have not come across any Hadith in any book, however, which describes any specific signs for any Mujaddid. There is not a single saying of the Holy Prophet (peace and blessings of God be on him) mentioning any such signs for a Mujaddid, nor has the Holy Quran made any mention of it.

When I pondered over this Tradition, I discovered that this tradition is devoid of the concept that a Mujaddid would appear at the head of each century. This Hadith says that *Mann* (مَن) would appear at the head of each century which means such vicegerents of the Holy Prophet (peace and blessings of God be upon him) would come who

would implement the regeneration of religion. The meaning of *Mann* (مَن) in Arabic purports single, dual or many. Hence, if we take the meaning of many then it indicates that there would be a number of people (vicegerents of the Holy Prophet, virtuous and righteous) who would be engaged in the service of the religion of Islam. There is no mention of a mere singular person.

It is written in *Lisanul Arab* — a famous book of Arabic lexicon that the word of "Mann" (مَن)

تَكُوْنُ لِلْوَاحِدِ وَالْإِثْنَيْنِ وَالْجَمْعِ

Takoono Lilwahidi Wal Ithnaini Wal Jam'i — that this word is spoken for singular, for two, and for more.

The lexicon of the Holy Quran, *Mufridat Imam Raghib* says:

يُعبّر بهٖ من الواحد و الجمع و المذكّر والمؤنث

Yo Abbaro Bihee Minal Wahidi Wal Jam'i Wal Modhakkiri Wal Moannithi — it gives the expression of singular as well as of plural, of masculine as well as of feminine. In accordance with these meanings the Hadith meant that there would be at the head of each century such men and such women having nearness to God engaged in the service of religion.

When we observe the Great Quran we find that the word *Mann* (مَن) has been used in singular form as well as in plural form. In Sura *Baqarah* we read:

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ [9]

Whosoever submits his attention and his entire entity to Allah the Exalted, and implements the conditions of *Ibaadaat* (services), *Falahoo Ajrohoo Inda Rabbihee* — each one of these would find reward with God, and then said: *Wa Laa Khaufun Alaihim*; here plural number has been used regarding *Mann*, (مَن) i.e., no fear shall come upon such people neither shall they grieve.

In Surah *Yunus* it says:

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ [10]

Yastamioona in Arabic language is plural number. In this place meaning of *Mann* (مَن) is that a lot of people who apparently turn their attention towards thee as if they hear thee while they were not hearing.

Again in Sura *Taghabon* we read:

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحاً يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً [11]

9. The Holy Quran, 2:113

10. The Holy Quran, 10:43

11. The Holy Quran, 64:10

And whoso believes in Allah and acts righteously, the Grace of God would be sent upon him and he would be made to enter heavens *Khaalideena Feehaa Abadaa* — and they shall all be dwellers of these heavens. The expression of *Mann* has been described in *Khaalideena*.

The Real Meaning of Mujaddid

When we notice the sayings of the early great researchers and *Auliya Allah* — the saints of God, we find that they have connoted the same meaning of *Mann* which I have taken in the foregoing.

Imam *Almanawi* explaining *Mann Yojaddido* says, *Mann* (مَن) purports one person or more than one person. Allama *Ibn Katheer* says, each nation claims that it is only their Imam that has been referred to in this Hadith. But the clear fact is this, that it should be applied to the divine scholars of each group. *Alqamee* says, by *Tajdeed* (the regeneration) is meant that he would revive afresh all those values of Islam which people have discarded. He says further: Remember it well that a *Mujaddid* does not announce his claim of being a *Mujaddid*, rather he is recognized by the people with circumstances, conditions and through his services which he renders to Islam.

Shaikh Muhammad Tahir Gujratee (1509-1578), who was a great divine of the sixteenth century, has given a note on this Hadith, that instead of being in unison regarding its expression the divines have differed. They have differed in recognizing as to who was *Mujaddid* of which century and who was not; and each sect of them has applied it to its own Imam. Nevertheless, it is more appropriate to apply it to a general expression and should not be particularized with *Fuqahaa* (the jurists), because the Muslims certainly had been greatly benefitted by

all *Olil Amr* (rulers), *Mohaddith* (Traditionists), *Qurra'a* (Reciters of Quran), *Wa'iz* (Monitors) and *Zahid* (Devotees). Therefore, they are all *Mujaddids* and the Hadith means that when a century will pass they would be alive, and none of the centuries could efface their names and trace. And there is an indication about it in Hadith. The indication is that those people who carry out the task of regeneration at the head of each century would be a Jama'at of great saints. Consequently, in the first century Hazrat Umar Bin Abdul Aziz, many *Fuqahaa* (Jurists), *Muhadditheen* (Traditionists) and beside them (in other ranks too) are saints as regenerators of religion too numerous to be counted. So many *Mujaddids* at the head of each century has he enumerated along with Hazrat Umar Bin Abdul Aziz. Likewise, he has mentioned at the head of each century as many divines as he could remember who are definitely more than one.

There is another book — *Darajat Mirqatus Saud Ila Sunani Abee Daud*. In this. book, in the margin of above mentioned Hadith of Abu Daud, it is written that it is appropriate that the Hadith should be meant to imply a general expression. Hence, it is concluded that whoever is raised at the head of the century should not be a single person but rather there is a probability of more than one. No doubt, the benefit the Islamic *Ummat* gains from *Fuqahaa* (Jurists) is fairly extensive, yet the advantage it gains beside them from different stages of *Olil Amr* (rulers), *Muhadditheen* (Traditionists), *Qurra'a* (reciters of Quran), *Wa'izoon* (monitors), and *Zuhhaad* (devotees) is also equally great. Each art and science has a peculiar benefit which cannot be achieved from others.

As a matter of fact, the protection of the law of politics and the spread of *Adab* (literature) is very important for the preservation of religion, as it safeguards human life and establishes the law of *Shari'at*,

which is the task of the rulers. Hence, all those authorities who implement the law of *Shariat* are as *Mujaddid* with Sheikh Muhammad Tahir Gujratee, as a *Faqeeh* (Jurist) is *Mujaddid* or as mystic saint and supplicator people are *Mujaddid*. Therefore, the best and proper way is to admit that in this Hadith, at the head of each century there is indication of the existence of a Jama'at of such divines who would revive the religion for the people and would protect it for the entire world.

The Tajdeed a Duty of All Muslims

A group of divines has written that it was the responsibility of the entire *Ummat* — the responsibility of each individual of the Muslim *Ummat*, to regenerate the religion of Islam, as we enjoin upon you (members of the community) to learn the religion and spread it in the world. Everyone does not do it, so in each country a Jama'at stands up which carries out this task as *Farz Kifaya* (a duty enjoined upon all Muslims, but if it is performed by a few, it is regarded as having been performed by all). That Jama'at works in order to have forgiveness of Allah for those who do not work, but if these too do not work, their sins should also not be forgiven.

Therefore nothing is mentioned in the noble Hadith about the coming of a single person; neither in accordance with the lexicon meanings nor in accordance with the sayings of early divines whose references I have just read, nor in accordance with the commentary of the Promised Messiah (peace be upon him).

I have related earlier that the Promised Messiah (peace be upon him) has said that there are so many traditions about his being the

Messiah that they number into thousands. I have also related that the signs have been foretold about the Messiah and Mahdi (peace be upon him). For instance, it is in the Holy Quran that in the age of the Messiah, printing press would be established to publish the books and there would be means of carrying books from one place to another. It would not be impossible for a Missionary of Jama'at Ahmadiyya to be sent to Africa. The means of communication would be so highly developed that a place where man could not, in the past, have reached in years, he would be there in a matter of hours. It takes only nine to ten hours for a flight to arrive in England. Likewise, those of our Missionaries who go to Africa, their flight time is ten to eleven hours. Of course, during the flight the aeroplane stops and thus takes little more time. Now within a week people make three trips of the entire world. Our Muslim traveller (of the past) had to go up to a distance of half of the world in search of education, with practically no hopes of returning for the rest of his life to the members of his family. But now there are facilities of aeroplane for going quickly from one place to another and from one country to another.

A Basic Principle

The Promised Messiah (peace be upon him) has informed us of a basic principle, that a Hadith — an instruction spoken by the Holy Prophet (peace and blessings of God be upon him) which has been preserved in accordance with the rules of *Rivayat* (narration), does not add an iota to the Holy Quran nor subtract anything from it. Try to understand this principle fully and keep it in mind.

Now when we search the Holy Quran, we do not find the word of *Tajdeede Deen* (regeneration of religion) or of *Mujaddid* (Regenerator) from its beginning to its end. Hence, we have to ponder over the other discourse related by the Promised Messiah (peace be upon him). He said, whatsoever the Holy Prophet (peace and blessings of Allah be upon him) has spoken is the commentary of one or the other verse of the Holy Quran. Again he said, the rank of the Holy Prophet (peace and blessings of God be upon him) was very high and par excellence. He used to learn from God the Exalted. We do agree that he may give a deep commentary of a verse of the Holy Quran but a person of ordinary understanding could not comprehend its source and could not trace the verse he had elucidated. Nevertheless, whether one can follow or not, it can never be outside of the commentary of any verse of the Holy Quran.

Tajdeed and Istikhlaf

If this Hadith of *Tajdeed e Deen* (regeneration of religion) is correct (and indeed it is correct) then it ought to be a commentary of some verse of the Holy Quran. And if it is not the commentary of any one verse of the Holy Quran (in my opinion it is wrong to say so, it certainly is a commentary of a verse) then we should say that this Hadith is not *Sahih* (correct). A narrator may have taken a wrong assertion and related it further.

The Promised Messiah (peace be upon him) has informed us that this (Hadith of Abu Daud) is the commentary of *Ayati Istikhlaaf* which had just been recited by the *Qaree* (the recitor of the Quran). Allah the Exalted says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ [12]

This noble verse is called *Ayati Istikhlaaf*. The Promised Messiah (peace be upon him) commenting on this *Ayat* (verse) in his speeches and in his writings, has used the word *Khalifah* and *Mujaddid* as synonymous, to tell us that where he speaks of *Mujaddid* he means *Khalifah*. If this Hadith does not comply with the expression of the Holy Quran then we have to discard this Hadith.

Goodness Only Through Muhammad

Now I take up *Ayat Istikhlaaf*. Before I relate the meaning described by the Promised Messiah (peace be upon him), I would like to state that he has declared that all the means of achieving *Khair* (goodness) independent of the Holy Prophet (peace and blessings of God be upon him) have been closed after the advent of the Holy Prophet (peace and blessings of God be upon him). It means that nobody, independently

12. The Holy Quran, 24:56

on his own, can achieve any *Khair* (goodness) from God the Exalted. In other words, it is impossible for a person who has no connection or link with the Holy Prophet (peace and blessings of God be upon him) to have any glad tidings from God or acquire any spiritual position or rank.

He said whoever thinks that he does not need the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him), and can achieve any position, however inferior it may be, without his (the Holy Prophet's) spiritual beneficence, is of devil's progeny. Hence, when this reality dawned on us that after the advent of the Holy Prophet, peace and blessings of God be upon him, (as a matter of fact it was the same in the past also but it is a complex issue and we need not discuss it at this juncture at any rate) any *Khair* (goodness) could be achieved only through the blessings of the Holy Prophet's spiritual beneficence, then to whatever extent we get *Khair*, and make others benefit from it, we would be undoubtedly benefitting them in the vicegerency of the Holy Prophet (peace and blessings of God be upon him). This means that whoever is gaining benefit from us what we are giving to them, it in reality is being done in the vicegerency of the Holy Prophet (peace and blessings of God be upon him), and this very vicegerent is called *Khalifah*.

These are the general meanings and accordingly, each person of the *Ummati Muhammadiyya* who achieved any *Khair* (goodness) or obtained any good and conveyed it to the people, he is in his limited sphere the Khalifah and vicegerent of the Holy Prophet (peace and blessings of God be upon him). It is the entire *Ummati Muhammadiyya* that is achieving blessings from the Holy Prophet, of course with the exception of the hypocrites who are attached with us since the time of the Holy Prophet (peace and blessings of God be

upon him) or those whom Allah the Exalted has declared *Fee Quloobihim Maradhun* (فِي قُلُوبِهِم مَّرَضٌ) their hearts are diseased, or those about whom Allah the Exalted says: We wanted to elevate them but *Akhlada Ilal Ardh* – they bent to the earth.

Two Limitations

This bounty has been bounded in two ways. One is the man's own capacity – as much as God the Exalted has empowered a person to achieve the bounties of the Holy Prophet (peace and blessings of God be upon him) he could achieve it accordingly. For instance, He has empowered one to become *Siddeeq* (truthful) so he would attain this rank; another He has empowered to become *Shaheed* (martyr) so he would attain this rank, yet another He has empowered to become *Saleh* (righteous) so he would attain this rank. The person who had been enabled to become only *Saleh* (righteous) he cannot become *Shaheed* (martyr) in place of *Saleh* (righteous); who has been granted the power of becoming only *Shaheed* (martyr) he cannot become *Siddeeq* (truthful). Each person in accordance with God-given capacity and capability progresses in the world as well as in spirituality.

It is a clear issue, nevertheless, there did exist disparity in capabilities and capacities. Why is this disparity? It is a different question. The Promised Messiah (peace be upon him) has discussed it too elaborately. But this subject is not connected with my speech. So, each one is bound to remain in his sphere of capacity from which he cannot outstrip. It is beyond possibilities.

The other way of bounty is that whatever sphere of capacity is decreed for human progress, one had to strive hard within its circle. If

one has been blessed with the capacities of becoming *Siddeeq* (truthful) by God through His Grace and Mercy, but he did not pay heed to the religion and instead of becoming *Siddeeq* (truthful) turned out a thief, then he did not achieve anything. However, if he did not become *Siddeeq* (truthful) nor even *Shaheed* (martyr) but he turned out a *Saleh* (rightoeus), then we would say that his sphere of capaciy was expedient to make him *Siddeeq* (truthful) but his planning and efforts were not according to that standard. A person's progress depends on his own efforts, his own zeal and an earnest desire in his heart entreating God to give him all that his coffer could contain.

رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ [13]

Shower each *Khair* (goodness) on me you could give to me. God the Exalted knew very well what sort of talents he has bestowed upon him.

So, these are the two frontiers limiting within which, man can progress and he cannot outstrip his sphere. Within his own sphere of capacity in accordance to his sacrifice, his sincerity, his love with Allah and ardent love with the Holy Prophet (peace and blessings of God be upon him) he can reach the top of his sphere of capacity and capability. And whosoever in this effort and struggle through prayers turning to God with humble and earnest supplications beseech *Khair* (goodness) from Him and then he gets it, he receives it through the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him). And he is the Holy Prophet's *Khalifah* and vicegerent to that extent, because onwardly the people benefit from him.

13. The Holy Quran, 28:25

As far as the Holy Prophet (peace and blessings of God be upon him) is concerned he is that grand personality about whom it is said (in the Holy Quran):

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ [14]

You have enmity towards none. You are even prepared to sacrifice your life for your worst enemy so that they become believers and secure themselves from the wrath and vengeance of God. Hence, whoever achieves anything of the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him) he could never confine himself to his own place and keep the *Khair* (goodness) he has achieved confined to himself, rather he pushes it further and makes others sharers of that *Khair* (goodness). He benefitted others of the *Khair* (goodness) because to some extent within a sphere he held Muhammad (peace and blessings of God be upon him) as best model, then how can he keep that *Khair* (goodness) for himself alone.

Holy Prophet's Excellent Example

There occurred a lot of food deficiency during the battle of the Ditch, and the Holy Prophet (peace and blessings of God be upon him) and his companions were terribly affected with hunger. Their ancestors had the experience that if one is suffering with hunger and is empty of stomach, then there is a plan to ward off the suffering of the stomach

14. The Holy Quran, 26:4

which one bears due to empty stomach by putting a stone on the stomach and tying it tightly with a cloth. The stone tied with cloth would press the stomach and the feeling of hunger will subside to some extent. In short when such was the condition due to hunger, a person approached the Holy Prophet (peace and blessings of God be upon him) and said: *Yaa Rasoolullah* (O Messenger of Allah) the situation has exceeded the bounds, our trouble has reached its climax; we do not find food and the army of the disbelievers have encircled us. We were getting provisions from abroad and these avenues have been closed. Removing the cloth from his belly he said, see to what extent are we suffering, we are forced to tie stones to our bellies. Then, the Rasoolullah said, now see this one too, and when he removed the cloth from his belly there were two stones tied on his stomach compared to one stone of the person.

In such stance, a companion who had some flour in the house and a baby goat, slaughtered the baby goat and after cleaning it asked his wife to prepare food and meanwhile he would whisper into the ear of the Holy Prophet (peace and blessings of God be upon him), that he was inviting him to dinner which was, ready and that he should come to eat.

He went to him and knowing that food could hardly suffice for ten to fifteen persons, whispered to the Holy Prophet (peace and blessings of God be upon him) saying; *Yaa Rasoolullah* there is a small quantity of food ready in my house, please come in and eat it. When he heard this (notice his best example in response) he announced: "O people this person has invited us to dinner, let us go and eat." Even in this condition when he had stones tied on his stomach, he did not go alone. He takes other people along with him. I am telling you, that whoever achieves anything of the bounty of the Holy Prophet (peace

and blessings of God be upon him), try to understand about him that he cannot confine it to himself, he had to make others share with him at all costs. Consequently, when the Holy Prophet (peace and blessings of God be upon him) made the announcement, many people, who could go, got ready to accompany him. He (the Holy Prophet) said to the companion, return to your house and tell your wife that she should not pour the soup in the plates and let it remain in the pot till he came. Further, she should even hold off baking the bread. The man ran to the house and directed his wife not to touch the soup and leave the dough as it was. The Holy Prophet (peace and blessings of God be upon him) was coming. He perceived in his heart, heaven knows what will happen. The Holy Prophet (peace and blessings of God be upon him) has invited one and all to come and eat.

Anyhow, the Holy Prophet (peace and blessings of God be upon him), arrived and prayed (for the blessings) over the soup and the dough, and then he started to distribute with his own hand. And Lo, the soup sufficed and the bread also. In ordinary circumstances it could not have sufficed. It is the power of God and He did show a sign.

A Huge Army of Khalifas

So, I am telling you that a person who achieved bounty from the Holy Prophet (peace and blessings of God be upon him) how can he confine it to himself. A man who is saturated from generosity of the great generous man whose extent of generosity cannot be perceived (peace and blessings of God be upon him) and he achieved something acting upon his example, he would certainly distribute this bounty

further. And when he would distribute, he would do so as a vicegerent, he would not distribute it from himself and to this extent he became a *Khalifah*. It means that the army of *Khulafaa* is in hundreds of thousands who, attaining the bounty from the Holy Prophet (peace and blessings of God be upon him), push it further.

The second promise in *Ayati Istikhlaaf* is this that the saints, and as I did explain they are numerous, for instance, it is said that there were such number of great saints of God during the time of Hazrat Umar Bin Abdul Aziz that they cannot be counted. The Promised Messiah (peace be upon him) has said that there used to be simultaneously 400 prophets in the *Ummat* of Hazrat Musa (peace be upon him) for the regeneration of their religion. *Ummati Muhammadiyya* is an *Ummat* of great latitudes, and it is to spread all over the world, hence, in it there should be thousands in comparison of hundreds. Therefore they are all *Khulafa*.

And regarding *Khulafaa*, he said, *Kamaa* has come for resemblance in *Kamastakhlafalladheena Min Qablihim*. It means, as there had been in *Ummati Mooswiya* 400 prophets at one and the same time, likewise there would be *Khulafaai Muhammad* far more than 400 who would be serving the religion, and as they have to regenerate the religion, therefore, they would be *Mujaddid* also. Hence, the Promised Messiah (peace be upon him) has written that each prophet is *Mujaddid* but each *Mujaddid* cannot be a prophet.

The majority of *Ummat* as *Khulafaa* of Muhammad (peace and blessings of God be upon him) for regenerating the religion to a smaller degree are also *Mujaddids*, because they regenerate the religion, but they did not become prophets.

At this time we are experiencing the regime of the third *Khalifa* in Jama'at Ahmadiyya. The two *Khalifas* before me and myself are of one

opinion that each *Khalifa* is also *Mujaddid*, but each *Mujaddid* is not *Khalifa*, because *Khilafat* has a far higher rank than a *Mujaddid* who is not a *Khalifa* — in the meaning we call *Khilafati Raashidah* (guided Khilafat). The Holy Prophet (peace and blessings of God be upon him) said, first there would be *Khulafa*, then monarchy shall start, and again, in the last days there would come the age of *Khulafa Ala Minhaajin Nabuwwat* — on the pattern of prophethood, while saying this the Holy Prophet (peace and blessings of God be upon him) became silent, which means this chain (of *Khulafaa*) would extent to *Qiyamat* – the Day of Judgement. We take this meaning as the Promised Messiah (peace be upon him) took the same meaning.

In one respect, everyone receiving beneficence from the Holy Prophet is his vicegerent, according to the *Ayati Istikhlaaf*, and that is called a *Khalifa*. In one other respect, comparing with the prophets of Israelites, those who achieved the rewards of prophethood are *Khulafaa* in *Ummati Muhamadiyya* who are greater in number than those in *Ummati Mooswiya*. It is the second chain of Khilafat. And there is third chain of Khilafat. And this third chain of Khilafat is this, that the Promised Messiah (peace be on him) has said that in this chain the Khilafat God the Exalted after enumerating has told us that there are thirteen Khalifas. There had been thirteen in *Ummati Mooswiya* (Israelites) after Hadhrat Musa (peace be upon him) and similarly there had been thirteen in *Ummati Muhammadiyya* after the Holy Prophet (peace and blessings of God be upon him). And of thirteen the Promised Messiah is the Thirteenth and the final. And this is a separate chain of *Khilafat*. He said: "I am the Mujaddid of the last millennium. I am Imam of the last age. I am Adam of the final millennium." Using different words he has shown his position. Hence, in this chain of Khilafat there are thirteen Khalifas and there is none

as the fourteenth one. There is no scope for him. Of course, comparing with the prophets of Israelites there would continue to come *Khulafaa* of Muhammad (peace and blessings of God be upon him) in thousands. They would have the rewards of prophethood but not the position of prophethood.

The Need for Unity

As I have pointed out, the battle of Islam fought today requires unity and unanimity. Hence, there should be such unity within the Jama'at which is devoid of any strain of dissention. To combat the satanic machinations and plans, are required projects and schemes having perfect unanimity. It should not be like putting some pressure from one side and some from the other.

God the Exalted told the Promised Messiah (peace be upon him), that he is establishing such chain of *Khilafat* after him which would continue up to *Qiyamat*. (I am not reading any extract of the Promised Messiah, peace be upon him, rather relating it more or less in my own words, therefore, it is possible there may occur some difference in the text of the words. He said something to this effect). I am a personified power of God. God the Exalted has shown the manifestation of His Mighty Power at my hand, and after I am gone, God would manifest His Mighty Power through some other persons, and it is the manifestation of God's power. It is the power of God that He has established an order to make Islam dominant. He said, A Mighty Power you shall be getting after me, it would be everlasting, of which the chain shall not break until the Day of *Qiyamat*.

Then, he said at another place that when the time of *Qiyamat* comes it would be *Qiyamat* on the progeny of Adam and the progeny of our Adam will perish. I relate it in a gist and you try to hear and remember it. He said, in this inhabited world – on this our earth, there had not been created one Adam, rather there had been scores, hundreds and thousands of Adams prior to our Adam. It is the law of God in force that the period of each Adam is of seven thousand years. It means, 7,000 years after the advent of each Adam his progeny meets the Doomsday. And if God wills, He creates another Adam. Now we have entered in the seventh millennium of the age of the progeny of our Adam. And this final millennium is of God and His Messiah. This millennium is of potentiality, goodness and of righteousness. Islam would dominate over all other religions. The period of Islam would start and after it there is no scope for any Messiah till the *Qiyamat* came.

Some people argue whether the power of God for creating prophets would cease. The answer is, it is said there had been in the progeny of our Adam 124,000 or, as some say, 120,000 prophets. If *Qiyamat* came over the progeny of this Adam, and another Adam came into being, then there would be created another 124,000 prophets. Hence, it is the power of God that He creates prophets. This power of His has not ceased.

No doubt the addressees of that *Nubuwwat* would not be the sons of Adam who is our Adam, but the sons of Adam coming after. We do not know nor do we have any interest in it. We should take care of ourselves lest we invite the wrath of God.

After this, we do not know whether hundreds or thousands or one hundred thousand Adams would come in the world. Nevertheless, if 100,000 Adams come and we multiply 100,000 by 120,000, then

12,000,000,000 prophets appeared, hence, there can be no objection against the wisdom or act of God.

But it is a fact that when a *Munafiq* (hypocrite) says that the Promised Messiah was a *Mujaddid* and another *Mujaddid* would come at the head of century, he belittles the position of the Promised Messiah (peace be upon him). Hearken, he was not only *Mujaddid* he was also Messiah, he was Mahdi, he was the Imam of the last age and he was also the *Mujaddid* for the final millennium. He was the most beloved of Muhammad (peace and blessings of God be upon him). And God the Exalted said to him that his age is extended to the Day of *Qiyamat*. Hence, none can come to snatch away his regime from him, of course one can come as his servant. But God the Exalted has said that those who have to come as the servants of the Promised Messiah (peace be upon him) they are the *Khulafa* of the true Ahmadiyya Movement. They are enrolling into the army of the servants of the Promised Messiah (peace be upon him) and then the Promised Messiah (peace be upon him) along with his army of the entire servants is standing as *Khadim* in the court of Muhammad (peace and blessings of God be upon him).

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّد

Now we shall repeat the pledge after which we shall pray, and then I shall say *Assalamo Alaikum* and bid you farewell. May Allah the Exalted be Protector and Helper of all of you during your journey and at home.

KHILAFAT AND MUJADDIDIYYAT

AN EXPOSITION

Hadhrat Hafiz Mirza Nasir Ahmad

Khalifatul Masih III[rh]

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NOTE

This is the English translation of the full text of the concluding speech of the late Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III (Allah's mercy be upon him), delivered at the final day of the Annual Rally of Majlis Khuddamul Ahmadiyya (Ahmadiyya Youth Organization), on November 6, 1977, at Masjid Aqsa, Rabwah, Pakistan.

Ata Ullah Kaleem

KHILAFAT AND MUJADDIDIYYAT

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Fatiha*, Hadhrat Khalifatul Masih III said:

Our Annual Rallies are held every year but there did occur some breaks. It is now the fourth year, since 1973, that this Rally was last held. Due to this reason, coupled with the slackness of the Central administrators as I understand, the number of the participating *Majaalis* (branches) is lower in this Rally than those of the 1973 despite the fact that scores of new *Majaalis* (branches) and Jama'ats have been established since 1973.

This year 493 branches have participated while in 1973 as many as 546 branches took part in the Rally, with 1954 foreign Khuddam and 1856 Rabwah Khuddam, totalling 3810 Khuddam. What has gone wrong is gone. May Allah the Exalted grant us forgiveness. This mistake should not occur next year. We should ever march forward.

The second thing I would like to say is that the Khuddamul Ahmadiyya was entrusted with the responsibility of collecting contributions from the Atfalul Ahmadiyya for *Waqf-i-Jadid*. The young *Atfal* (boys) and *Nasirat* (girls) of Ahmadi families were required to pay collectively one hundred thousand rupees (Rs. 100,000) during the current year. But even the pledges received so far

amounted to nearly 68,000, while the actual amount received is only Rs. 28,000. Hence, I hereby draw the attention of all the local office bearers of Khuddamul Ahmadiyya of each branch — whether they are present in this Rally or could not attend due to slackness — to try to acquire the pledges in accordance with the budget and escalate the speed of getting the pledges redeemed. We should have probably received half the amount so far but even in this respect there is a deficiency of Rs. 28,000. Hence pay heed to make up this deficiency. May Allah the Exalted empower you to do so.

In my inaugural speech on Friday, brothers and children, I drew your attention to the fact that the grand revolution, launched by the Holy Prophet Muhammad (peace and blessings of God be on him) for traversing stages of advancement in the last days, has ushered in its second phase. A prediction has been made in the Holy Quran regarding this age. The *Ummat* of the Holy Prophet (peace and blessings of God be on him) has been given glad tidings through the Holy Prophet that in accordance with the happy news:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

that He may cause it to prevail over all religions [1]

the Islamic faith would dominate over all other faiths and isms.

1. The Holy Quran, 9:33

Islam Will Prevail

I do not interpret *Aladdeene Kullehee* as only religions; rather, I include all those principles of civilization, society and economics which the human mind has formed and which people have taken as substitutes for religion. It means to my mind that *Le Yuzherahoo Aladdeene Kullehee* (لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ) does not only connote that the truthfulness of Islam would be manifested to the Christians and not to the atheists and communists. But rather, Islam, with its spiritual, moral, and scientific principles, would also prevail over the communistic order which they have established in their country and in the regions under their influence as a substitute for religion. Islam would also convince them of its worth. Similarly, the nations which have drifted away from religion and have formed philosophical principles for practical life shall have to admit that neither any old creed in this age nor their own wisdom could lead them to the path of salvation. Consequently, mankind would ultimately turn into one *Ummat* and one family under the banner of the Holy Prophet Muhammad (peace and blessings of God be on him).

Two Basic Demands

This grand revolution which was set in through the Holy Prophet Muhammad (peace and blessings of God be on him) 1400 years ago, as explained earlier, has ushered in its period of advancement wherein it has to reach its climax and has to acquire final victory. The ushering in of this great phase of the grand revolution in its final round is making

two basic demands from us. It is on these two demands that I would like to focus my present speech.

The First Demand

The task of turning mankind into one *Ummat* and one family under the banner of the Holy Prophet (peace and blessings of God be on him) demands that we have complete and durable unity among our own ranks. I stated in the *Ansarullah* Rally that in the early period of Islam — in the first three centuries of Islam's first renaissance — there occurred great revolutionary changes in human life through Islam and the spiritual beneficence of the Holy Prophet (peace and blessings of God be on him). Nevertheless, one thing is quite significant and that is the diffusion which is very clearly seen in this unity, the unity of the first period of Islam.

For instance, we take *Fiqah* (the Islamic jurisprudence) which in fact is similar to the general law. When the general laws are produced in accordance with Godly guidance they are termed as issues of *Fiqah*. For example, the issues of bargaining, the issues of solving the disputes and fights, the issues of matrimonial relations, the problems of trade, the issues of partnerships in business, the safeguarding of one another's properties, anti embezzlement issues, problems relating to honesty, and anti treason issues, etc. In short, all the laws have been formulated by the jurists in the light of Islamic guidance.

Although there had been the law of the world before Islam, yet it is a fact that the service rendered by the Muslim Jurists in this field for mankind, after toiling day and night, has given humanity the foresight which resulted in the opinion that this is the proper way in which

these laws should be presented. No doubt, there are a few old laws in the world which were promulgated by some nations and are pursued by Europe even today, yet they are devoid of that basic beauty and fundamental perfection that is found in Islamic jurisprudence.

Religions According to Human Nature

It was Islam alone that turned the comprehensive wisdom and thinking of man towards the requirements of human nature. So the Islamic Jurists have done a lot and the four Imams (of Jurisprudence) have worked hard. They suffered great hardship for mankind and provided it with fine *Fiqah* (Jurisprudence) and law. Notwithstanding all this, the Muslim *Ummat* divided, into four divergent groups: the followers of ***Fiqah Hanafi*** (the jurisprudence of Imam Abu Haneefah), the followers of ***Fiqah Shafi'ee*** (The Jurisprudence of Imam Shafiee), the followers of ***Fiqah Malikee*** (the jurisprudence of Imam Malik), and the followers of ***Fiqah Hanbali*** (the jurisprudence of Imam Ahmed Bin Hanbal). Then, there are internal differences in each of these schools of thought. Hence, it is the same thing to say that there had been diffusion in the unity or unity in the diffusion. We cannot say that there was a total diffusion which shattered the Muslim Ummat into pieces. They were broken into pieces yet they were interlinked.

The Grand Everlasting Guidance

They were one in their belief in God and His attributes; they were in unison in taking Muhammad (peace and blessings of God be upon him) as best of all the Messengers and *Khatamal Anbiya* — the seal of the prophets. They were in full agreement in believing Islam, the religion of God revealed to the Holy Prophet (peace and blessings of God be upon him), as the perfect and complete *Shariat* (Law) and they were unanimous in taking the Holy Quran as grand and everlasting guidance given in man's hand for the guidance of entire humanity. In short they were united in the fundamental issues. Nevertheless, despite being in unison regarding the being of God, there occurred differences in the detail, such as: the Uniqueness of God and His attributes; His being characterised with excellent attributes and being devoid of all defect, imperfection, abatement and evil as disclosed by God Himself. One stumbled at one place and the other at another. Basically there is marked unity, yet the diffusion is wide. We notice both these things simultaneously in the first period of this wave of grand revolution.

Nevertheless, as in accordance with the prophecies and the sayings of the Holy Prophet (peace and blessings of God be upon him) the welding of the entire humanity into one Ummat is the task of the Messiah and Mahdi and his Jama'at, hence, there should be no diffusion in his Jama'at. Our Jama'at must manifest the perfect model of Unity and harmony without any split as enjoined in:

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعاً وَلاَ تَفَرَّقُوا

And hold fast, all together, to the rope of Allah and be not divided.[2]

The Second Demand

The second demand, regarding the ushering in of this grand revolution in its second period is that there should be coordination in all the projects prepared and all the plans adopted for the dominance of Islam and for bringing the entire humanity into a single Ummat. This is required in particular because, as God the Exalted has opened unlimited vistas for the spiritual progress of man, He has not provided him immunity from Satanic whisperings and devil's interference.

Man has been endowed with the perfect guidance through the Holy Quran but simultaneously he has been given the choice to accept or reject it. God says:

إِمَّا شَاكِراً وَإِمَّا كَفُوراً [3]

If you wish, you may act on the teachings of Islam, being grateful servants of God; and if you desire, you may turn ungrateful to His favours with your own free will and thus fall into the wrong paths. At another place He says that the truth has come

2. The Holy Quran, 3:104
3. The Holy Quran, 76:4

فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ

Let him who will, believe, and let him who will, disbelieve. [4]

On the other side the Holy Quran has figuratively made a mention of Satan. I do not like to indulge here in the discussion as to what is Satan and how it attacks man, as it is not pertinent to the present subject. I like to point out only that the Holy Quran says that God has permitted Satan to misguide people, but simultaneously He has declared that despite its doing its worst, those who are the servants of God will ever remain His servants.

Now as our task is to turn the whole world, the entire mankind, into a single Ummat and bring it to the threshold of God, hence, as dictates of reason demand, the onslaught of Satan in this age should be stronger than it ever was before in the past. Hence the Promised Messiah (peace be on him) says:

> "In accordance with this very ancient law, God has informed through His Holy Prophets that when six thousand years since the time of Adam would be coming to an end, the earth would be engulfed in utter darkness and the deluge of sins would gush forth and the love of God in the hearts dwindle and come to naught, then God, only through heavenly means without any earthly sources, would spiritually breathe the spirit of truth, love and knowledge in a person as He did in Adam. This person will also be called Messiah because God, with His own hands, will anoint his spirit. This Messiah of the promise, who was in other words called the Promised Messiah in the Books of God, would be made to face the Satan. This

4. The Holy Quran, 18:30

would be the final battle between the Messiah and the satanic forces. On that day Satan would come fully equipped with all its powers, its offsprings and machinations for this spiritual battle. This battle would be so fierce that the world has never before seen such a fierce duel between good and evil. On that day the machinations of Satan and the satanic sciences would reach their climax and all those ways with which Satan could misguide would be at its disposal. After a pitched spiritual battle, the Messiah of God would triumph and the satanic power would perish. Then the Majesty, Grandeur, Holiness and Unity of God would continue spreading on the earth for a period of one thousand years which is called the Seventh Day and then the world would end. I am that Messiah; if anyone wishes, let him accept me." (Lecture Lahore, pp.32-33; *Roohani Khazain*, Vol.20, pp.178-79).

The Last Battle

As it is the last battle with Satan, the final duel between good and evil, and all the machinations of Satan are to be deployed, the Promised Messiah has said that such a fight between religion and irreligiousness, between virtue and evil has never been fought before in the progeny of Adam; and it is this very age in which we have entered.

The Ahmadiyya Khilafat

In order to overpower Satan in this battle, to frustrate it in its plans and to achieve the final victory in favour of Islam, it is essential to have

coordination in all the projects to be planned. It is not enough to have at random one project in Africa, another in Europe, another in America and yet another in other countries and islands, etc. This coordination can only be achieved when there is a body to plan these projects strategically. This body is the *Khilafat* in the Ahmadiyya Community.

Most of you understand what is meant by Khilafat in the Ahmadiyya Jama'at, but there are those who do not understand. One characteristic of this Khilafat is that it has been established by God the Exalted, and He has promised that through this institution of Khilafat He would manifest the Mighty hand of His Powers. This Khilafat is supported by God the Exalted. This Khilafat has one entity. Khilafat is a soul and it has a body — the Ahmadiyya Jama'at. The combination of the soul and body forms an institution.

In 1967, a few Christian priests visited me in Copenhagen, Denmark. One of them asked me my position in Jama'at Ahmadiyya. To this I replied that his question was wrong because we take the Imam Jama'at Ahmadiyya and the Jama'at Ahmadiyya as synonymous. It means that the Khalifa of the age and the Jama'at Ahmadiyya are combined to form one body.

It is the task of the Khilafat to struggle for the removal of Jama'at's troubles. The Khalifa of the age has to pray for you. At times he passes through such conditions when week after week he spends the entire night in supplicating for your concern, as he actually did during the 1974 trials. I think I could not sleep for a full two months as these months were spent in supplications. So the Khalifa of the age is the person who should partake in your grief as well as in your happiness. He should be the one who is supplicating for your mundane welfare in accordance with the prayer of the Holy Quran:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

Our Lord, grant us the good in this world [5]

and also praying for your spiritual betterment as the prayer continues in the above verse with the words:

وَفِي الآخِرَةِ حَسَنَةً

as well as in the world to come [6]

He should be praying that the onslaughts of Satan should never succeed against any Ahmadi and it should ever meet defeat. This is not a one-sided concern. The Khalifa of the age along with the sincere members of the Jama'at form the body that has to wage this war against Satan.

I am a humble servant, yet I know how earnestly the Jama'at prays for me and for the success of my objectives and their objectives. When the Khalifa of the age is disturbed due to the sufferings of the Jama'at, it does escalate the distress of the Jama'at to see their Imam being perturbed in these circumstances. May Allah turn the table and remove the distraction. As the soul of man flounces at the trouble of the finger and as the mental distress puts the entire body in pain, similar is the case with the Khalifa of the age and that of Jama'at Ahmadiyya.

5. The Holy Quran, 2:202
6. The Holy Quran, 2:202

Khalifa and Jama'at are the Same Thing

It is wrong to think that the Khalifa of the time and the Jama'at Ahmadiyya are two different things. Allah the Exalted has favoured the Jama'at with tremendous grace. Jama'at Ahmadiyya and the Imam Jama'at Ahmadiyya are two names of one and the same thing. It is with the combination of both that one thing is formulated which is a symbol of coordination.

The project of taking the grand revolution to its climax essentially requires coordination to achieve success. There should be no internal dissension in the Jama'at. The injunction:

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعاً وَلاَ تَفَرَّقُوا

And hold fast, all together, by the rope of Allah and be not divided[7]

must always be kept in view and dissension must be avoided from all directions.

Secondly, there should be coordination in all projects planned and tasks performed for the dominance of Islam. For instance, there is a project which is to be started in June of, next year, *Insha Allah*, wherewith Christianity is to be invited towards Islam under a special project. The project is ready. Now as the entire Jama'at is united, the mutual consultation of the Jama'at and myself prepared the project and it is being implemented.

7. The Holy Quran, 3:104

The scheme is to gather together some priests and other religious leaders and research scholars and present to them the thesis pronounced by the Promised Messiah (peace be on him) long ago. Having been informed by God, the Promised Messiah (peace be on him) pronounced to the world that the claim regarding Jesus Christ that he died on the cross, was resurrected, ascended to heaven alive, and would come back, is false. All these assertions are wrong. Jesus Christ (peace be on him) who was the Messiah for the Ummat of Moses (the Israelites) and was a beloved servant of God, was only a messenger of God. He was an extremely humble servant and he did adopt humble ways in his life. To take him as god or to think him as the son of God is a great injustice to oneself as well as to other people. The Christians have created a tremendous confusion and have boasted a lot.

Fifteen to twenty years prior to the claim of the Promised Messiah (peace be on him) were the years of the Christian priests. Do you know what they proclaimed in that age? They proclaimed that the time is fast approaching when (God forbid) the banner of Lord Jesus Christ would be hoisted over Mecca and Medina; and the time is at hand when the continent of Africa would be won for Jesus Christ. They also proclaimed that if any of the inhabitants of India (at that time the partition of India had, of course, not taken place) had the desire in his heart to see the face of a Muslim before breathing his last, he would not find any Muslim in India to fulfil his wish.

Era of Dominance of Islam

Such were the proclamations being made by the Christian priests. At this juncture God raised the Promised Messiah for the dominance of Islam and told him:

> "I am with you. If you are alone, do not worry. My assistance will be with you all the time. Rise and work for the dominance of Islam."

So he left the corner of solitude he had hid himself to engage in the worship of his Generous Lord God. He was happy with this solitude and had no wish to come out of it. But God had told him:

> "I enjoin upon you to rise and serve the religion of Islam."

Consequently, God taught him such arguments to face the people which did put a stop to all the opponents of Islam, whether they were Christians or of other religions or other isms, or connected with any other schools of thought. Things have so changed that now, in view of the soundness of the Ahmadiyya literature; they do not enter into a dialogue with any Ahmadi. The arch priests have issued instructions to their followers in many areas not to indulge in discussion with even an Ahmadi child of seventh or eighth grade, nor to take any Ahmadiyya books to read.

Jesus in India

The Promised Messiah (peace be on him) proclaimed that God has disclosed to him that Jesus Christ (peace be on him) did not die on the cross. He wrote in his book entitled *Masih Hindustan Mein* (Jesus in

India), and in many other books too, that Jesus Christ went to Kashmir via Afghanistan and there he died. There he was called by the name Yuz Asaf or the Prince Prophet, and there he lies buried. His tomb is still found there. The Christians derided and mocked. They thought that a man living in a small town can do them no harm at all. But their material perception could not perceive the power of God working in the support of this claimant. He said that the discourses revealed to him by God show that these very people who were cutting jokes at him and were bent upon the enmity of Islam, would themselves do research and collect proofs in favour of these very claims of his.

Consequently, in this age, these people have accumulated hundreds of proofs in confirmation of the pronouncements of the Promised Messiah (peace be on him) regarding Jesus of Nazareth (peace be on him) — that he did not die on the cross, came down from the cross alive and remained alive. He came to gather together the lost sheep of Israel who were scattered hither and thither.

Through the Grace of Allah the Exalted, the present condition is that regarding this very seminar to be held in the summer of next year[8] a lot of Christian priests have made research and have written books. When a priest was invited to take part in the seminar, he accepted and said he would try to come definitely. Simultaneously he also wrote that since he has published a book on his research that Jesus Christ really did not die on the cross but went to Kashmir and passed away there, people have started to call him an Ahmadi, while in fact he is a European or an American Christian.

8. This seminar was successfully concluded on June 4, 1978.

In short, a forceful revolution is ushering in the world of morality and spirituality. The point I have been explaining is that the projects envisaged for the dominance of Islam and for winning the hearts of mankind for the Holy Prophet Muhammad (peace and blessings of God be on him) cannot achieve success without coordination. Without it, one project would be pulling to the right while the other to the opposite direction, and mankind would not be able to avail the benefit we have focussed upon in accordance with the glad tidings and injunctions of God. Nevertheless, as I have described, Satan cannot sit idle. It only whispers and that is its duty. Allah the Exalted has permitted it to do this job. As the grand revolution in favour of Islam is reaching its climax, likewise, in accordance with the pronouncements of the Promised Messiah (peace be on him), the onslaughts of Satan are also intensifying.

Fundamentally, the onslaughts of Satan are of two kinds. Firstly, endeavouring to create internal dissension and evil beliefs among the believers' Jama'at. Secondly, instigating the opponents of Islam to rush forward by cheering them up and giving them false hopes of victory. But when Satan is defeated, it flatly admits that it had been deceiving and offering false promises. After defeat it uses this language, but prior to the defeat it had been cheering them up and giving them hopes of victory, enticing them to speed up, asserting that the annihilation of Islam is at hand, etc. I say categorically that it is not the annihilation of Islam but rather the dominance of Islam that is fast approaching.

The Tajdeed of Religion

I give an example of satanic whispering. The Holy Quran has enjoined to shake up the hypocrites who become the tools of Satan, once or twice a year, so that they might know their position. These hypocrites have tried to create mischief in the minds of some people by ignoring everything else and emphasizing only the tradition relating to the appearance of such people at the end of each century who would rejuvenate religion. They are only a few in numbers but are presently working vigorously in the Karachi Jama'at.

It is the Grace of God the Exalted that I can definitely tell these people, who are whispering and like to weaken the Jama'at, that they are mistaken. This lovely Jama'at of God the Exalted and its lovely youth and my dear children would never fall for their delusion.

Now, I would like to explain this tradition, briefly relating what the forebears have said, what the Promised Messiah (peace be on him) has pronounced and the actual position this Tradition holds. This Tradition which has been related only once and that only in one of *Sihaa Sitta*, the six authentic books of Tradition, is as follows:

إِنَّ اللّٰهَ يَبْعَثُ لِهٰذِهِ الْأُمَّةِ عَلٰى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُّجَدِّدُ لَهَا دِيْنَهَا

God the Exalted would raise "mann" at the head of each century for this *Ummat*. (I am stressing particularly on the word "mann") God the Exalted would raise many people who would regenerate religion and enhance its splendour and strike out the innovations that have found

their way into it, and would present once more to the world the crystal clear and beautiful face of Islam.

The Messiah and Mahdi

This tradition is in *Abu Daud*, in *Mustadrik* and probably in one other book also. It is only in these three books that this Hadith has been traced after extensive search for it. On the other hand, I would like to relate at this very moment that the Promised Messiah (peace be on him) has said that he is Mahdi and Messiah. In the reference I have read about the Messiah, he has said that he is that very Messiah about whom it was disclosed that he will fight the final battle with Satan. He is the Promised Messiah. He has said that the glad tidings foretold about the Messiah are found in thousands of books. Thousands of books contain the glad tidings that the Messiah shall come. Likewise, in my opinion, thousands of books show that the Mahdi will come. In these books it is stated that such would be the signs of the Messiah and such would be the signs of the Mahdi.

The Holy Prophet (peace and blessings of God be upon him) has said with great affection: *Inna Le Mahdeena*... --إِنَّ لِمَهْدِيِّنَا-- — for our Mahdi, God the exalted has two signs for his truthfulness which have not been ordained for the truthfulness of anyone else since the beginning of the world. In this sentence there is an expression of great affection; and the high and distinguished position of the Mahdi has been described in it. One marvels at the expression of love of the Holy Prophet (peace and blessings of God be on him) for the Mahdi and Messiah.

In one Hadith, the task of the Mahdi has been described thus: He shall purify Islam from all innovations and shall present to the world its bright face in the real form, replete with spiritual beauty. But the world would have become so accustomed with the dust covered face of Islam that he will be accused of introducing a new religion which they will not consider as Islam. But the Holy Prophet (peace and blessings of God be on him) has said that the Mahdi will present Islam, rectified of all innovations, although the people will assert that he has fabricated his own new religion.

We have come across hundreds of such Hadiths regarding the Mahdi and Messiah, especially in new books which have recently come into the market, beautifully printed in Iran. With great labour they have collected these narratives and preserved them.

Mujaddids in Each Century

On the other hand, as I have stated earlier, the Hadith regarding the appearance of Mujaddid at the end of each century is found only in two or three books. I have not come across any Hadith in any book, however, which describes any specific signs for any Mujaddid. There is not a single saying of the Holy Prophet (peace and blessings of God be on him) mentioning any such signs for a Mujaddid, nor has the Holy Quran made any mention of it.

When I pondered over this Tradition, I discovered that this tradition is devoid of the concept that a Mujaddid would appear at the head of each century. This Hadith says that *Mann* (مَن) would appear at the head of each century which means such vicegerents of the Holy Prophet (peace and blessings of God be upon him) would come who

would implement the regeneration of religion. The meaning of *Mann* (مَن) in Arabic purports single, dual or many. Hence, if we take the meaning of many then it indicates that there would be a number of people (vicegerents of the Holy Prophet, virtuous and righteous) who would be engaged in the service of the religion of Islam. There is no mention of a mere singular person.

It is written in *Lisanul Arab* — a famous book of Arabic lexicon that the word of "Mann" (مَن)

تَكُوْنُ لِلْوَاحِدِ وَالْاِثْنَيْنِ وَالْجَمْع

Takoono Lilwahidi Wal Ithnaini Wal Jam'i — that this word is spoken for singular, for two, and for more.

The lexicon of the Holy Quran, *Mufridat Imam Raghib* says:

يُعبّر بهِ من الواحد و الجمع و المذكّر والمؤنث

Yo Abbaro Bihee Minal Wahidi Wal Jam'i Wal Modhakkiri Wal Moannithi — it gives the expression of singular as well as of plural, of masculine as well as of feminine. In accordance with these meanings the Hadith meant that there would be at the head of each century such men and such women having nearness to God engaged in the service of religion.

When we observe the Great Quran we find that the word *Mann* (مَن) has been used in singular form as well as in plural form. In Sura *Baqarah* we read:

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ [9]

Whosoever submits his attention and his entire entity to Allah the Exalted, and implements the conditions of *Ibaadaat* (services), *Falahoo Ajrohoo Inda Rabbihee* — each one of these would find reward with God, and then said: *Wa Laa Khaufun Alaihim*; here plural number has been used regarding *Mann*, (مَن) i.e., no fear shall come upon such people neither shall they grieve.

In Surah *Yunus* it says:

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ [10]

Yastamioona in Arabic language is plural number. In this place meaning of *Mann* (مَن) is that a lot of people who apparently turn their attention towards thee as if they hear thee while they were not hearing.

Again in Sura *Taghabon* we read:

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحاً يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً [11]

9. The Holy Quran, 2:113
10. The Holy Quran, 10:43
11. The Holy Quran, 64:10

And whoso believes in Allah and acts righteously, the Grace of God would be sent upon him and he would be made to enter heavens *Khaalideena Feehaa Abadaa* — and they shall all be dwellers of these heavens. The expression of *Mann* has been described in *Khaalideena*.

The Real Meaning of Mujaddid

When we notice the sayings of the early great researchers and *Auliya Allah* — the saints of God, we find that they have connoted the same meaning of *Mann* which I have taken in the foregoing.

Imam *Almanawi* explaining *Mann Yojaddido* says, *Mann* (مَن) purports one person or more than one person. Allama *Ibn Katheer* says, each nation claims that it is only their Imam that has been referred to in this Hadith. But the clear fact is this, that it should be applied to the divine scholars of each group. *Alqamee* says, by *Tajdeed* (the regeneration) is meant that he would revive afresh all those values of Islam which people have discarded. He says further: Remember it well that a *Mujaddid* does not announce his claim of being a *Mujaddid*, rather he is recognized by the people with circumstances, conditions and through his services which he renders to Islam.

Shaikh Muhammad Tahir Gujratee (1509-1578), who was a great divine of the sixteenth century, has given a note on this Hadith, that instead of being in unison regarding its expression the divines have differed. They have differed in recognizing as to who was *Mujaddid* of which century and who was not; and each sect of them has applied it to its own Imam. Nevertheless, it is more appropriate to apply it to a general expression and should not be particularized with *Fuqahaa* (the jurists), because the Muslims certainly had been greatly benefitted by

all *Olil Amr* (rulers), *Mohaddith* (Traditionists), *Qurra'a* (Reciters of Quran), *Wa'iz* (Monitors) and *Zahid* (Devotees). Therefore, they are all *Mujaddids* and the Hadith means that when a century will pass they would be alive, and none of the centuries could efface their names and trace. And there is an indication about it in Hadith. The indication is that those people who carry out the task of regeneration at the head of each century would be a Jama'at of great saints. Consequently, in the first century Hazrat Umar Bin Abdul Aziz, many *Fuqahaa* (Jurists), *Muhadditheen* (Traditionists) and beside them (in other ranks too) are saints as regenerators of religion too numerous to be counted. So many *Mujaddids* at the head of each century has he enumerated along with Hazrat Umar Bin Abdul Aziz. Likewise, he has mentioned at the head of each century as many divines as he could remember who are definitely more than one.

There is another book — *Darajat Mirqatus Saud Ila Sunani Abee Daud*. In this. book, in the margin of above mentioned Hadith of Abu Daud, it is written that it is appropriate that the Hadith should be meant to imply a general expression. Hence, it is concluded that whoever is raised at the head of the century should not be a single person but rather there is a probability of more than one. No doubt, the benefit the Islamic *Ummat* gains from *Fuqahaa* (Jurists) is fairly extensive, yet the advantage it gains beside them from different stages of *Olil Amr* (rulers), *Muhadditheen* (Traditionists), *Qurra'a* (reciters of Quran), *Wa'izoon* (monitors), and *Zuhhaad* (devotees) is also equally great. Each art and science has a peculiar benefit which cannot be achieved from others.

As a matter of fact, the protection of the law of politics and the spread of *Adab* (literature) is very important for the preservation of religion, as it safeguards human life and establishes the law of *Shari'at*,

which is the task of the rulers. Hence, all those authorities who implement the law of *Shariat* are as *Mujaddid* with Sheikh Muhammad Tahir Gujratee, as a *Faqeeh* (Jurist) is *Mujaddid* or as mystic saint and supplicator people are *Mujaddid*. Therefore, the best and proper way is to admit that in this Hadith, at the head of each century there is indication of the existence of a Jama'at of such divines who would revive the religion for the people and would protect it for the entire world.

The Tajdeed a Duty of All Muslims

A group of divines has written that it was the responsibility of the entire *Ummat* — the responsibility of each individual of the Muslim *Ummat*, to regenerate the religion of Islam, as we enjoin upon you (members of the community) to learn the religion and spread it in the world. Everyone does not do it, so in each country a Jama'at stands up which carries out this task as *Farz Kifaya* (a duty enjoined upon all Muslims, but if it is performed by a few, it is regarded as having been performed by all). That Jama'at works in order to have forgiveness of Allah for those who do not work, but if these too do not work, their sins should also not be forgiven.

Therefore nothing is mentioned in the noble Hadith about the coming of a single person; neither in accordance with the lexicon meanings nor in accordance with the sayings of early divines whose references I have just read, nor in accordance with the commentary of the Promised Messiah (peace be upon him).

I have related earlier that the Promised Messiah (peace be upon him) has said that there are so many traditions about his being the

Messiah that they number into thousands. I have also related that the signs have been foretold about the Messiah and Mahdi (peace be upon him). For instance, it is in the Holy Quran that in the age of the Messiah, printing press would be established to publish the books and there would be means of carrying books from one place to another. It would not be impossible for a Missionary of Jama'at Ahmadiyya to be sent to Africa. The means of communication would be so highly developed that a place where man could not, in the past, have reached in years, he would be there in a matter of hours. It takes only nine to ten hours for a flight to arrive in England. Likewise, those of our Missionaries who go to Africa, their flight time is ten to eleven hours. Of course, during the flight the aeroplane stops and thus takes little more time. Now within a week people make three trips of the entire world. Our Muslim traveller (of the past) had to go up to a distance of half of the world in search of education, with practically no hopes of returning for the rest of his life to the members of his family. But now there are facilities of aeroplane for going quickly from one place to another and from one country to another.

A Basic Principle

The Promised Messiah (peace be upon him) has informed us of a basic principle, that a Hadith — an instruction spoken by the Holy Prophet (peace and blessings of God be upon him) which has been preserved in accordance with the rules of *Rivayat* (narration), does not add an iota to the Holy Quran nor subtract anything from it. Try to understand this principle fully and keep it in mind.

Now when we search the Holy Quran, we do not find the word of *Tajdeede Deen* (regeneration of religion) or of *Mujaddid* (Regenerator) from its beginning to its end. Hence, we have to ponder over the other discourse related by the Promised Messiah (peace be upon him). He said, whatsoever the Holy Prophet (peace and blessings of Allah be upon him) has spoken is the commentary of one or the other verse of the Holy Quran. Again he said, the rank of the Holy Prophet (peace and blessings of God be upon him) was very high and par excellence. He used to learn from God the Exalted. We do agree that he may give a deep commentary of a verse of the Holy Quran but a person of ordinary understanding could not comprehend its source and could not trace the verse he had elucidated. Nevertheless, whether one can follow or not, it can never be outside of the commentary of any verse of the Holy Quran.

Tajdeed and Istikhlaf

If this Hadith of *Tajdeed e Deen* (regeneration of religion) is correct (and indeed it is correct) then it ought to be a commentary of some verse of the Holy Quran. And if it is not the commentary of any one verse of the Holy Quran (in my opinion it is wrong to say so, it certainly is a commentary of a verse) then we should say that this Hadith is not *Sahih* (correct). A narrator may have taken a wrong assertion and related it further.

The Promised Messiah (peace be upon him) has informed us that this (Hadith of Abu Daud) is the commentary of *Ayati Istikhlaaf* which had just been recited by the *Qaree* (the recitor of the Quran). Allah the Exalted says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ [12]

This noble verse is called *Ayati Istikhlaaf*. The Promised Messiah (peace be upon him) commenting on this *Ayat* (verse) in his speeches and in his writings, has used the word *Khalifah* and *Mujaddid* as synonymous, to tell us that where he speaks of *Mujaddid* he means *Khalifah*. If this Hadith does not comply with the expression of the Holy Quran then we have to discard this Hadith.

Goodness Only Through Muhammad

Now I take up *Ayat Istikhlaaf*. Before I relate the meaning described by the Promised Messiah (peace be upon him), I would like to state that he has declared that all the means of achieving *Khair* (goodness) independent of the Holy Prophet (peace and blessings of God be upon him) have been closed after the advent of the Holy Prophet (peace and blessings of God be upon him). It means that nobody, independently

12. The Holy Quran, 24:56

on his own, can achieve any *Khair* (goodness) from God the Exalted. In other words, it is impossible for a person who has no connection or link with the Holy Prophet (peace and blessings of God be upon him) to have any glad tidings from God or acquire any spiritual position or rank.

He said whoever thinks that he does not need the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him), and can achieve any position, however inferior it may be, without his (the Holy Prophet's) spiritual beneficence, is of devil's progeny. Hence, when this reality dawned on us that after the advent of the Holy Prophet, peace and blessings of God be upon him, (as a matter of fact it was the same in the past also but it is a complex issue and we need not discuss it at this juncture at any rate) any *Khair* (goodness) could be achieved only through the blessings of the Holy Prophet's spiritual beneficence, then to whatever extent we get *Khair*, and make others benefit from it, we would be undoubtedly benefitting them in the vicegerency of the Holy Prophet (peace and blessings of God be upon him). This means that whoever is gaining benefit from us what we are giving to them, it in reality is being done in the vicegerency of the Holy Prophet (peace and blessings of God be upon him), and this very vicegerent is called *Khalifah*.

These are the general meanings and accordingly, each person of the *Ummati Muhammadiyya* who achieved any *Khair* (goodness) or obtained any good and conveyed it to the people, he is in his limited sphere the Khalifah and vicegerent of the Holy Prophet (peace and blessings of God be upon him). It is the entire *Ummati Muhammadiyya* that is achieving blessings from the Holy Prophet, of course with the exception of the hypocrites who are attached with us since the time of the Holy Prophet (peace and blessings of God be

upon him) or those whom Allah the Exalted has declared *Fee Quloobihim Maradhun* (فِي قُلُوبِهِم مَّرَضٌ) their hearts are diseased, or those about whom Allah the Exalted says: We wanted to elevate them but *Akhlada Ilal Ardh* – they bent to the earth.

Two Limitations

This bounty has been bounded in two ways. One is the man's own capacity – as much as God the Exalted has empowered a person to achieve the bounties of the Holy Prophet (peace and blessings of God be upon him) he could achieve it accordingly. For instance, He has empowered one to become *Siddeeq* (truthful) so he would attain this rank; another He has empowered to become *Shaheed* (martyr) so he would attain this rank, yet another He has empowered to become *Saleh* (righteous) so he would attain this rank. The person who had been enabled to become only *Saleh* (righteous) he cannot become *Shaheed* (martyr) in place of *Saleh* (righteous); who has been granted the power of becoming only *Shaheed* (martyr) he cannot become *Siddeeq* (truthful). Each person in accordance with God-given capacity and capability progresses in the world as well as in spirituality.

It is a clear issue, nevertheless, there did exist disparity in capabilities and capacities. Why is this disparity? It is a different question. The Promised Messiah (peace be upon him) has discussed it too elaborately. But this subject is not connected with my speech. So, each one is bound to remain in his sphere of capacity from which he cannot outstrip. It is beyond possibilities.

The other way of bounty is that whatever sphere of capacity is decreed for human progress, one had to strive hard within its circle. If

one has been blessed with the capacities of becoming *Siddeeq* (truthful) by God through His Grace and Mercy, but he did not pay heed to the religion and instead of becoming *Siddeeq* (truthful) turned out a thief, then he did not achieve anything. However, if he did not become *Siddeeq* (truthful) nor even *Shaheed* (martyr) but he turned out a *Saleh* (rightoeus), then we would say that his sphere of capaciy was expedient to make him *Siddeeq* (truthful) but his planning and efforts were not according to that standard. A person's progress depends on his own efforts, his own zeal and an earnest desire in his heart entreating God to give him all that his coffer could contain.

رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ [13]

Shower each *Khair* (goodness) on me you could give to me. God the Exalted knew very well what sort of talents he has bestowed upon him.

So, these are the two frontiers limiting within which, man can progress and he cannot outstrip his sphere. Within his own sphere of capacity in accordance to his sacrifice, his sincerity, his love with Allah and ardent love with the Holy Prophet (peace and blessings of God be upon him) he can reach the top of his sphere of capacity and capability. And whosoever in this effort and struggle through prayers turning to God with humble and earnest supplications beseech *Khair* (goodness) from Him and then he gets it, he receives it through the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him). And he is the Holy Prophet's *Khalifah* and vicegerent to that extent, because onwardly the people benefit from him.

13. The Holy Quran, 28:25

As far as the Holy Prophet (peace and blessings of God be upon him) is concerned he is that grand personality about whom it is said (in the Holy Quran):

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ [14]

You have enmity towards none. You are even prepared to sacrifice your life for your worst enemy so that they become believers and secure themselves from the wrath and vengeance of God. Hence, whoever achieves anything of the spiritual beneficence of the Holy Prophet (peace and blessings of God be upon him) he could never confine himself to his own place and keep the *Khair* (goodness) he has achieved confined to himself, rather he pushes it further and makes others sharers of that *Khair* (goodness). He benefitted others of the *Khair* (goodness) because to some extent within a sphere he held Muhammad (peace and blessings of God be upon him) as best model, then how can he keep that *Khair* (goodness) for himself alone.

Holy Prophet's Excellent Example

There occurred a lot of food deficiency during the battle of the Ditch, and the Holy Prophet (peace and blessings of God be upon him) and his companions were terribly affected with hunger. Their ancestors had the experience that if one is suffering with hunger and is empty of stomach, then there is a plan to ward off the suffering of the stomach

14. The Holy Quran, 26:4

which one bears due to empty stomach by putting a stone on the stomach and tying it tightly with a cloth. The stone tied with cloth would press the stomach and the feeling of hunger will subside to some extent. In short when such was the condition due to hunger, a person approached the Holy Prophet (peace and blessings of God be upon him) and said: *Yaa Rasoolullah* (O Messenger of Allah) the situation has exceeded the bounds, our trouble has reached its climax; we do not find food and the army of the disbelievers have encircled us. We were getting provisions from abroad and these avenues have been closed. Removing the cloth from his belly he said, see to what extent are we suffering, we are forced to tie stones to our bellies. Then, the Rasoolullah said, now see this one too, and when he removed the cloth from his belly there were two stones tied on his stomach compared to one stone of the person.

In such stance, a companion who had some flour in the house and a baby goat, slaughtered the baby goat and after cleaning it asked his wife to prepare food and meanwhile he would whisper into the ear of the Holy Prophet (peace and blessings of God be upon him), that he was inviting him to dinner which was, ready and that he should come to eat.

He went to him and knowing that food could hardly suffice for ten to fifteen persons, whispered to the Holy Prophet (peace and blessings of God be upon him) saying; *Yaa Rasoolullah* there is a small quantity of food ready in my house, please come in and eat it. When he heard this (notice his best example in response) he announced: "O people this person has invited us to dinner, let us go and eat." Even in this condition when he had stones tied on his stomach, he did not go alone. He takes other people along with him. I am telling you, that whoever achieves anything of the bounty of the Holy Prophet (peace

and blessings of God be upon him), try to understand about him that he cannot confine it to himself, he had to make others share with him at all costs. Consequently, when the Holy Prophet (peace and blessings of God be upon him) made the announcement, many people, who could go, got ready to accompany him. He (the Holy Prophet) said to the companion, return to your house and tell your wife that she should not pour the soup in the plates and let it remain in the pot till he came. Further, she should even hold off baking the bread. The man ran to the house and directed his wife not to touch the soup and leave the dough as it was. The Holy Prophet (peace and blessings of God be upon him) was coming. He perceived in his heart, heaven knows what will happen. The Holy Prophet (peace and blessings of God be upon him) has invited one and all to come and eat.

Anyhow, the Holy Prophet (peace and blessings of God be upon him), arrived and prayed (for the blessings) over the soup and the dough, and then he started to distribute with his own hand. And Lo, the soup sufficed and the bread also. In ordinary circumstances it could not have sufficed. It is the power of God and He did show a sign.

A Huge Army of Khalifas

So, I am telling you that a person who achieved bounty from the Holy Prophet (peace and blessings of God be upon him) how can he confine it to himself. A man who is saturated from generosity of the great generous man whose extent of generosity cannot be perceived (peace and blessings of God be upon him) and he achieved something acting upon his example, he would certainly distribute this bounty

further. And when he would distribute, he would do so as a vicegerent, he would not distribute it from himself and to this extent he became a *Khalifah*. It means that the army of *Khulafaa* is in hundreds of thousands who, attaining the bounty from the Holy Prophet (peace and blessings of God be upon him), push it further.

The second promise in *Ayati Istikhlaaf* is this that the saints, and as I did explain they are numerous, for instance, it is said that there were such number of great saints of God during the time of Hazrat Umar Bin Abdul Aziz that they cannot be counted. The Promised Messiah (peace be upon him) has said that there used to be simultaneously 400 prophets in the *Ummat* of Hazrat Musa (peace be upon him) for the regeneration of their religion. *Ummati Muhammadiyya* is an *Ummat* of great latitudes, and it is to spread all over the world, hence, in it there should be thousands in comparison of hundreds. Therefore they are all *Khulafa*.

And regarding *Khulafaa*, he said, *Kamaa* has come for resemblance in *Kamastakhlafalladheena Min Qablihim*. It means, as there had been in *Ummati Mooswiya* 400 prophets at one and the same time, likewise there would be *Khulafaai Muhammad* far more than 400 who would be serving the religion, and as they have to regenerate the religion, therefore, they would be *Mujaddid* also. Hence, the Promised Messiah (peace be upon him) has written that each prophet is *Mujaddid* but each *Mujaddid* cannot be a prophet.

The majority of *Ummat* as *Khulafaa* of Muhammad (peace and blessings of God be upon him) for regenerating the religion to a smaller degree are also *Mujaddids*, because they regenerate the religion, but they did not become prophets.

At this time we are experiencing the regime of the third *Khalifa* in Jama'at Ahmadiyya. The two *Khalifas* before me and myself are of one

opinion that each *Khalifa* is also *Mujaddid*, but each *Mujaddid* is not *Khalifa*, because *Khilafat* has a far higher rank than a *Mujaddid* who is not a *Khalifa* — in the meaning we call *Khilafati Raashidah* (guided Khilafat). The Holy Prophet (peace and blessings of God be upon him) said, first there would be *Khulafa*, then monarchy shall start, and again, in the last days there would come the age of *Khulafa Ala Minhaajin Nabuwwat* — on the pattern of prophethood, while saying this the Holy Prophet (peace and blessings of God be upon him) became silent, which means this chain (of *Khulafaa*) would extent to *Qiyamat* – the Day of Judgement. We take this meaning as the Promised Messiah (peace be upon him) took the same meaning.

In one respect, everyone receiving beneficence from the Holy Prophet is his vicegerent, according to the *Ayati Istikhlaaf*, and that is called a *Khalifa*. In one other respect, comparing with the prophets of Israelites, those who achieved the rewards of prophethood are *Khulafaa* in *Ummati Muhamadiyya* who are greater in number than those in *Ummati Mooswiya*. It is the second chain of Khilafat. And there is third chain of Khilafat. And this third chain of Khilafat is this, that the Promised Messiah (peace be on him) has said that in this chain the Khilafat God the Exalted after enumerating has told us that there are thirteen Khalifas. There had been thirteen in *Ummati Mooswiya* (Israelites) after Hadhrat Musa (peace be upon him) and similarly there had been thirteen in *Ummati Muhammadiyya* after the Holy Prophet (peace and blessings of God be upon him). And of thirteen the Promised Messiah is the Thirteenth and the final. And this is a separate chain of *Khilafat*. He said: "I am the Mujaddid of the last millennium. I am Imam of the last age. I am Adam of the final millennium." Using different words he has shown his position. Hence, in this chain of Khilafat there are thirteen Khalifas and there is none

as the fourteenth one. There is no scope for him. Of course, comparing with the prophets of Israelites there would continue to come *Khulafaa* of Muhammad (peace and blessings of God be upon him) in thousands. They would have the rewards of prophethood but not the position of prophethood.

The Need for Unity

As I have pointed out, the battle of Islam fought today requires unity and unanimity. Hence, there should be such unity within the Jama'at which is devoid of any strain of dissention. To combat the satanic machinations and plans, are required projects and schemes having perfect unanimity. It should not be like putting some pressure from one side and some from the other.

God the Exalted told the Promised Messiah (peace be upon him), that he is establishing such chain of *Khilafat* after him which would continue up to *Qiyamat*. (I am not reading any extract of the Promised Messiah, peace be upon him, rather relating it more or less in my own words, therefore, it is possible there may occur some difference in the text of the words. He said something to this effect). I am a personified power of God. God the Exalted has shown the manifestation of His Mighty Power at my hand, and after I am gone, God would manifest His Mighty Power through some other persons, and it is the manifestation of God's power. It is the power of God that He has established an order to make Islam dominant. He said, A Mighty Power you shall be getting after me, it would be everlasting, of which the chain shall not break until the Day of *Qiyamat*.

Then, he said at another place that when the time of *Qiyamat* comes it would be *Qiyamat* on the progeny of Adam and the progeny of our Adam will perish. I relate it in a gist and you try to hear and remember it. He said, in this inhabited world – on this our earth, there had not been created one Adam, rather there had been scores, hundreds and thousands of Adams prior to our Adam. It is the law of God in force that the period of each Adam is of seven thousand years. It means, 7,000 years after the advent of each Adam his progeny meets the Doomsday. And if God wills, He creates another Adam. Now we have entered in the seventh millennium of the age of the progeny of our Adam. And this final millennium is of God and His Messiah. This millennium is of potentiality, goodness and of righteousness. Islam would dominate over all other religions. The period of Islam would start and after it there is no scope for any Messiah till the *Qiyamat* came.

Some people argue whether the power of God for creating prophets would cease. The answer is, it is said there had been in the progeny of our Adam 124,000 or, as some say, 120,000 prophets. If *Qiyamat* came over the progeny of this Adam, and another Adam came into being, then there would be created another 124,000 prophets. Hence, it is the power of God that He creates prophets. This power of His has not ceased.

No doubt the addressees of that *Nubuwwat* would not be the sons of Adam who is our Adam, but the sons of Adam coming after. We do not know nor do we have any interest in it. We should take care of ourselves lest we invite the wrath of God.

After this, we do not know whether hundreds or thousands or one hundred thousand Adams would come in the world. Nevertheless, if 100,000 Adams come and we multiply 100,000 by 120,000, then

12,000,000,000 prophets appeared, hence, there can be no objection against the wisdom or act of God.

But it is a fact that when a *Munafiq* (hypocrite) says that the Promised Messiah was a *Mujaddid* and another *Mujaddid* would come at the head of century, he belittles the position of the Promised Messiah (peace be upon him). Hearken, he was not only *Mujaddid* he was also Messiah, he was Mahdi, he was the Imam of the last age and he was also the *Mujaddid* for the final millennium. He was the most beloved of Muhammad (peace and blessings of God be upon him). And God the Exalted said to him that his age is extended to the Day of *Qiyamat*. Hence, none can come to snatch away his regime from him, of course one can come as his servant. But God the Exalted has said that those who have to come as the servants of the Promised Messiah (peace be upon him) they are the *Khulafa* of the true Ahmadiyya Movement. They are enrolling into the army of the servants of the Promised Messiah (peace be upon him) and then the Promised Messiah (peace be upon him) along with his army of the entire servants is standing as *Khadim* in the court of Muhammad (peace and blessings of God be upon him).

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّد

Now we shall repeat the pledge after which we shall pray, and then I shall say *Assalamo Alaikum* and bid you farewell. May Allah the Exalted be Protector and Helper of all of you during your journey and at home.

Khalifah as the Imam

By Adam Hani Walker, UK.

The institution of Khilafah is frequently referred to as Imamate which, in the Sunni context, is derived from the word Imam to denote, amongst other things, that the Khalifah leads the prayers as a part of his responsibilities. This is a position of extreme importance because the Imam is in effect the best manifestation of the Ummah and represents it before Allah(swt). We understand from the below hadith that believers are guaranteed great security and protection when planted firmly behind the Imam, remaining obedient to his command[1],

> *" Verily the Imam is a shield..."*

The Holy Prophetﷺ further impresses this point in the following hadith[2],

> *"The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection..."*

In this hadith the Holy Prophetﷺ not only admonishes the believers to remain firmly attached to the Imam, but that they should outwardly struggle and strive to keep hold of this blessed station of shelter. In the following hadith we are intricately reminded as to the precise degree of obedience required of us by the Imam[3],

> *'"The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, "Rabbana-lakal hamd" if he says "Sami'a-l-lahu Liman hamida"; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one."*

In history there exists no greater personification of the Imam than Hadhrat Mohammadﷺ whose characteristics amounted to nothing less than the Holy Qur'an itself. In a majestic couplet the Promised Messiahؑ describes the magnificence of the Imamate of Hadhrat Mohammadﷺ writing[4],

> محمدؐ است امام و چراغِ ہر دو جہاں   محمدؐ است فروزندۂ زمین و زماں
>
> *Muhammad is the Imam and light of both the worlds;*
> *He it is who illuminates time and space.*

It is said that the love and obedience which the companions displayed for the Holy Prophet'sﷺ Imamate was so deep that on journeys many of them would ensure they took along with them someone who had previously travelled with the Holy Prophetﷺ on the same journey so that he could show them the exact spot the Holy Prophetﷺ had stopped to pray at. They would then stop at that point and pray where the 'Beloved of Allah' *(Habeebullah)*ﷺ had prayed.

Another illuminating sign of the importance of the Imamate is found in the Holy Prophet's appointment of Hadhrat Abu Bakr as the Imam during his time of illness. The incident is recorded in the following hadith which is narrated by Hadhrat Aisha(ra)[5],

> *''When the Prophet, became ill in his fatal illness, Someone came to inform him about the prayer, and the Prophet told him to tell Abu Bakr to lead the people in the prayer. I said, "Abu Bakr is a soft-hearted man and if he stands for the prayer in your place, he would weep and would not be able to recite the Qur'an." The Prophet said, "Tell Abu Bakr to lead the prayer." I said the same as before. He (repeated the same order and) on the third or the fourth time he said, "You are the companions of Joseph. Tell Abu Bakr to lead the prayer." So Abu Bakr led the prayer and meanwhile the Prophet felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abu Bakr saw him, he tried to retreat but the Prophet beckoned him to carry on. Abu Bakr retreated a bit and the Prophet sat on his (left) side. Abu Bakr was repeating the Takbir (Allahu Akbar) of Allah's Apostle for the people to hear."*

The above hadith provides one of the strongest proofs that Hadhrat Abu Bakr was rightfully entitled to become the first Khalifah of Islam. This fact alone shows how important the Holy Prophet valued the position of Imamate. Discussing the Socio-Political thought of Hadhrat Shah Wali Allah, Muhammad Al-Ghazali writes[6],

> *''As the entire life is regarded as 'ibadah (servitude to God), therefore, the leader of the Muslim community in the temporal sphere was granted the same title as assigned to their leader in the ritual activity of salat. That is why, when the Prophet (saw) designated Abu Bakr as imam in the prayers during his last days, the Muslims generally took this to imply the Prophet's preference for him as his successor in the mundane affairs as well."*

The facts surrounding the great spiritual blessing of the Imam Mahdi's Imamate are so wondrous and vast that they expand beyond the remit of this article. For a most comprehensive understanding of this subject I refer you to the dazzling book of the Imam Mahdi Hadhrat Mirza Ghulam Ahmad which is titled 'The Need for the Imam' *(Darurat-ul-Imam)*. It is however worth briefly mentioning two hadiths which illustrate the importance of the Imamate of the Imam Mahdi, and the need for all sincere lovers of Allah(swt) and His beloved Prophet to actively seek and locate the Imam Mahdi. The hadiths are as follows,

> 1.[7] *''He who dies in a condition that he has not recognized the Imam of the age dies a death of ignorance."*
>
> 2. [8] *''When you hear the advent of the Mahdi then enter into his fold even if you have to walk on snow by crawling and creeping to reach him."*

In light of the above illustrations it is important that seekers of truth cherish, and take benefit from, the Khalifat-e-Waqt by ensuring they make solemn efforts to pray as sincerely and often as possible behind our beloved Huzur. An especial effort should also be made to attend the Friday prayers and drink from

elixir of the fountain of spirituality which Allah (swt) has showered upon the Khalifah and Imam of the Ummah. The Promised Messiah has beautifully instructed that all believers should visit the centre *(markaz)* as often as possible because such visits offer us spiritual purification and replenishments.

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[1] Sahih Al-Bukhari. Vol.1, Bk.4, No.830.
[2] Sahih Al-Bukhari. Vol.4, Bk.52, No.204.
[3] Sahih Al-Bukhari. Vol.1, Bk.11, No.689.
[4] The Promised Messiah. Kitab-ul-Bariyyah. Ruhani Khaza'in. Vol.13, pp.155-157,footnote
[5] Sahih Al-Bukhari. Vol.1, Bk.11, N0.680
[6] Al-Ghazali Muhammad. The Socio Political Thought of Shah Wali Allah. p.84.
[7] Musnad Ahmad Bin Hanbal. Vol.4, Pg.96.
[8] Kanzul Ummal; also footnotes to Musnad Ahmad Bin Hanbal. Vol.6, p.29-30.